ANNO. M.D.XXXV.

BERTHOLOMEVS DE PROPRIETATIBVS RERVM.

LONDINI IN AEDIBVS THO.
MAE BERTHELETI RE.
GII IMPRESSORIS.
CVM PRIVILEGIO AD
VLTO.

MVSEVM
BRITAN
NICVM

1 2 3 4 5
BRITISH 1 MUSEUM 2

Anno 1535 William Shakspeare 1st Book 1597

THis worke intitled BERTHOLOMEVS DE PROPRIETATIBVS RERVM is newely printed with many places therein amended by the latyne examplare: wherby ye shalle nowe the better vnderstand it, not onely bycause many wordes & sentences/ that were here & there lefte out, be restored agayne, but also by reson the propre names of men, landes, cites/ townes, ryuers, mountaynes/ beastes, wodes/ foules, & fishes, be trewely ortografied. And for bycause this werke is so profitable & the manyfold thinges therin conteyned soo nedefull to be knowen and had in a redynes, I haue diuided this table, wherby ye shal shortly fynd, what ye liste to rede: And to perceyue the table, ye shal wit, that there be two nombres; the firste is the nombre of the boke/ the second the chapter of the boke. As thus, Angell after Damasene. 2. 2. that is/ the seconde boke/ the seconde chapter. &c.

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FINIS TABVLE.

THE PROLOGVE OF THE TRANSLATOVR.

TRVE IT IS THAT after the noble and expert doctrine of wyse and well lerned Philosophers / left and remaynynge with vs in wrytynge / we knowe that the propertyes of thynges solow and ensewe they⁊ substance. Wherfore it is that after the order and the distinction of substaunces, the order and the dystynctyon of the propertyes of thynges shall be and ensewe. Of the whiche thinges this werke of all the bokes ensewynge, by the grace / helpe, and assystence of all myghty god, is compyled ⁊ made. Mervcyle not ye witty and eloquente reders / that I thynne of wit and voyde of connynge / haue translated this boke from latin in to our vulgaire langage, as a thynge profitable to me / ⁊ peraventure to many other, which vnderstōd not latin / nor haue not the knowlege of the proprites of thynges / which thynges ben approued by the bookes of greate and cūnynge clerkes / and by the experyence of moost wytty and noble Phylosophers, Al these proprtees of thynges ben full necessary and of greate valeue, to them that wyll be desyrous to vnderstond the obscuretees / or derknesse of holy scriptures: whiche be yeuen to vs vnder sygures / vnder parables, and semblaunce / or liklihodes of thynges naturels and artyficielles. Saint Denys / that greatte Philosopher and solempne clerke, in his boke named the heuenly Jerarchies of aungelles, testifieth / ⁊ wytnesse the same, sayenge in this maner: What so euer any man wyll conceete, feyne / ymagine, suppose / or say: it is a thig impossible, that the lyghte of the heuenly dyuyne clerete / couerde, and closyd in the dexte / or in the godhed / shulde shyne vpon ve: yf it were not by the dyuersitees of holy couertours. Also hit is not possible / that our wytte or intendemente myghte ascende vnto the contemplation of the heuenly Jerarchyes immateriels / if our wit be not ledde, by some materyell thyng, as a man is ledde by the honde: soo by these sourmes visibles, our wytte may be ledde to the consyderation of the greatnesse, or magnytude of the most excellente bewetuous clarete dyuyne and inuisible. Reciteth this also the blessed appostle Poule in his epistles, sayeng, that by these thynges visibles / whiche ben made and ben visible, man maye see and knowe by his inward syghte intellectual, the diuine celestial, and godly thynges / whiche be inuysybles to this oure naturalle syghte. Deuowte doctours of Theologye or dyuinite / for this consyderation prudently and wysely rede and vse naturall philosophye and morall / and poetes in they⁊ fictiones and feyned informationes, vnto this syne and ende, soo that by the lyklyhod or symylitud of thinges visible our wytte or our vnderstōding spiritually / by clere and crafty vtteraunce of wordes / may be so wel ordered and vttered: that these thynges corporelles may be cowpled with thynges spirituals, and these thynges visibles maye be conioyned with thinges Inuisibles. Excited by these causes to the edyfieng of the people conteined in our crysten sayth of almighty Cryst Jesus, whose maiest diuin is incōprehensyble: and of whom to speke it becometh no man, but with greate excellente worshyp and honoure / and with an inward dredful

fulle fere, Loothe to offende, I purpose to saye somwhat vnder the correction of excellent lerned doctours and wyse menne: what euery creature resonable oughte to beleue in this our blessed cristen fayth.

ENDETH THE PROLOGVE.

INCIPIT LIBER PRIMVS DE TRINITATE.

Jo: Bankes

THe father, the sonne, the holy goste, be thre persõs by personall propryteez but thabsolute propriteo be commune to alle thre persõs, but some of these propriteez benne more appropried to one than to an other: As thus, power is appropried to the fader, to the sone wisdom is attrybute, and to the holy gost is attrybute grace. The father is god, the sonne is god, the holy ghoste is god: And these thre persons be not thre goddes, but one very god euerlastynge, one essence or oone beynge euer perdurable or durynge without measure not chaungeable, almyghty, one substaunce, and in one nature symple. The father is of no thynge precedente, the sone is of the father, the holy gost is of the father and of the sone procedynge, without begynnyng of tyme, and without end. These thre personnes bene one substaunce togeder, with one perdurabilite together, and one is egall to the tother in alle maner of perfection, and eche one is Omnipotẽte or almyghty, and one begynnynge of alle thynges create of nothyng: or made of no thyng: creatour of all creatures visibles or invisibles, spirituelles or corporelles. The whiche creatoure by a myghty vertue, fro the begynnynge of tyme, create together the creature angelike and the worldely nature, of no thynge, or of noo matter precedente. This creatour than made man, and nature humayne comune to the first twein natures: for man is of body corporal, and of soule he is made spirituall. From this holy trinyte, all confusion and all myxtion of persons is voyded. For the father is a nother, the sone is a nother, the holy gost is a nother: nor the father may not be the son, nor the holy gost, nor the son may not be the father, nor the holy gost: Nor the holy goste may not be the father nor the son, but to these thre persones is one essence or beynge, & one nature comune: the whiche is the begynnynge of all thynges: and out of this begynnynge, there is no begynnig. These thre persões be one god, one essence indiuisible or vnable to be diuided, one substaunce, and one nature. The father is no greatter, nor of gretter power, thanne is the sonne: nor than the holy ghoste is, for the vnyte of the diuine essence or beynge, is egall or lyke in power to the father to the sonne and to the holy goste, and this holy trinyte is one god, the fyrste begynnynge, without begynnynge, not create nor engen

dered

vred, not passible/ not mortall/ myghty of power to make all thynges without nombre/ and without ende, fountayne of alle goodnes and of all vertue, whiche by his symple knawelge knowethe all thynges, presente and to be, and maye doo euerye thynge that he wylle doo, but he wille not do euery thynge that he maye doo/ for he myghte distroy all the worlde/ and yet he wol not do it, howe be it that this dyuyne essence, or beynge/ maye not be perfyghtely knowen nor comprised by any reasonable and mortall creature/ yet there is not any mortall persoune/ hauynge the vse of discretion, but that he woll confesse there is a god/ whiche is the cause and begynnynge of all thynges/ howe be hit there is no man of suche wytte/ and humayne vnderstondyng, that canne sufficientely serch or synde, what thynge god is properly, after the greattenes of his mooste excellente maieste, but onely the father/ the sonne/ the holy gooste be one trinitie in one vnite, one vnyte in nature and in essence, one trinitie in persons thre/ so named trinitie/ as one vnitie of persones thre, whiche be vnied together in one nature. Vnder this fourme rehersed, it sufficeth to euerye christen creature to know the trinitie/ and in especialle to them whiche ben of the lay fee or state. The knowlege of the names of god is not required as necessary to euery mā to know, for they ben many in noumbre, and euerye name that is of god, it sheweth or signifieth the godly essence or beynge/ or it signifyethe the godlye or diuyne perfection, or it sheweth the diuine or godlye persons. The names signifieng or betokening the diuyne essence/ or beynge/ bene called names essencialles.

The names whiche betoken or sygnyfye diuyne or godlye perfection/ benne called names perfectyonalles. The names shewynge, bytokenynge/ or specyfyenge the godly or dyuyne personnes, be named personalles or vocinalles. These three maners of names bene deuyded into manye other maners of names, whiche of necessitie bynne to be lerned of these greate and connynge doctours of theologye or of dyuinitie/ whiche ben to vs or of ryght ought to be/ techers and preachers of the worde of god incarnate/ & to shewe vs ensāple of good life by their vertuous liuing/ and euer to be stronge and myghtye and redy defendours of our christen fayth, and of holye chyrche/ by theyr excellente perfyghte scyence & cunnyng. It is right necessary to vs/ that liue in this our christē faith to truste trewely, and stedfastely to beleue/ that the son of the fader of heuen/ whiche is without begynnynge, coeternalle to his father and to the holy ghoste: by the hole consente of this blessed trynyte, and one vnitie/ and by the cooperation of the holy ghoste he entred in to the wombe of the mooste pure, mooste intemerate, most immaculate/ moste clene, mooste vertuouse/ mooste humble, and moste meke vyrgyne Marye, in whome was neither spotte ne ryuell of synne/ after the salutation of Gabriel the archangell/ whan she had aunswered these wordes of mekenesse: Beholde and se/ I am the handemayde of the lorde/ be it do to me after thy worde.

Thus this blessedde sonne of god, not leauynge or forsakynge the godhede/ toke mankynde vnto the godheed/ and is perfite god, one with his fader in godhede, he is also perfite man/ & in his manhede he is lesse than his father is, and in his manhed he is in hebrew named Jesus, in the tonge greke he is called Sother, and in latine he is called Saluator. And euerye name of these three/ in our langage is to saye our sauyour.

He is also named Emanuel, whiche name by interpretation of our langage, is to say/ God is with vs. After his moste blessed natyuyte he proued in his humanytee, that he was perfyte god, for he cowlde all scyence without any techer/ he also changed pure water in to wine, he gaue sighte to the man that was borne blynde/ he said openlye to the iewes and to the phariseis, I, whiche speake to you/ am the begynnynge. He fedde many thousandes of people with fewe loaues of breade and with fewe fyshes: the wynde and the see obeyed to his commaundemente, he reised Lazar

fro

fro deth to lyfe, whiche was foure dayes deed, and ſtynkynge in his graue, in theſe/ and in many mo excellent myracles, he ſhewed that he is perfyght god. He alſo ſhewedde that he is perfyghte manne/ for he eate and dranke and ſlepte, and ſoo toke encreaſe in nature as manne doothe/ he wepte, he faſted, he ſuffred all the myſeries/ and wretchednesſe of manne, excepte ſynne. It lyked him to fulfil, to perfourme and to accomplyſhe alle the wordes that holy Patriarkes and Prophetes had vttred and ſpoken of hym, longe tofore or he toke our humanitie: and ſoo to fulfyll the prophecyes/ he ſuffred, that his humaine nature ſhulde be taken by the kyſſynge of his vnkynde diſciple, and mooſte horryble traytour Judas. And by the cruelle perſecution of the iewes, after many punitiõs they blaſphemynge god, tofore Pilate cried vengeablye: crucifie crucifie hym: and ſoo vnder Pounce Pilate/ he ſuffred to be crucified/ & vpon the croſſe he dyed in his humanitie, & was enterred & buried. And notwithſtõdig/ that his ſepulture or graue was ſeled and ſigned, & kept with knightes, yet the thyrde daye by his godhede or vnyunitie, he roſe in his humanytye, & at xl. daye enſewynge/ he aſcended in to heueno, & ſitteth there atte ryghte honde of his father: & he fro thens, perfyght god/ & perfyght man, is to come, & to iuge the lyuyng & deed. In the deed is vnderſtõd the body, whiche hath ben mortal, and in the lyuynge is vnderſtonde the ſowle, whiche is ſpiritualle and immortalle.

Tofore this Juge Cryſte Jeſus/ whiche is god and man/ ſytting in his trone of Jugement, all reſonable creatures ſhall ſtonde. And he ſhall ſette all rightfull on his right ſyde, and all vnryghtfull on his lifte ſyde/ and al ſhal be iuged after theyr actes and dedes, and after theyr thoughtes/ as they haue bẽ guyded in their bodies well or euill: then the good ſhal haue bliſſe eternal/ & al the euil accurſed, ſhal haue & ſuffre euerlaſting peyne. Wherfore euery cryſten man & woman haue this bleſſed trinytee/ the father, the ſon, the holy goſte, ſtedfaſtly grounded in their faith, as one perſighte vnite. To this vnitee in trinite, and to this trinite in one vnite, mankind be neuer vnkind/ for this bleſſed Jeſus oure ſauyour, the ſecond perſõ of the trinite, which with his fader/ & with the holy goſt/ is one god, one eſſence/ and one vnite, which Jeſus alſo of his infinite goodnes/ of his excellente pite/ and of his moſt plentuous mercy/ ſuffered paciẽtly moſt horryble peyne & paſſion & dethe in his humanyte, for to redeme all mankind. And for this his indicible, or not able to be ſpoken/ & inenarrable or not able to be talked or tolde, greate excellente & myghty kyndneſſe/ he deſyrethe of man but this yefte, ſayeng thus: Geue me thy harte/ and it ſuffyſeth to me. Wan if thou loue almighty god, thou beleueſt and truſteſte in god: and thy true & ſtedfaſte beleue is but a thing deed without good werkes. Wherfore euery man and woman doo euer good dedes/ and haue good thoughtes, & let thy langage be good: And in caſe that by humayn fragylite or freylte, thou treſpas ayenſte the commaundemente of almighty god, yet ſe that thou diſpayre not for the good lord of his haboũdaũt grace hath gyue a lawe for treſpaſſours in this preſente lyfe/ that is to ſaye/ contrycyon/ confeſſyon/ and ſatyſſaction. And euery reſonable creature takyng this waye, may be ſure, that almyghty Cryſte Jeſus, very god and man, is mediatour in his perfyte humanite to the hieſt & moſt bleſſed & ineſtymable diuynite, or deite for al mankynd.

¶ Sythe hit is peryllous to euerye erthly man/ and in eſpecialle to him that hath a thyn wit, & litel cunning, as I know that I haue/ to wade depe in this matere of diuynite, I wyl treate noo ferther therof at this tyme. The holy trinitie giue vs grace, that we may truely and faythfully beleue/ and ſtedfaſtely ſtande in our beleue/ & that charite may reyne among vs Chriſten people. AMEN.

FINIS LIBRI PRIMI.

INCIPIT LIBER SECVNDVS.

Of the propretes of angels.

By the helpe of god to speke of propretees of angelles, we shall begyn to speke of hem fyrst in generall, and than in speciall: and declare the disposicions of euery ordre, and ministracions of offyce by ordre/ as hit accordeth to his werke.

The interpretacion of angell. Cap. I.

Angelus in Grewe, Malach in Ebrewe/ Nuncius in latin/ and is to vnderstonde a messenger in Englysshe. For by warnyng of angelo men knowe goddis wyll, and so angelus is a name of offyce and not of kinde. And angelus is a spirite: but whan god sendeth hym forth/ then he is fyrste properly named Angelus. Peyntours poynt angelles with wynges in swystenes of flyghte/ with wynges is betokened the swyfte werkynge of angelo. And so symple men knowe the swyfte werkynge of angelo by that maner of peyntynge. And for the same cause in olde tyme Poetes peynted the winde with wynges, as saith Jsod. libro. vij. ca. vij.

What angel is after Damasscynde. Cap. II.

Damascene saythe, that angel is substancia intellectual alway mouable, free, and bodylesse/ seruynge god by grace and not by kynde, and is partener of immortalyte. For he maye not deye. Of this description of angelo kinde many maner propretees of angelo bene to vs shewed and knowen. An angel is sayd substancia intellectualis. For by reason of the spiritualte of his substaunce, and of the synguler spirituelte he perceyueth in hym selfe al fourmes intelligible, that is to vnderstonde, all shappes and lykenes that him nedeth to haue. For to haue cunnynge & knowlege of thinges he apprehendeth shappes and likenes intellectuell, that maye meue his vnderstondynge to wytte and wysedome. And in as moche as he is serre fro the thraldom of erthely matter, in so moche he is the more perfyte in contemplacyon of spyrituell and vnmateriall thynges: So it is sayd playnly in libro Causarum. For spirites that be also named intelligencie ben full of shappes and lykenesse, that nede to haue knowlege and cunnynge. Therfore in hem shyneth all maner of vnderstondynge that ben shappes and lykenes that nede in the wytte for to haue knowlege of thynges, Sicut ibidem dicitur consequenter. More ouer angelo kynde passeth al bodily kynde in subtilte of his essencia/ in simplicite/ & in clerenesse of his inwitte, and habilite of his free auysement. This angelo kynde hath no socour of no bodily matter. Therfore material corruption may in no wyse be accordynge to hym. Therfore no knowlege by bodily wyttes may lette his inwytte that is godly, for angell hath inwytte in a maner as god hath. Therfore he is aboue tyme, and vnderstonderh all at ones: And not one thynge after an other, or one thynge of an other, as the conclusyon of the premysses, as mannes vnderstandynge and inwitte gadreth knowlege of some thyng throughe or of the knowelege of other thynges. It semeth that suche comparyson as is betwene a symple thynge and a thyng compouned, other elo betwene a poynt and a lyne in beynge, suche is the comparison betwene an angelo inwytte and mannes inwytte, in vnderstondynge

and demynge. Also no malyce withdraweth nor tourneth away the wyll of an angell from the seruyce of his creatour. Therfore in as moche as the substaunce of an aungell is the sympler / and more ferre from all condicion of matter, In so moche the lykenesse of god shyneth the more expresse in hym, and in hym as hit were in a full clere myrrour, the shynyng of god shyneth the more expresse. And the influẽce of blysse is the more worthy, in as moche as thangell ioyneth hym by his owne wyll the more perfytely to the sothenes, that may not be chaunged, as Gregory sayth. Wonderly (he sayth) al myghty god made the kynde of good angels good, but mutable. So that they that wold abyde, myght deserue mede, & by so moch the more mede / in how moch they pight theffect of her wyl with study without chaungynge in god. Also saynt Gregory saythe: Angell in the contemplation of his creatour is aboue thynge that maye be chaunged, but in that he is a creature, he hath stemnes of changing. Saynt Denys saith, In angelo. iij. thinges muste be had in consideration, Essencia, by the whiche they haue beinge: vertue by the whiche they haue myght and werkynge, by the which they werke and do her dedes. The essencia of hem is symple and vnmaterial, pure, dystynct, and discrete. This vertue of hem is free vnderstondynge, louynge, and withoute cessynge. They haue myghte and power frely to chese to vnderstonde and to louer & to god to be ioyned without chãgyng. Also they haue a vertue of werkynge, for they do all thynge without abydyng or taryenge, they put of all aduersite without withstondynge, and withoute withsayenge: Alway they bene nygh vs, and serue vs without cessynge. And her werking is wyllyng, sodayne, profytable / and honest. For they serue goo without constreynyng, and done his hestes sodaynly and in an instaunt / and put not of tyll on the morowe. All good and profyte they procure with great hede takynge: they ben occupyed in lawfull dedes & honeste, that bene without blame. than it is sothly that in an angell is thre maner vertues, of knowynge / of werkynge / and of beynge. For he knoweth god aboue hym selfe in a myrrour of euerlastyng duryng without anye intermission. He seeth all waye the face of the father, Mathew. xviij. He apprehendeth all thynges that is without hym selfe wythout any collection, and holdeth in mynde within hym selfe without forgetynge, all that he apprehendeth. Angelo haue this vertue of werkynge, myghtly, swyftly, and profitably, and withoute cessynge. And they also haue vertue to be stedfast in the symplycyte of her kynde. For they ben not altered by deedly stempnes / nother they haue no contrariousnesse of passybilite / nother bene lette with charge of flesshe. They bene also in stedfastenesse of grace and of blysse. For they bene subiecte to the lawes of god, And ben not contrary therto by none affeccyon nor pere. They bene goodly, and not tourmented by the pryche of enuye. And for they ben pure and clene, they bene not defoyled with none affection. And they bene stedfast in the dignite of offyce. And for they ben rightful none of the done other wrõg in no maner wise. They that ben subiecte bẽ not subiect in noo despite, & they that ben soueraynes ben prynces ouer the other without tyranny. Also angelo kinde is Joyned nygh to the fyrste lyghte, that is god / and therfore it is full of more copyous lyghte. And so moche the more depper hit drawethe of the welle of lyfe, the more nere it ioynethe it selfe to the fyrste lyghte in contemplacyon. And hit receyueth alway the more principall Theophanias, that is lyghte and shynynge of god, in soo moche as hit tournethe hit the more perfytely to the hyghest good by loue, that chaungethe not. And so that lyghte, that is euerlastynge, fyrste hit commeth vppon aungelo, and by angelles hit cometh downe to vs. And therfore by aungelles, lawe came to mennc. And for that fyrste shynynge commeth to aungelles frome the

father

father of lyght, Denys calleth angelles Algamatha, that is most clere myrrours receyuynge the lyght of god. Vnde in li. de diuinis noibus. cap.vi. Denys sayth in this maner. An angell is the ymage of god, the shewynge of hydde lyghte / a myrrour pure and moste bryghte / without spotte / without wemme, or other defoillynge. And if it were laufull to saye he receyueth in hym selfe all the fayrenes of the well shape godly formite and of pure declaration in hym selfe / as it is possible to take and declare goodnesse that is hydde. He is named the ymage of god, for lyknes & shappe in vnderstondyng and inwitte. For lyke as god seeth all thynges without auysement and collation, so angelo done. For they se not by meane, nother apprehende by bodily wyt. Also he is called the shewing of hid light. For he taketh by influence the syght of the godhede, that is in it selfe incomprehensible, and hidde, and sendeth it forth, and sheweth it to other / and maketh it knowen to them that ben lower. And he is called a myrrour, for he is able to receyue the lyght of god / & is called a pure myrrour, for the kyndly purenes of his substace for he hath no bodily fylth, he is immaculate, he hath no wemme of originall synne, he is not defoyled with cõtagion of deedly synne, he is withoute spotte of veniall synne. He is sayde receyuynge fayrenesse of the lykenesse of of the godhede. In a specyal maner of knowynge he is lyke to the godhede, and also he declareth to them that ben lower the huge preuy and hydde swetenes of the goodnes of god. For what he taketh in contemplation and tastyng by the yeft of god, he sendeth it forth, and maketh it knowen to them that ben lower. Damascene in his seconde boke and thyrde chapter sayth, that angelo bene lyghtes intellectuall, hauynge lyght of the fyrste lyght. And they nede no tounge nother eares, But without wordes and voyce they vnderstonde and knowe euerych other thoughtes and wyll. And they ben not conteined in a bodily place, not with-

in walles nother cloystre bodily beclipped, and ben not bodily longe, neyther brode, nother thycke, but they ben intellectually nygh and present, and werke in euery place where god biddeth them. Also they bene spyrytes kyndely stronge and swyfte to doo goddes wyl. And they ben sodainly soũde in euery place, where god willeth & bethinketh, dispensing those thynges that ben about vs, and helpyng vs after goddes owne wyll. They ben aboue vs, and nethcles aboute god, hit were harde to meue them to euyll. For they bene in all wyse not mouable by euyll. And that is of grace / though it be not of kynde. And as it is possyble, they ben in contemplation of god, and haue theyr delyte and lykynge in hym. And for they ben spiritual and bodyleſſe, they neede nother weddynge newyuynge. Hitherto speketh Damas.

¶ Howe angell in bodily shappe is peynted. Cap.iii.

Also though angelo kynde haue no mater nother lyneacions and shap of body / yet angelo ben paynted in bodily lyknesse / and scrypture makyth mynde that they haue diuers limmes and shappes, But by denomynacyons of limmes / that ben seen, vnsene werkynges of heuenly inwyttes bene vnderstonde. For whan angelles bene paynted with longe lockes and crysped heer, therby is vnderstonde theyr cleane affections and ordynate thoughtes. For the heer of the heed tokeneth thoughtes and affections that spryngen of the roote of thoughte and mynde. Men saye that they haue eares, bycause they receyue the inspyracyon of god, that they knowe and vnderstonde. Paynters make to them nosethryll es, and not withoute cause. For they voyde vyces and synnes / as hit were stynkynge thynges: and they loue vertues as hit were swete smelles. And distynguyth besily betwne cleane and vncleane, stynkynge and swete smellynge.

Ofte men make mynde/ that they haue mouthes, tongues/ and lyppes, bycause they shewe to vs as it were in spekynge the priueties of god. And they bene all way bely waytynge and attendynge in the prayſynge of god. And they bene peynted berdeleſſe. For to take conſideration and hede/ that they paſſe neuer the ſtace of youth, neyther were ſeble in vertues, neither faile for age. Men ſayen that they haue teeth, bycauſe grace, that they receyue of god, they vſe to part and dele it to other, as it were chewynge and gryndynge, and therby theyr myghte & power is tokened. They haue armes and hondes, for by theyr myght in werkynge they ſuſteine our infirmities. And ceſſe not to holde vp and defende good men, that god hath choſen. Men ſayne, that they haue hertes and breſtes. For bycauſe they haue lyfe lyke to the lyfe of god. And werke openly to helpe vs to receyue the grace of lyfe, and ſuche lyfe as god hath. They haue rybbes and ſydes, for they haue ſauely in hem ſelfe all the yeftes of grace, and by kepynge of them al thynge is ſyker and ſauf in good men. Men ſeyne that they haue lendes and thyes, but hydde with clothynge, for they haue within them ſelfe/ grace and vertue, hydde from fleſſhely men. Feete they haue, but as it were alwaye bare, for the meuyng of theyr affeccyon to godwarde is ſequeſtred from al deedly lykynge.

¶ Howe angels be deſcriued. Capit. iiij.

Alſo aungels ben peynted in many maner ſhappes, wonderly altered, as ſaynt Denys toucheth in the ende of thangelicall Jerarchie. Truly they bene peynted fethered and wynged: for that they ben alyene and clene from all erthly cogitacion. And they ben houen vp in effecte and inwytte, and rauyſſhed to the inneſt contemplacion of the loue of god. They bene clothed in fyrye redde clothes, for that they bene wrapped in the lyghte and mantell of the knowlege and loue of god. They be clothed with lyght as with a garment. Pſal. 103. They ben gyrde with golden gyrdde, for that they ben ſo clypped with the habyte of vertues, that they neuer flyde to vyce nother to ſynne. They bere in honde yerdes and ſceptres/ for after god they yeue all ryghtfull domes, and rule and gouerne ryghtfully al that is in this worlde, that we knowe with vtter wyttes. They bere in hondes ſwerdes and ſpeares: for by vertue, that is yeue to them/ they werre and diſtroy the reeſes and the enforcynges of fendes, and of other that ben rebell. They ben ſene to haue trolles/ & hangynge plomettes, & meſures/ & werkmēs tooles. For by prouyſyon of angels god vſeth to torne euyl men to good, and meueth them, that they myghte be made the habitacion of the holy ghoſte. Theyr haue in their handes rule, lynes, and meſures, for they deuyde, mete, and weye all mennes werkes good and euyll. And they are ſayde to haue phyalles with ſwete ſmellynge thynges. For by doyngs of them our woundes ben brought to grace of helth. And it is redde that they ben gyrde, as they were arayed redy to goo and walke forth on their way: for by their helpe and gydynge ryghtfull men ben alwaye brought home in to blyſſe. Alſo they be ſayde to bere pennars and ynke hornes, and other inſtrumentes of wryters. For that that through theyr doynge the priuete of goddes wyl is oft tymes deſcriued and knowen. They ben arayed in armes and wepyn of batayle and of warre. For that by helpe of them good mē ben oft ſocoured and deffended in warre & in batayle of body & of ſoule. And they harpe: For that they that ben worthy to be cōforted/ by theyr helpe & prayers ſalle not into ſorowe of diſpayre and wanhope. They beare trompes in hondes, for that they calle and comforte and excyte vs to profyte alway in goodnes. Many ſuche maner thinges ben writen of the araye and doynge of angelles, that betokyn theyr maruaylous werkes.

Howe

¶ How angelo be compared to materiall thynges. Cap. v.

Also they bene lyckened to other thynges, that ben take and transumpte of naturals. For to token and declare theyr mystyke and preuey werkynges/ example. They bene lykened to wyndes, for that they flee and passe sodaynly so their dedes and werkes. They ben called clowdes, For that they bene rauysshed towarde god by very contemplacyon. They bene lykened to fyre / for that they be holly inflamed with brennynge loue of god, and as fyre they shine in knowlege, and brenne in loue. Nowe they be named golde, nowe syluer, and nowe laton/ for they haue pure shinynge as lyght, and ben beshyned with the wisedome of god. They ben lykened to carbuncles and saphires, and to other precious stones that ben sadde and bright: for bycause they bene stable in the grace of god/and confermed in the blysse. And by theyr presence al that is in heuen and in erthe is wonderfully highted. They ben called Leons, for that they bene grysly and dredfull to fendes and to synful men: or els as the cõmentor vpon the Vierarchie angelicall sayth/ bycause whan they aspyren to the contemplacyon of god, that was knowen afore, is wyped out of mynde: whan clerenesse, that is desyred is openly knowen to the soules that desyren. For a Lyon vseth to wype awaye his owne steppes with his tayll. They ben called oxen, for an oxe ereth the londe and maketh it able to beare fruyte. So angelles make mennes soules able to receyue graynes of vertues and of yeftes. They ben called egles, for that they beholde streyghte and stysselv in god, that is the sonne of ryghtewysenesse without blenchynge of theyr eyen. They ben called horses, for by the lawe of obedyence they bene subiecte to god/that is lorde aboue them. Some tyme also they bene called whyte horses, for the bryghte and clere knowynge of god. And some tyme blacke horses, for they maye not tempzchende the maieste of god at full. For blackenes is derke colour and dymisse. Some tyme redde horses, for they shewe drede of ryghtwysenesse and equite. And some tyme of dyuers colours / for the variable vse of power that they haue resceyued. The vttermoste coloures ben onyd, and by the perfyghte vertue of angelles the fyrste bene ioyned and tourned to the seconde / and the seconde to the fyrste, and bene tourned eyther in to others loue. And they ben called fyry ryuers, bycause they receyue gouisshes or flowynges of diuine grace, and they shedde out plentuously that neuer sayllen of freshe streames of goddes grace, and poure out to other in plente of lyse: And therfore they bene lykened to a fyry ryuer. Also they be called Charyottes, for in a charyot is moche thynge caryed at ones, for they bene by one assente borne vppe, assocyate and coupled to gethere in the ioyefull companye of god. They bene also called wheles. For as a whele wynderh and tourneth aboute, and moueth all way aboute the selfe centre. So aungelles bene in contemplacyon / and moue aboute that thynge that longeth to god, as hit were aboute the centre or poynte in the myddes of a compasse intellectuall: for theyr desyre maye not be quenched, and what they desyre passethe theyr wytte and myghte. And therfore also they bene lykened to charyottes and fyrye wheles. For that they come downe to subiectes / and beshyne them, and so gone vppe agayne / and leden vppermore by contemplacyon. And they presente to our lorde prayers and beades of good men. And brynge deed mennes soules in to Abrahams bosome, and in to the coũtrey of blysse. And they ben called Leches and phisicyens bicause they cure & heale soules. And they bene called smythes, for they prepare for vs ghostly wepyn. They ben called watchemen and wardeynes, for they beynge neuer ouercome with slepe of vncũnning, warne men of perylles that maye falle.

And they also ben named rype men / for they gadre the people that is chose in to the granir of the kyngedome of heuen. And they ben called soudiours, for they werre and syghte for vs ayenste wycked fendes. And they ben called dukes and leders, bothe bycause they teche vs the maner of syghtynge agaynst ghostly enmies, And also for they shewe and teche vs the waye to the countreye of blysse. In these and many other sygures and lykenesses angels vertues be tokened to vs, and vnderstonde in scriptures / touchynge the substance / vertue / and werkynge of them, But these sewe that ben sette here for ensample shall suffyce at this tyme.

¶ Of the ordres of angels Hierarchies / and of theyr offices. Ca. vi.

NOwe the proprietes of angels bene some dele reckened and determyned in generall, as hit longeth to this werke, we shall treate of all the Jerarchies of the ordres of angels: that we may knowe thoffyce, conuenience, and difference of all the ordres by theyr propre condicions.

¶ Of the. iij. Hierarchies. Cap. vii.

THe holy man sayntDenys speketh of thre Jerarchies, the first is aboue heuen, and stondeth in thre persons, the secúde in heuen / ꝛ stádeth in holy angels, the thyrde vnder heuen / and stondeth in prelates. Denys sayth / that a Jerarchie is a ordeyned power and myght of holy thynges and resonable, holdyng a dewe principate ouer subiectes. Thre Jerarchies ben in heuen / the hyghest / that hight in Grewe Epiphania, and is described of Denys in this maner. Epiphania is in the burnynge hotte affection in the hyghnesse of hye inwytte and vnderstandynge, and in the balance of dome distributiue. And this Jerarchie conteyneth thre ordres, Seraphin, that passeth other in brennynge of loue: and Cherubyn, that is ioyfull in priuilege of counnyng: Thrones, that passe other in perpendyng of ryghtwysnes. And of the other two Jerarchies we shall speke innermore in theyr owne place. In euerye Jerarchie nedeth thre thynges, ordre, counnynge, and werkynge. For as Denys sayth, a Jerarchye is a godly ordre, counnynge, and werke, like god, as it is possible likenynge and demynge therto the illuminations by proportion takynge hede to the lykenes of god. Lo he setteth thre in the description of a Jerarchie / ordre, counnynge, and werkynge: for if one of these thre shuld want at is no Jerarchie. Therfore a Jerarchie is sayde a godly ordre, as it were a myght that is ordeyned and disposed after goddes owne wyll. Therfore in ordre is office noted, in counnyng redynes, in werkynge seruice. Without ordre presumption is the werke / without werke negligence is the ordre, without counnyng, the werke is than reprouable, and the ordre is vnprofitable. And therfore as well in ordre as in counnynge and werkynge, euery Jerarchie soloweth the conformite and lykenes of god: And by the maner and mesure of his beshynynge that god gyueth therto / he profyteth in his ordre, and demynge ryghtfully, and werkynge well, to the solowynge of god as nere as is possible, he styeth vp. Suche is the disposition betwene the angels of the ordre of Jerarchies. They that ben of the hygher ordres, receyue more plentuous lyght of god. And than to those, that be lower than they in ordre / they transsounde and depart the lyght, they receyued. For this lawe is holden and kepte in the ordre of angels in participation of grace and of blysse, Some ben the fyrste, and some the seconde, and some the laste: as they the whiche in ordre, ꝛ in receyuyng and takynge of kynde bene pereleste: They ben also vnlyke and not egall in takyng and receyuynge of blysse. Therfore saynt Denys sayth / that it nedeth that the hygher angelles all waye teche and lede the nether and lower angelles, that they may bryng them to the diuine beshynynge and illumynation / adduction

duction and communication and induc-
tion by conuersation, in illumination by
knowlege, in knowlege by perceptiō. For
as saynt Gregory .i. Mof sayth, some
ben nyghe god by contemplacyon; and
some gone outward by seruice and wer-
kynge: and yet they that gone outwarde
passe not awaye from the inner contem-
plation. For alway they sene hym, that
is present in euery place that they comen
in. The excellence of ordres is assigned by
the worthynesse of gyftes/ for by dyuers
simplicite of kynde and effencia, and clere-
nesse of kyndly wytte & wysdome, & by
different fredome of auysement / the or-
dres receyue and haue diuersytie. For
they that be more subtyll in kynde, and
haue more clere inwytte and wysedome,
the yeste of larger grace, they ben more
worthy than the other. Therfore all the
ordres of Jerarchies haue propre yeftes/
by the whiche they werke, and propre
grees, by the whiche they rule theyr
werkes, for none angell hath leue to take
vpon hym a werke or dede, that longeth
not to his ordre and to his offyce. The
perfeccyon of the ordre of Jerarchies
stondeth in suche a poynt, that they that
ben beshyned, beshynen other, and they
that bene pourged, pourge other: and
they that ben made perfight/make other
perfight. for the ordre is suche, that they
that ben fyrst pourged / ben afterwarde
illumined and beshyned, and than made
perfyght. For after purgation soloweth
illumination, and after illumination the
consummation of perfection, and so the
hygher ordres immediately receyue of
god purgation that they may bene clene
and clere, and perfection, that they may
ben perfyght. And than by ordre of the
disposition of god, the ouer angels pour-
gen/ illumynen, and make perfyght the
nether angels. But theyr purgation is
not to be vnderstonde of corruption of
vices and of synne, but more verily imper-
fection of goodnes. For sayncte Denys
sayth, to the lykenesse of hym, that hath
no contagion neyther vnclennesse, hit ne-
deth that angels ben clene of vnclennesse
and confusion/ shynynynge in sothenesse
and trouthe, and perfyght in goodnesse.

Amonge these mooste holy ordres some
ben the fyrst, and some ben in the middle,
and some the laste and lowest. The fyrste
illumyne, the laste bene illumyned, the
myddle illumyneth the laste, and ben il-
lumyned of the fyrst.

Of the ordre of Seraphin.
Cap. viii.

As of the more worthye fyrste we
shall begynne to treate of the fyrste
ordre, that is Seraphin. Therof speketh
Jsidore. li. vii. and sayth, Seraphin is a
multitude of angels, that is to vnder-
stande, brennynge or settynge a fyre/ for
betwene them and god ben none angels
meane. And therfore the nerer they bene
to god in so moche they ben the more en-
flamed and lyghtened in the clerete of
the lyght of god. And therfore men say
that they veyle and wrappe the face and
the fete of our lorde. For the other an-
gelles sene not the maieste of our lorde
more clercly than these done. And ther-
fore they ben beshyned with so moche
the more clerete, in howe moch they ben
enflamed in brennynge affection of the
inneft loue. And so the propre offyce of
these angelles is to brenne in them selfe
and to moue other to brenne in the loue
of god. We may take the principall and
specyall propretes of this ordre, of De-
nys wordes, that sayth well fayre in this
maner. The fyrste Jerarchie of heuen is
hallowed with well excellent essencies,
and haue an ordre hygher than other
sette nexte god. And therfore the fyrste
werkynges of knowynge of god bene
borne in to this Jerarchie, as in to the
Jerarchie that is nexte god, and it folo-
weth. Seraphin is alwaye meuable a-
bout thynges diuine, and is hotte/ with-
out ceslynge, sharpe/ and passynge fer-
uent, alway of besy mocion that boweth
not, the bryngeth ayene of subiectes, ac-
tiuely exemplicatiue makyng them hote,
and reysynge them in to the lykenesse of
fyry loue of heuen / clensynge offrynge
vnwe-

vnwcued/ and may not be quenched/and hath lyghtneſſe of lyght, and propretie to yeue lyght to make derkneſſe knowen, and to purſewe it. Theſe wordes ben full diuine, and paſſe al mens witte touching the derke and miſtyke meanyng of them. But yet as I may, though it be ſtamerynge and buſſynge, I ſhall vndertake ſome deale to declare the meanynge of theſe wordes. For it ſemeth, that Denis woll meane, that the nēpned of the propriete and offyce/ maketh knowen dyuers diſcretion and participation of grace in the angelo, that ben named Seraphyn. For the name of Seraphyn meneth meuable, & ſayth ſo pareaſe, for the kinde of fyry loue, by the which the affectiō of an angel is meued & rauiſhed into god. But this mouing is ḡete/ cauſing, augmēting, & fulfyllyng. Alſo he meueth inceſſably, for ſuche a loue faylleth neuer, nother reſteth to deſyre hym, that he louethe. He is called hotte/ for the ſtrengthe of loue excyteth and meueth, as hit were heate/ to the ſelynge of ſwetenеſſe. And therfore he putteth to Acutum, ſharpe. For the ſtrength of loue perceth in to the inneſt of the maker and creatour. And ſo Acutū, ſharpe, betokeneth a maner violence of loue, that entreth and perceth in to the thynge, that is loued. Alſo he ſaythe Super feruidum, paſſynge feruent, for though the loue ſtretche into the inneſt of the godheed: yet he ceſſeth not to ſee all aboute by affection: So that the thynge/ that he taketh not at the full by the inwytte, he comprehendeth ſomedeale by taaſte of contemplacyon. As a thynge that boylleth by ſtrengthe welmyth and lepeth, and throweth and ſhedeth it ſelfe all aboute: So the affection of an ānge11 forſaketh no thyng, that he ne taketh hede of, but the more he knoweth, the more he deſyreth to knowe.

He ſaythe alſo/ Inflexibilis motionis/ meuynge that faylleth not, for though angelles loue meue in to god, yet he is inflexible/ ſtedfaſt, and faylleth not. For he woll not leſe in no maner wiſe that thyng that he loueth: and ſo he is meuable and ceaſſeth not, and that intentyue and inwardly. For he ſetteth his entent in to the inwarde of god. And ſo he is alway meuable, and reſteth not in hym ſelfe: but he is beſye to ſette his entent in god, but inwardly that he flete not outwarde, and he is in all wyſe inflexible and ſtable, and tourneth neuer from hym, to thynges that ben without hym. Alſo he ſaith Suppoſitozū reductiuum, able to brynge ayene the nether. For an angelles loue ſtretcheth all waye to the ouer: but he gothe not awaye from the loue of the nether. But he calleth and bryngeth the nether ordres to be parteners of the illumination and beſhynynge of god. Alſo he ſcythe, Docere actiuum et exemplificatiuū/ he deſyreth to teche and gyue good enſample: For his entente is not onely to brynge the nether ordres to loue god, that is hygheſt: but alſo by example he ſheweth them/ that ben of the nether ordres, howe and in what maner, he that is moſte good, ſhulde be loued aboue all thynges. And howe men ſhall tourne to god by loue, & do al thyng after his wyl. Therfore he ſayth, that the loue of them is heatynge and rerynge vp into ſuche a maner heate. For therfore they trauaille that the nether ordres brenne and be feruent, though not all alyke, but differently. And he ſayth not that, as though the lower angelo were colde or deed, but it is ſayd, bicauſe the ſubiect ordres are excited & ſturred by thē to the more larger affectiō of loue. And therfore it foloweth. Ignem celitus et ſplendoranſſomatis purgatiuū. Fyrye thynge of heuen, that pourgeth offrynge. For the fyre of god lyghteth the fyrſte angelo, that they maye lyghte other, and beſhyne them, that they may beſhyne other/ and pourge them/ that they may pourge other. For the fyre of god brenneth ſoftely and ſwetely, and brenneth not to waſtyng nother to apparynge, but to clenſyng and to pourgyng. Therfore he ſayth/ that he clenſeth offrynge. For as he beſhyneth at fulle/ ſo he clenſeth at full. And he clenſeth not from infection of any vyce or ſynne: but

fro

fro the imperfection of goodnes. For that is parfyte purgation, where no correction is, but all parfection. Also Seraphyn is sayde vertues Multimoda et multifida, a vertue of many wayes and of many seyes. Of many wayes, in that he is moued in desyre and werkynge many maner wyse. Many seyes in that he is beatified in possessynge. Many wayes, in that he passeth forthe serchynge: many seyes, in that he perceth and fyndeth. He passeth fourthe by many wayes and diuers affections, and commeth to one god, & one lyse comprehendeth all thynges to gyther. Also the name of Seraphyn meneth thynge that is not veyled neyther wened. For without any veyllynge of fygure or of creature sette betwene / he loueth to se god: and of the plente of the welle of euerlastynge lyght he is beshyned without any meane sette betwene, that he maye beshyne other: And he is lyghtned, that he may lyghte other. And so the angels of that ordre ben more worthy than other: For they take the influence of her perfection of god without any meane sette betwene: And yeueth the same forth to other without withdrawynge, and hauen it in possession, and kepe it without lesyng. They slake neuer nother withdraw them from that loue of god, nother tourneth theyr entent frowarde god. And they lede the nether ordres towarde god, and cessen not for traueylle nother for noy. This maye suffyce of the proprietes of Seraphyn.

¶ Of the ordre Cherubyn. Capit. ix.

The. ij. ordre hyght Cherubyn, and is to vnderstonde, plente of counnynge. Isid. li. vii. saythe / that out take Seraphyn, Cherubyn ben the hyghest compauyes of angelles. For the nerer they bene sette to the wysedome of god, they bene full of the more large yefte of counnynge of god. Therfore worthyly the ordre of Cherubyn bene ordeyned after the ordre of Seraphyn. For after the yefte of charyte, of whiche yefte Seraphyn hath the name, the moost excellent yefte is the yefte of wytte and wysdome, & of the knowyng of the sothnesse of god: of the whiche yefte Cherubyn hath the name. For the beame of the lyghte of god shyneth principally in the angels of this ordre, touchynge the farre excedynge participation of the knowyng of god. Therfore Denys sheweth the proprietes and effectes of the angels of this ordre. ca. vii. where he saythe, that the knowyng of Cherubyn techeth what he knowethe. And these wordes mene, that angels of this ordre hyghte angels that knowe, and ben knowynge: for they passe other in the yefte of the wysedome of god. Also he nameth thē Deiuidi, seer of god, for the excellēt sight that they haue of god. For they haue a more clere contemplacyon, than other haue of godddes maieste. And they ben sayde, Altissime dationis luminum acceptiui, Of the hyghest yefte of reason receyuers of lyght: Therby he meaneth, that the ordre of Cherubyn is passynge other filled of the shining of god. Also these angels haue the yeft of the fayrenes of god in the fyrste vertue that werkethe: For by the lyghte of diuine wysedome they ben in contemplacyon of the fayrenes of god. Also therby he woll meane / that in them and by them the fyrste vertue that werketh, that is to say god, is sene most clerely. Also he hyght Sapientifica traditione repleti, full of yeuynge of wytte and of wysedom, for by the wyse tradition of the creatour they deale the yeft of diuine wysedome / to some more, and to some lasse. Also they haue cōmunicatiue counnynge: for the lyght of wysedome / that they receyue largely, it stremeth by them largely to beshyne other ordres. For the fulnesse of lyght, that they resceyue they yeue forthe and comyt to other. And also they ben named takers of shynynge of pure contemplacyon and of symplicite / without meane. He calleth the shynynge the illumination and glystrynge, by the whiche shynynge he cometh to the pure and

and clere contemplation, where the vertue of god is, not in ymage, in fygure, or in any meane creature: but by it selfe and in it selfe. Also they bene called fylled of the foode of god, and of his house, and of the vnite that yeueth lyfe of the fedyng of god. For in that they ben fedde with the light of knowlege, they be refrefhed with the fwetnes of loue: for it were no great profite to beholde with knowing but there folowed therwith fode of the holy fpirite, that is of fedynge by loue: Alfo this fedynge is called houfholde truely and only refection. Houfholde for that it is araied for frendes and for meyne of house, And it hathe truely the name of refection and feedeth lyke to selfe that is fedde with the fame meate. And it is called and vnderftande that it is not called with fleshly fweetnes, And though it be only fedynge or meate, yet many maner of fedynge is founde in this onely meate: That when this one meate is taken, fulle and verye fedynge is founden.

Of the ordre of Thrones. Capit. x.

The .iii. ordre to the ordre of Thrones and this ordre hath the name of the yefte of dome. For that god fitteth in the, and yeueth his domes, and by them he difpofeth all fubiectes, as fayth Jfidre. Therfore the vertue of goddes equite is lykened to a fyry throne in Danyel, that is to meane, for clereneffe of knowlege, for by them god demynge euery thynge difcuffethe redyly all thynges, and for fwyfteneffe that nothyng may withftode or lette. Than thefe angelles, in whiche ryghtwyfeneffe of goddes dome fpecially fhyneth, bene called Thrones, of Jfid. And therfore Denys calleth them the hyghest fetes, for they ben hye by auctoryte of god, as hit were ordened for to deme: hygher for that they folowe the rule of the rightwyfnes of god in dome: but hyghest for that they bene fette wel nyghe to the hyghest god, in the difpofition of the Jerarchies. Sadde fetes, for that they ben couenably and conueniently ioyned, touchynge the ioyuture and conuenience of domes of god. For it is couenable, and conuenient that euery man receiue for trefpas payne, and for ryghtwifnes blyffe, and fuche rewarde as his werke aieth meede other payne: And therfore payne accordeth couenably to trefpaffe, and blyffe to ryghtwifnes neffe. For if trefpas and blyffe, payne and ryghtewyfnes accorded not, they fhulde not have a fete ordeyned reuengable togydere. For compunction and fadneffe of herte is the ryghtfulnes of penance. & he feeth alle the fyn of all thynges fubiectes. For that the more perfect they bene in god that is about knowynge the more they be made ryghtfull and in dyng. Sadde fetes, for they beare god, for they beare god that is about hem, and they bene and theyr the myght of god by diuine domes in creatures that ben fubiecte. Sette that lyge to the comyng of god, that is about vnmaterial and about worldly takynge. For they take the knowlege of god without ftudy and werynefle, and fendeth it forth to the lower without greuous fuffraunce, and without withdrawynge. Wherby they teache vs ghoftly, that we puttynge aparte materiall and erthly thynges fhulde appoint & make vs meete to receyue thynges that euer laite. Alfo thefe fetes ben without extremite, that is to vnderftonde without begynnynge and ende, for vnto hym, that is without extremes, they be moste immediatly ioyned. For in god, to whom they ben nygh is founde nother begynnyng nother ende. So the Thrones receyue the vertue of god, and fendeth the fame to the lower. They make hem felfe fubiecte to god obediently and not of any neceffite, but by very fredome they fhewe hem felfe fubiecte in all dedes.

Of the myddell Jerarchie. Capit. xi.

Jfi-

YSidore sayth, that the myddle Jerarchie cõteyneth these thre ordres, Principatus, Potestates, and Dominaciones. Denys calleth this Jerarchye Epiphonomia, that is diuine shynynge with reuerence, theyr partenere hyghtynge, and techynge the vse of the lordshyppe; and puttynge awaye of thynge that is contrary. The fyrste differences is sayde Sit principat', that haue the verte of reuerence puttynge other, to theyr office is to teache, to exercyse, and to yeue reuerence to hem that bene worthy, after the myners degrees of persones, &c. It is written in humanum [illegible] Dum sit. But the vse of [illegible] longeth to dominations, which [illegible] the lawe of [illegible] and [illegible] to be [illegible] and [illegible] [illegible] [illegible]

belongeth ledynge and gouernance dutiue to the lykenes of god. For it longeth to these angels of theyr offyce to teache and brynge the other more lower ordynately to god, and to teache the nether persone to be reuerensed in hym selfe, & in his neyghbour, and specially in a prelate. Denys saythe, that therfore they hyghte Paincipatus, for that to them it longeth to tourne or brynge other to the fyrste and principall begynnynge, that is god: the whiche they folowe as it is possible, and as ferforthe as hit is lawfull in offyce of presidence they bene lykened to the prynce. For Jsidore. li. vii. saythe, that Paincipatus ben they that ben ouer the companyes of angels. The whiche for that they ordeyne and dispose the nether angels to fulfylle the diuine seruice, They haue the name of Paincipatus: for somme there be that serue, and some that stonde by, thousandes of thousandes serued hym, and .x. hundred thousande stode by, Danyel. 7.

¶ Of the ordre of potestates. Capit. xiij.

The syxt ordre is the ordre of Potestates, and they hight Potestates, as ysidore saythe, For the euyll angelles ben subiecte to them. And they haue the name of Potestates, for by theyr myght the euyl spyrites be chastised, that they do not so moche harme as they wolde. Gregory saythe, that thoffyce of these angels is to comforte them that traueille and fyght in ghostly bataylle, and to defende them, that they ben not vyolently ouercomt of theyr ennyes, and to helpe myghtly that good men haue the victorye. Vereto Denys accordeth and sayth, that the seruyce of Potestates is to kepe waarly: that no wycked thynge greue, neyther noye good men. And Gregory saythe, that Potestates in theyr ordre perceyue more myghtily, that euyll spirites ben subiecte to theyr disposition, the which ben restrained by Potestates, that they greue nat menne so moche as they wolde. Of this Potestates Denis saith. This holy Potestates haue euen myght with Dominationes, and receyue & kepe mekely the same diuine yeftes in theyr ordre and gryce without confusion. For they tyrannously commande nothynge contrary to the lower: they assay to do nothynge by violence and force: but rather calleth ordynately the lower angels to the lykenes of god. And cesse not to brynge them ad Potentificam et causalē potenziam, that is to god, that maye all thynge, and is cause of all thynge intellectually, and passynge worldly doyng. So that by these propretes of the likenes of god, the myddell dispositions of the inwyttes of heuen maye be illumyned & beshyned, purged, and made perfyght. Also as these Potestates bene tourned to the lykenes of god by meane of the ouer angelles, so by theyr meane the neyther angels are brought also to the lykenesse of god. So that all the ordres, hyghest, mydlest, and lowest, ben made partenero of derke and mystyke pourgacions, illumynacyons, shynynges, and perfections.

¶ Of the thyrde Jerarchie. Capit. xv.

The thirde Jerarchi hight Ephionia and conteyneth thre lower ordres, that is to meane Vertues, archangelo, and angelo. And therto accordynge the lower Jerarchie is descriued in this maner. The lower Jerarchy is a godly Principle of nature, metyng with the lawes of kynde, and shewinge preuytes as he may take discrete of nature metynge with the lawes of kynde. This perteyneth to vertues. For they haue myghte to do myracles, & to hede sotowes and sykenesses. Shewyng pryuetees, this longeth to archangels and to angels, as they may take discrete, this is referred to the difference of archangels and angels. For the greatter as archangelo shewe greatter preuitees, and the lasse as angelo, shewe the lasse preuitees. For by Archangelo were

shewed

shewed the greatter preuities to prophetio, as this, Ecce virgo cõcipiet. ꝛc. And by angels are shewed the lasse, as this/ Episcopatũ eius accipiat ꝛc. and this was sayd of Judas the traytour, that hynge hym selfe: And Matheas was chose apostle in his stede. Ephionia is sayde of ephi, that is vnder, and phanos/ that is shewynge. For the lykenesse of god is shewed in a lower maner in ordere of this Jerarchie, than in other ordere of the ouer Jerarchie.

Of the ordre of vertues.

Capit. xvi.

The seuenth ordre is of vertues. Vertues bene a companye of angelles/ and theyr seruice is to vertues, and to do myracles/ in them principallye the vertue of god shynethe. And therfore they ben called vertues as Jsidore saith. The angels of this ordre receyue illumination/ purgation, and perfection of the ordres of the myddell Jerarchye. Therfore Denys saythe, that vertues haue strength to werke as god granteth them, the whiche strengthe chaungethe not. Jn this they ben formed and like to god. For they haue take vnchaungeable strengthe of vertue to do all dedes. And therfore Denys touchynge the werkyng vertue of these spirites saythe, that the name of these holy vertues meanethe a myghty strength that changeth not, that to gyuen them after the lykenesse of god, the whiche is neuer feble, neuer vnstedfaste to receyue the illumynacions and shynynge of god: as thoughe he wolde meane/ Jn that these angels bene called vertues, it is knowen that they ben confermed, and lyke to god. For the vertue of god is stronge and myghtye to werke, and fayllethe not for dyfficultee of any werke, and is stedfaste to dure and laste, and werieth not, nother febleth for no longe durynge of tyme. So these aungelles be lyke: for they bene founde stronge and incommutable to do all dedes. Therfore they bene vertuous/ not only in werkynge, but also in receyuynge of light and of shynyng. For the vertue of these angels though it seme feble and vnstedfast is lykened to the vertu of god/ and is not feble/ but by grace they bene lykened to the vertue of god. They ben feble by condicion of kynde, but they are not feble by any corrupcyon. But they receyue all that is dewe to a creature, that is to meane, suffisant strength accordyng to the kynde therof. Therfore Denys saythe, that they haue inocyon lyke to god, that bereth them stedfastly, also essentiall and myghtyful vertue of god, for by their owne vertu they meue to godwarde. And therfore theyr vertue is borne vp in to the passyng vertue of the creatour. Therfore the likenes of the ymage of god is founde in them. The godlye formite that they receyue, they sende it forth to the nether angels. They take by yefte, and yeue forthe by example. Denys saythe, that the offyce of these angelles is to teche prelates to do the offyce of prelacye, thryftly, ꝛ lyghtly, ꝛ stedfastly, that they may beare their charge paciẽtly. Gregori. iij. Mof saith, that the office of these angels is to teche them that haue vertue, howe they shuld in thẽ selfe repare ꝛ reformme the image of god: ꝛ reforme kepe and saue it myghtly. And so by the seruyce of these angelles: the vertue of doynge myracles is graunted to the perfyghte/ that they broughte to the fyrste state, in the whiche god made man to his owne ymage and lykenes; may by suche myracles be shewed. The angels of this ordre sene alwaye and beholde the vertue of god/ and tremble in contẽplacion therof. But this drede is not payneful, but it is rather wonderful/ and not as gryssly fere/ as sayth Gregory in Mof. li. viii.

Of the ordre of archangels.

Capit. xvij.

The. viij. ordre is of archãgels that is to vnderstõde, hiest messagers, or princes of messagerd, as saith Jsi. For they holde the puncipate amõge angels. For they ben dukes/ leders/ and pryncis,

For vnder theyr ordre to euery of the angels theyr offyces are assygned. For archangels ben aboue angels/ as it is sayd in Zachary, where the gretter angel sayd to the lasse, Go and teche this childe. &c. For if it were so in the offyce of angels/ that the ouer disposed not the nether, they wolde not haue sayde so as they spake to a man, one angell lerneth of an other angell. These archangels bene ofte knowe by their propre names, so that by theyr names theyr condicions and werkes bene shewed. For Gabriel was sent to our lady for to warne, that he was comynge/ that shuld haue the price ayenst the fendes/ that bene called aere potestates. Gabriel is to meane the fortitude of god. And Raphael is to meane the medicyne of god, and was sent to Tobye, and dyd lay medicines to Tobies eyen, and healed hym of his blyndenesse, and so of other. Wytherto speaketh Isidore lib. vij. cap. v. Gregorye sayth/ that the offyce of these angels is to teche good men/ and helpe them of thynges that helpeth the faythe, as of the commynge of goddes sonne, & of his dedes and sawes. Denys sayth, that it longeth to archangels to shewe propheties to prophetes, and to putte of fendes that have maystry ouer men, that they greue thē no more: As it longeth to Potestates, to put of fendes, that they take not vpon them thynges that longeth to god. Also archangels ben more worthy than the nether angels, and they be tofore other in message, and they ben more worthy than the nether angels towarde theyr chiefe principium, And by theyr meane the nether angels ben enfourmed towarde god, as moche as is possible. Also they vnyen and gadren angelles to that chief Principium, in teachyngē of the angels vnder them by ordynate leadynges and vse, by the whiche it longeth to teache and to lede thother nether angels, that folowe. Also these arcangels be in the myddes amonge the ordres of of the nethermooste Jerarchye. And therfore they take illumynations and shynynges of the ouer angels/ and the same shewe and teache fourthe to the nether angels: In the whiche angelles of all angelles the disposition Jerarchye is perfyghtely constitute, fulfylled, and complete of. iij. ternaryes of the ordres of heuen.

Of the ordre of angels. Capit. xviij.

The nynth and the laste ordre of angels/ Angelus in Grewe, Malach/ in Ebrewe, Nuncius in latyne. And is to vnderstonde a Messanger in englysshe and in frenche. For angelles were wonte to come in message/ and warne prophetis of our lordes wylle. Angelus is a name of offyce/ and not of kynde. For an aungelle is alwaye a spirite. And is named Angelus fyrste whan he is sende in message. Peyntours paynte angelles with fethers and with wynges/ to token theyr swyfte passynge and mouynge, as fables of poetes telle that wyndes haue fethers, as hit is wrytte/ Qui ambulat super pennas ventorum. Wytherto be Isidores wordes. li. vii. cap. v. Denys sayethe, that the angelles of the nether ordre bene not parteners of the illumynacyons of the ouer ordres: for they parte not with them, but they take parte of them. For the ouer angelles fyrste take illumynacyons of god, and thanne bearen the yllumynacyons fourthe to the knowelege of other/ and bene called the fyrste messangers. And the other bene called after and the laste messangers. Also Denyse sayethe, that angelles rere and brynge men to the knowynge of god, and teache and enfourme them, that they mowe lyue ryghtefully. Therfore thoughe these angels haue none other lower angelles vnder them, and bene not aboue other angels: yet they haue vnder them the lower ordres of men/ ouer whome they be & ordeyn & dispose thē. They be stretched vp by the loue of god in them selfe & ben formed by the warde of thē/ and passe forwarde vnder them selfe by

defence of them that them shall rule. These angelo haue many maner effectes: For the angelo that ben ordeyned singulerly to our kepynge, pryche vs to good/ and wake vs, that we slepe not in synnes and in vices. Act.xij. Also they refresshe vs ghostly, that we falle not vnder the burthen of the way into our coūtrey. iii. Reg.xix. Also they put of fendes, that they hurte vs not, Tobie. viii. And they ensourme vs in doubtes, and make vs certayne, Dañ.ix.c.i. Also an angell leadeth vs, that we wandre not out of the waye/ Tobie. v. et cxodi. xxiii. Also he commeth to vs and comforteth vs in sorow and in woo, Luc.xxiii. et Genes.xvi. Where it is redde that an aungell comforted Agar, that wepte fulle sore. Also they haue compassyon of vs whan we synne, leest we falle in despeyre and wanhope, Isaie.xxxiii. et Jud.secundo. And they assiste vs quickely leste we shoulde falle, Isaie. xxiiii. And they helpe vs agaynst enmies, that we be not ouercome. Genes.xxxii. et secundo Machabeorum penulti. Also they heale our woundes that we deye not, Tho.xi. And they bryngе oure synnes to mynde, that we shulde be shamed therof, Josue secūdo. And they warne vs of goddes wyll/that we may do therafter, Luce secūdo. And they do away lettes, that we may serue our lord/Exodi.xxiii. Sed precedet te.cc. And they visite vs ofte, and warne vs, that we trespasse not, Isaie. lx. Scōum peni. cc. And they be alwaye in presence of god to haue contemplacion/ Luc.pri. c Danielis.vij. Decies centena millia.cc. Also in prayenge they gete vs mede, Job xxxij. Si fuerit. And they cesseth neuer to worshyppe and prayse god, Isaie. vi. et Apoca.v. Non habeant requiem. cc. And they beholde god face to face with out veylle put betwene, Matthei. xviij. Angeli eorum.cc. And in theyr substance and vertue they be not greued with the weyght or peyce of body, Luc. vltimo, Spiritus carnem et ossa. cc. Also he is aboue tyme, and werkethe in tyme. For as Denys saythe, the inwytte of an angel is lyke to god, and werketh sodainly. Therfore he vnderstōdeth and knoweth sodaynly without collacion of one thing to an nother. And by the vertue of his substaunce he dothe all his dedes in one instaunt. An instaunt is a durynge that abydethe not. For an instaunte is, and neuer was, nother shall be. The philosopher callethe an aungell intelligencia: And in libro de Causis, hit is wryttten, that an angell is made in the Orizont of tyme, and eternite euerlastynge. TREVISA. Orizonte is a straunge terme/ and moche vsed in Astronomye. And to wytte and knowe, what Orizonte is to meane, take hede, that if a man stande on a greatte hylle, other in a greatte playne, and large, So that he see the tymamente or skye all aboute without any lette, hym shall seme, that the skye touchethe the erthe all aboute hym on euery syde, and that a sercle of the skye beclyppeth the erthe all about, as farre as his syghte stretcheth. That cercle hyght Orizonte, and is the myddell sercle betwene the partye that we see of heuen, and the partye that we see not: And this cercle is betwene the foresayde partyes, and is the nethermeste of that one, and ouermeste of that other. And so is angelo kynde and mankynde ouer those thynges that bene made, and passe, and falle by passynge of tyme/ and neuer in degree of euerlastynge: Thanne god/that euer was/ and euer shall be, withoute begynnynge and withoute endynge. For euerye angelle shall be euer without endynge, And none angelle was euer withoute begynnynge: For euerye aungelle was made. Also if menne be affrayed with sodayne presence of an aungelle, a good aungelle comfortethe them with sweete doynges and swete shewynges, as sayethe Ambrose. Luc. primo, ibi, Ne timeas Zacharias. cc. A fende doothe the contrarye, For whoome he affrayethe wyth his presence, De smytethe them with more greyslye drede/ As saythe Ambrose. Also an

angell is sene whan he woll, And whan he woll he is hydde from mannes sight, as sayth. S. Ambrose in the same place. Also an angel whan he woll taketh a bodye couenable to his werkynge / that he may be sene: and whan he hath done his offyce, he leueth that body that he toke, Jud. xiij. Euanuit. &c. Also thoughe an angel take a body for any nedeful doing, he doth not quicken that body, neyther gyueth therto lyfe, but onely he moueth it. And so sometyme it semeth / that he eateth and drynketh as a man, and yet he eateth not neyther drynketh: But by his might he distroyeth and wasteth the meate / as appereth Thobie. xij. Where it is sayde. It semed that aungelll eate and dranke. &c. Also an angell eateth for no nede, but onely by myghte. For as Austen sayth vpon Luke, the laste chap. the sonne beame wasteth the water by myght, but the erthe swaloweth by necessite. And so eatynge was by myghte touchynge the shewynge of the meate and the wastynge, but it was not nedefull to the fedyng of the body. So these lyghte thynges and playne / that bene sayde of good angelles, shall suffyce at this tyme.

¶ Of yuell angelles. Capit. xij.

AS a good angell is gyuen to men for helpe and kepynge, so to euery mā is gyuen an euyll angel to assayllyng & temptyng. The heed of these euyl spirites & leder is Lucifer, the which as Gregory sayth, hath that name, for that he was made more clere and bryghte than other angels. For the fyrste angell was heighted with a precious stone: for while he was aboue all the companyes of angels, by the comparison of them he was the more bryght & clere. But he waxyng proude agaynst his creatour, loste lyght and clerenes & fairenes. And as he was worthy, he gat him a foule derke shappe of apostacie. Therof speketh Damas. li. pri. Ca. xviij. Of these vertues of angels, he that was above other, and to whom god had betake the warde of the erthe, was not made euyll by kynde. but being good, and of the maker no fyre of malyce in hym selfe hauynge, not suffrynge the illumination and worshippe / that the maker hadde gyuen hym: by election and choys of his owne free auysement, he turned out of thyng that is by kynde, into a thynge that is aboue kynde: and wyllynge to rebell agaynst god, and saylynge of the fyrste good, came into euyll. Et infra. He was of the creatoure made lyght, and by his owne wyll he became derkenesse. Also with hym was sent out an endles multitude of angels, that followed hym & were ordened vnder hym, and wylfully becam euyll / and fell out of good into euyl. Also it is saide there, that they haue no power nother vertu agaynst menne, but it be graunted by disposition and suffrance of god: But by suffrance of god they disguyse them selfe, and take what maner ymage, fygure, or shappe them lyketh. Than all malyce and vncleene thoughtes comen of they: doynge, the whiche they mowe putte in mannes thought: But they maye not do to men by violence and strength. Also that deth is to men, slydynge is to angelles. After slydynge angels lacke the clere presence of god / as after dethe men lacke lyfe. Vnthereto bene Damas. wordes. Also Gregory sayth, that grace hath forsake hym and he abideth obstinate in malice, so that by his wyll / he wylle nothynge that is good. He hathe free auysement / but hit is borne downe / and bendethe alwaye to euylle, withoute cessynge: So that alwaye he forsaketh the good, and cheseth the euylle. Therfore hit happened, as Cassiodore sayethe, he wylled and coueyted to rauysshe the godheede / and loste welthe. Also by cause he in an vndewe manner coueyted hyghnesse, that selle not for hym, Therefore by ryghtefulle ordre he selle downe in to a lowe place. As he that bare hym selfe not ryghtefullye in the hygheste place, shouide

nowe

nowe by the ordre of ryghtewyſeneſſe holde hym ſelfe in the loweſt place. Therfore ſayntes calle hym Diabolus deuyll, as hit were Deorſum ruens, fallynge downe. And he hath many other names, by the whiche his wyckednes is knowen by lykned of names. He hyght Demon, and Plato in Thymeo calleth hym Lacodemon, that is to vnderſtonde, knowynge euylle. For Demon is to vnderſtande knowynge. And he hyght ſo for ſharpenes that he hath of kyndly wytte. He is ſharpe in wytte of kynde, and by experience of tyme, in knowyng and vnderſtandynge of ſcriptures, as ſaythe Beda, and alſo Damaſ. Cap. xviij. Hereof ſpeketh Iſid libro. vij. cap. vltimo, and ſayth, that the Grekes call fendes wiſe, that is, cunnyng. For they knowe before many thinges that ſhal fall & come after. Therfore they bene wonte to gyue many anſweres. For in them is more knowlege of thynges, than is in men, and that is somedele for ſubtylneſſe of wytte, and for longe lyfe, and aſſaye, and somedele by reuelations of good angelles by the commaundement of god. Theſe fendes ben ayghe in kynde to the bodyes of the ayre: For afore the treſpas they had heuenly bodyes. And ſythe they fly dynge and falle, they bene tourned in to qualyte of ayre. And they bene ſuffered to holde theſe ſpaces of the derke ayre, that is to them a pryſone, vnto the dome. Theſe bene the angelles that treſpaſſed, and theyr prynce is the deuyll. Alſo he hyght Sathan, that is to meane contrarye or an aduerſarye. For by corruption of malyce he is contrarye to god, that is beſte, as ſaythe Hierome. By rabbyſſhe foole hardyneſſe he taketh more vppon hym than he maye doo, as ſaythe the gloſe, Iſaie. xvi. Maior eſt arrogancia eius. &c. His braggе and his booſte is more than his myghte. For as Hierome ſaythe: He hathe leauer be, than not be, that he wolde fyghte agaynſte god, thoughe he knewe, that his harme ſhoulde encreace thereby. Alſo he hyght Beemoth Job. xl. Ecce Beemoth. Beemoth is as moche for to ſaye as an oxe, or a beaſte. The fende, as an oxe deſyreth to eate heye, with the toothe of his temptation, ſeketh to chewe and to frette the cleane lyfe of good men. The fende loueth fleſſhely likinges. Alſo he hight Leuiathan, That is, a thynge putte to, Job. xl. For as Gregorye ſayth, he putteth harme to harme, & ſtynteth not to put payne to payne. Alway as the treſpas of him and of his, encreaſeth, ſo the payne encreaſeth alſo. Alſo he hyghte Appollion in Grewe, that is a diſtroyer, as appereth Apocalipſis. xv. For by malyce that excyteth hym, he deſyreth to diſtroye the goodnes of vertues, that god plāteth in holi churche, & in good ſoules, as it is ſaid in ſpalmo, Exterminauit eam aper de ſilua. &c. Alſo he is commenly called Diabolus, That is ſlytynge downewarde, by vnderſtondynge in Ebrewe. For he diſpyſed to ſtonde in peace in the hyghneſſe of heuen, he was worthy to fall downewarde by the weyghte of his pryde. And he hyghte Criminator in grewe a curſer & blamer, eyther for that he enticeth or enflameth vnto crymes and blames, or els for that he infecteth innocently good men with blames and falſe accuſations, as it is ſayde Apocalipſis. xij. Proiectus eſt accuſator. &c. and as ſaythe Iſidore ethimol. li. viij. Alſo beſyde theſe names in holy wrytte his malyce is many maner wyſe noted. For he is called a ſerpent or a dragon for his venomous and gyleſſull cruelneſſe, Apocalipſis. xij. He is called a lyon for his open violence. i. Pe. vltimo, Tanquam leo rugiens. And he is called a boore, for he is obſtinate and rooted in ſhrewdnes, Iaie. xxv. And he is called a croked and wayward adder, for his lorkynge in the derke ayre. And therfore Auſten rehercеth Platos opynyon of fendes, that ben called Lacodemones, ſuper Geneſin ad lſam libro. vij. et habet. li. v. ſine diſtinctione. viij. Capit. primo. And ſaythe, that fendes beue called ayrely beaſtes, for they lyue in kynde of bodyes that ben ayrely.

And to them falleth not to be vndoo by dethe. For the element that is more able to suffre than to werke, hath the maistry in those maner bodyes. Also Austen in the worke De ciuitate dei. li. viii. sayth, Demones, sendes ben beastes that suffre in inwytte, resonable in thought, Euerlastynge in durynge, ayrly in body. Austyne sayth in this maner, rehersyng the opinion, and meaneth, howe the sende was putte out of the place that hyghte Celum Empereum, Blessedfull heuen, out of the bryghte place of lyght, into this derke ayer, and is prisoned therin to suffre wo and sorowe. Whan god suffreth hym, he taketh a body of the ayre, that the lyse of men be haunted and waked to besyneste by his doynge. Therfore Isaie calleth him a smyth blowynge coles and shapyng vessell to his werke. For by his hauntynge and assaylynge, the lyse of good men that ben vessels of grace, are assayed, and proued, Isaie. lv. I haue made a smythe. &c. Thus he is called by these names, and by many other, by the whiche his venemouse woodnes is shewed. Beda in the glose vpon this place. i. Pe. vlti. Circuit quereno quem deuoret. He gothe about and secheth, whome he may deuoure and eate, sayethe, he gothe aboute as an ennemye, beseegynge closed walles, and aspieth, where he may entre and come in by the feblest syde. He sheweth vnlawfull shappes to the eyen: to thentent that by the syght he myghte distroy chastite. He tempteth the eares by songe and melody, that he myght make the chasten strengthe feble and faint. He prouoketh the tongue by rebuke & soule reproche. And to take wreche he temptethe the honde of them that suffrethe wronge, and eyeyteth therto, he behoteth worldly worshyppe, that he myght cause worshyppe of heuen to be sette at noughte. If he maye not disceyue with stalkynge, he putteth to screfull gastnes and drede. He is gylefull and disceyuable in pees, and violent in persecution. Therfore the wytte shulde be as redy arayed to withstande hym, as he is to impugne and assaylle. Vytherto be the wordes of the glose.

Of peruerse angels. Caput. xx.

Evyll angelles assentynge to the wyll of Lucifer, that fell downe, ben closed in this derke ayre, as it were in prison without recouere. They selle oute of lyghte in to derkenesse, out of counnynge in to vncounnynge, out of loue in to hate and enuye, out of moste hyghe helthe in to wretchednesse, as sayth Gregorye. Also sendes as they haue more counning or lasse, some ben souerains ouer sendes, & some ben subiectes to other sendes, as sayth Ambrose super Luc. For thoughe sendes ben obstinate in euyl, yet they arn not spoiled vtterly of sharp witte. For as Isidore saithe, they haue thre maner of sharpnes. For some thinges they knowē by the subtylte of kynde, and somme by experyence and durynge of tymes, and somme thynges they knowen by reuelacion and shewynge of holy spirites. Also the sendes as Austen saith, by sharpenes of wytte knowen vertues seminal of thinges, that we knowe not. The whiche seedes they sow by conuenable and temperate commictions of elementes, and so they bryngē fourthe thinges of diuers kynde. For what that kynde may do by it selfe in dewe tyme, the same the deuyll maye do sodaynely by swyfte hastynge of the werke of kynde. So by cratte of sendes Pharoys wytches made sodaynly serpentes and frogges, as sayethe the glose super Exodi.

Also all the entente of sendes is to doo euyll, and to greue and disease good mē. And therfore ofte they trouble the elementes, and make tēpestes in the see, & in the aire, They corrupt & distroy the frute of the erth, as appereth Apocalipsis septimo. And well more harme wolde they do, ne were the good angelo, that withstonde theyr malyce. And therfore bycause they trespasse continuallye, where euer they gone, they bearen alway with them

them theyr payne, as sayth the Gregorye. Also Gregory. li. moral. xxxij. sayth sendes desyren alway the woo and sorowe of good men. But if they haue no power of god, they ben not suffisant to the article of temptation. Therfore whan they haue done one hourt or euyll, they sodainly make hem redy to do an other. And so whan sendes shulde be put out of that men that they were in, they prayed that they might entre into swine. For to thede they may fulfyl theyr malice, they desyre also to greue brute beastes, whan the might of god letteth them that they mowe not greue men. Also. li. xiij. after the dyuers complexions of sondry men, they ordeine gyles of tẽptation to catche thẽ. For they tẽpte glad men to lechery, and heuy chered men to discorde and stryfe, and ferefull men to wanhope and prowde men to take moche vppon them. Also in. li. xij. Fyrste the olde ennemye tempteth, as it were counselyng, he enticeth likinge thinges and vnlauful, after he draweth to delectation, and at the last to assente: And whan he hath a man in he ouersetteth hym with a violent vsage and custome. Wherfore of hym hit is sayde, Job. xli. Stringit caudam. ec. Also Gregorye sayth, libro. xxxii. The gylefull enemye ouercometh no man by mighte, But by gyle of venemous persuasions, and by gylefull counselles he sleeth. For whyle lykynge thynges sownen plesantly, they bende the herte to euyll. Item. li. xv. Nowe he appereth to men as he is lost, And nowe as an angell of lyghte he sheweth hym selfe. Item. li. xxxij. In the ende of the worlde, he shall be so moche the more feruente to woodnesse, howe moche he seiethe that he is nyghe to the dome and to payne. Item ibidem. Than the false enuye shall seache and bethynke wyckedlye all that he woll, than wyll he auance the proude folke an hygh: And by hym man shall be dampned by his owne deedes and he shal wyckedly shewe all the euyll that he can. Item idem. li. xxxiiii. Whan all the company of heuen cometh to the dome than that olde ennemy the deuyll, the grysly beaste and stronge, shall be broughte fourthe tofore the dome as a prysonere. And he shall be putte into the fyre of helle without ende, and his adherentes with hym: Where shall be a wonderfull syghte whan this huge gryesly beest shall be shewed to the eyen of good men. These fewe of full many propretes of euyl spirites and of the effect of them spoken shall suffyse for to passe shortely. And who that desyreth to know the propretes werkes and pryue falle castes of this Sathanas, let hym throughly rede Gregorie boke vpon Job, And specially the two last chapytres. xl. and. xli.

¶FINIS SECVNDI LIBRI.

INCIPIT LIBER TERTIVS.

¶Of the propretees of the soule resonable.

By the helpe of Jesu Christe, in the fortesayde bokes, we haue brought in brefly some propretes of bodyelesse substaunce, of the kinde of god, and of angels: Nowe with his helpe we shall torne our style to bodyly creatures, and we shall begynne at the worthyest of creatures that is man, that hath kynde and propriete as well of bodies as of spirites.

¶Of the discription of man. Capi. I.

Thy-

Isidore sayth, that a man is a beast lyke to god, mylde after kynde / by the lawe of reason / receyuynge doctrine and lore, hauynge the image of god in myght of knowynge / and the lykenesse in power of louynge. Farther to thentent the propertes of man shulde be the more openly knowe, to vnlerned men and symple, of his parties, of the whiche he is made and composed, We shall shortly begynne to treate. And fyrst of the worthyer kynde, that is the soule, by the whiche man accordeth with angels. For by the soule man is lyfte vppe to heuenly thynges, aboue the kynde of bodye. For as Isidore sayth / by a myse Homo a man hath the name of Humo the erthe: syth that he is not made only of body, but composed of body and of soule. And therfore a man hight Antropos in Grewe: Antropos is to vnderstonde arered vpwarde. For the spyrite is arered vp by gouernaunce to the contemplation of god his maker. Wherefore the poet sayth,

Pronaq; cum spectant animalia cætera terram,
Os homini sublime dedit cælumq; uidere,
Iussit & erectos ad sidera tollere vultus.

The meanyng is thus / other bestes loken downewarde to the erthe. And god gaue to man an hyghe mouthe, and com maunded hym to loke vp, and beholde heuen: and he yaf to men visages arered towarde the sterres. And also a man shulde seache heuen, and not putte his thoughte in the erthe, and be obedient to the wombe as a beest. Isidore speketh of a double maner manne / of the inner man, and vtter manne. And fyrste we shall treate and procede of the inner manne.

¶ Of the inner man, the soule.
Capit. ij.

Fyrst it is to vnderstonde, what thyng the reasonable soule is, and of what disposition, and what is the meanynge of the Ethimologie, and the clepynge of this name Anima, a soule. Than of the myght and vertue therof. And thyrdly of the effect & werkyng therof. Fourthly of the perfection and comparyson, that is to wyte / what is the propryete therof whan it is ioyned to the body, and whā it is departed from the body. The resonable soule / of the whiche we intende here to speke, is diffined of some sayntes and philosophers / as a spiryte: And of some other, as anima et spiritus, soule and spirite. In that the soule harbe the kynde of a spirite, Saint Austen defineth it in li. de motu cordis.

¶ Yet of the soule.
Capit. iij.

A Soule is an vnbodily substāce intellectuel that receiueth shynyng of the first by the last relacion. By this diffinition we knowe the fyrst & chief propryete of the soule. For mans spirite receyueth the shynynge of god nexte after angels. Also in that it is a soule, it is diffined in two maners. For it is ioyned to the body in two maners, that is to vnderstōde / a mouer to the thyng that is moued, and also as a shypman is onyd to the shippe. And therto accordynge Remigius diffyneth a soule in this maner. A soule is a bodyles substance, rulynge a body. And sayut Austen in the boke de anima et spiritu / sayth in this maner. A soule is a certeyne substance, partener of reasone, betaken to a body that shall be ruled. Of the whiche diffinition some propryetie is take: That is, that the soule by a certayne necessite of loue and gouernance is kyndely yeuen to the rulynge of the body, that is oned therto. And hereby hit appereth, that the soule is not strey ghted neyther spradde in lengthe nother in brede in the body / that he ruleth and gouerneth: but by the vertue of the soule, the body all about is ruled and moued. As Calcidius putteth example in Lomento super Thimeū, of the atter coppe that syttethe in the myddell of the webbe, and sclethe all maner meuynge, that toucheth the webbe eyther within or without: So the soule, abydynge in

the

the myddell of the herte, withoute spre-dynge of hit selfe, yeueth lyse to all the body, and gouerneth and ruleth the me-uynges of all the lymmes. In that it is compared to the body that it is oned to, as forme and perfection, it is diffined of the philosopher in. li. de Anima, in this maner: A soule is endelichia, that is, the fyrst acte or perfection of a kyndly body, that hath lymmes and myghte to haue lyse. By which diffinition it is open that though the soule be oned to the bodye, hit maye not be oned to all maner of bodyes, but onely to a kyndely bodye, that hath lymmes, and is fyrste kyndely disposed to receyue a reasonable soule. Also in that it is a soule & spirite it is diffi ned four maner wyse. Fyrst in cõparison to creatures generally, as in the boke de anima et spiritu, Austyne sayethe in this maner: A sowle is the lykenesse of all thynges. Wherby hit apperethe, that the soule of his owne kynde, is borne apte and mete, to receyue in it selfe the lykenesses of all thynges, as it is sayde in the boke de anima et spiritu: A soule made to the lykenes of all wysedome, beareth in it selfe the lykenes of all thinges. For hit is lyke to the erthe by essencia, to water, by imagination: to ayer, by reason: to the firmament, by intellect, to heuen of blysse by intelligencia. In the fyrste maner it is diffined in comparyson to god, as to his maker thus: A soule is lyke to god a spiracle of lyse. Wereby we knowe, that the soule is not goten of the father and mother, but it is infounded & created of god to the lyuyng of the bodye. Also in the seuenth maner, it is des-criued in comparison to god, as to thend that he is made, thus: A soule is a spirite intellectuell, ordeyned to blysse in it selfe and in body. Wereof shyneth the propre-tie of the soule, that is to meane, that the soule departed from the body is not onely beatified with angels, or as an an-gell is, but the felicite therof is enlarged in the body glorified. Johis Dam. omel xxvi. comprehendeth all these differences and diffinicions vnder a generall descrip-tion, and sayth, that a soule is a substãce lyuynge, symple, and bodyleſſe, in his owne kynde vnseene with bodyly eyen, nother shall deye, and is reasonable, in-tellectuell, without shappe of lymmes. And hit vseth a body, and yeueth therto herte of lyse, and of waxynge, and of gendryng, and hath none other intellect, but in it selfe it is full cleane. And as the eye is in the bodye, so is the intellecte vn-derstondynge in the soule, and hit hathe free auysement and wyll, and is chaun-geable by couenable wylle. For it maye frely werke other leue. All these the spi-rite taketh of his grace, that made him, of hym he hath being and kynde. Wither speketh Johñ Damascen. Bernarde des-crieueth ry ght such propretes, and saith. O thou soule hight and made faire with the ymage and the lykenes of god, spou-sed in spirite with saythe: bought with Christes owne bloode depured with an-gels partaker of blisse, heyre of sauacion, and partener of reason. What haste thou to doo with the flesshe? by whiche thou suffrest meche. By these many and dyuers diffinicions, and discriptions, di-uers propretes of the soule bene knowen, touchynge his beynge of kynde and of grace.

¶ Howe the soule is of philoso-phers described. Cap. iiij.

But what thynge a soule is it is vn-knowen to many menne. For in this matter we rede, that olde philosophers yaue dyuers, and as it were contrary do-mes. In li. de Anima Aristotle rehercerth that Plato sayde, that a soule is a being meuynge it selfe. And Zeno sayth, that a soule is a nombre, that moueth hit selfe. Pythagoras calleth the soule Armony, accorde of melody. Daphinous calleth it Idea, a maner example. And Asclepi-des calleth it a maner of corde, that set-tethe the fyue wyttes awerke. Dipo-cras calleth it a subtylle spirite spradde through all the body. Eraclius the phi-loso-

losopher, calleth the soule a lyghte or a sparcle of beinge. Democritus calleth it an vncertayne spirite Athomio, a lytell thynge as hit were of the motes in the sonne beeme, and so he saythe, that all the bodye of the soule is suche a lyttell thynge. Permenides saythe, that hit is made of erth and of syre. Epicurus saith, that the soule is a maner kynde of syre and ayer. Ipertus saythe, the soule is a syry strengthe, Juxta illud: Igneus est illis vigor et celestis origo. Sythe that wyse men speken in so many maner wyse and so dyuersly of the soule: at this time onely this shall suffyce, that is sayde of holy menne. That the soule is a maner spirituall and reasonable substance, that god maketh of nought for to yeue lyse and perfection to mannes body. And for it is a substance that may receyue contraryes: It receyueth counnynge and vncounnynge, vertue and malyce without chaungynge or lesynge of his substance. And for it is bodyless, it is not spradde in lengthe neyther in breede in the bodyly wyttes. And for it is symple in kynde, therfore it may growe and wexe, neither more neyther lasse one tyme than an nother. And therfore in the greatter body hit is no greatter, nor in the lesser bodye lesser, as saythe Austyne. Also thoughe it be symple and not chaungeable in his substance, yet it hath many maner might and vertue. For multitude in might and vertue, maketh hym neyther more ne lasse in kinde, but the multitude of might and vertue longeth to the doynges & effectes. And so he is not more in thre vertues than in one, nother lasse in one than in thre: And thus it is knowen, that the soule hath many maner proprietees and dissinicions, touchynge what thynge the soule is, and the condicion of the soule shal be more clerely knowen by the settynge of the name.

anima. & animus. in diers respecte.

¶ Howe the soule toke name of the gentylles. Capiv.

YSidore saith, that Anima the soule, was named of gentilo: For that by theyr opinion it is wynde & brethe: For we by drawynge of aire at the mouthe seme to lyue. But this opinion is openly fals, for the soule is putte into the bodye longe er the ayre be taken at the mouthe. For it lyueth anone in the mothers wombe, whan our lorde maketh the soule and putteth it therin. And it is called soule bycause it lyueth, and it yeueth lyse to the body, that hit is put in. And it is called spirite bycause it hath in it selfe spirituell, animall and kyndly life: And for hit maketh the bodye spirare, that is to brethe. Also the same thynge is Anima & Animus: but Anima ledeth the lyse by reason, & Animus by counseylle and reed. Therfore philosophers say, that Anima, that is a lyse, abydeth without Animus, that is counseylle. Also anima the soule is called mens, the mynde, bycause hit apperethe above as heed, or bycause it mindeth. By the soule manne is the ymage of god. Also many names of the soule ben so coupled togyders, that ofte one name is putte for an other, and the soule that is one, is called by dyuers names in dyuers respectes. Jt hyght Anima, whyle it is in the body and yeueth it lyse. Mens whyles it hathe mynde, Animus, whyle hit hathe wylle. Ratio, whyle it demeth rightfully: Spiritus whyle it brethyth: Sensus whyle it feleth. And for these proprietees of the soule, counnynge, that is the qualite of the soule, is called Sciencia, and hath the name of sensus, felynge. Wytherto speketh Jsidore li. xv. ca. xiij.

¶ Of the powers of the soule. Capit. vi.

THe soule is one in substaunce, and hath many vertues and many maner werkynge: therby it nedeth to shewe dyuers partynge of his mighte and vertues. The soule is compared to the bodye, and to his ende, and to his acte. Touchyng the comparison to the body, the

the soule hath fyue maner myghtes and vertues. The fyrste wherof, as Austen sayethe, is selynge / and by that vertue the soule is moued, and taketh hede to the bodyly wyttes, and desireth thinges, that longen to the body. By this vertue a beaste is moued to desyre thynge, that is lykynge, and to eschewe thynge that is greuous. The secõde power is wytte: that is the vertue of the soule, wherby she knoweth thynges sensible and corporall, whan they ben present. The thirde is imagination / wherby the soule beholdeth the lykenesse of bodily thinges whã they bene absent. The fourthe is Racio, reason, that demeth betwene good and euyll, sothe and falsenes. The fyfthe is intellectus vnderstondynge and inwytte / The whiche comprehendethe thynges not materiall but intelligible, as god, angell, and other suche. These the fyrst vertues, selynge, bodily wytte, and imagynation arne sytuate in the soule / that hit is oned to the body, and yeue it lyse and innerwytte and vtterwytte to perfection of the body. And these thre vertues ben cõmen to men and to other beastes: But the other vertues, Racio & Intellectus, ben in the soule in that it maye be departed fro the bodye & abyde departed as an angel / & that by two maner aspectes. For it beholdeth the ouer thynges and so it is called Intellectus: and beholdeth the nether thinges, and so it is called racio. In that the soule is compared to his ende, it hath thre maner vertues, one is Racionalis / wherby it taketh hede to thynge that is sothe and true: The other hyght Concupiscibil, wherby it takethe hede to thynge that is good, the thyrde hyght Irascibil, and therby hit takethe hede to thynge that is great and huge / and to thynge that is euerlastynge. Rationalis is knowynge of the trouthe, in cõcupiscibili wylle and desyre of good thynge: in Irascibili is flyght of contrarye, that is, of euyll. And so euerye vertue thus consydered taketh in this maner knowynge of the forth, other desireth good, other meueth to flee harme. Al the wyttes come of that vertue Rationali and apprehensiue. All affections and desyre come of Concupiscibili & Irascibili. Whiche affections bene foure / that is to meane, Joy, Hope, Drede, and Sorow. The fyrste two comme of concupiscibili / for of the thynge that we coueyte and desyre / we haue ioye, and in ioyenge we hope. The other two drede and sorowe / come of the Irascibili. For of thing that we hate we haue sorow, and in sorowing we drede. These foure affections ben the matter of all maner vices and vertues / as hit is in an other place shewed: and that appereth by Austen in the boke de Anima et spiritu, where al these thinges are declared.

¶ Of thre powers of the soule. Ca. vij.

YF we take hede to the soule in comparyson to his werkyng, we fynde thre maner vertues / Vegetabilis, that yeuethe lyse / Sensibilis, that yeueth selynge, Racionalis, that yeueth reason. In dyuers bodyes the soule is sayde to be thre mancre wyse, that is to wytte / vegetabilis, that yeueth lyse and no selynge, is in plantes and rootes, Sensibilis, that yeueth lyse and selynge, and not reason, is in vnskylfull beastes, Racionalis, that yeueth lyse / selynge / and reason is in men. The philosopher lykeneth the soule / that hight vegetabilis, to a triangle. For as a tryangle hath thre corners, this maner soule hathe thre vertues, of gendrynge, of nouryshynge, and of wexynge and growynge. And this soule Vegetabilis is like to a triangle in Geometrie. And he lykeneth the soule Sensibilis, to a quadrangle square and foure cornerde. For in a quadrangle is a lyne drawen from one corner to an other corner, afore it maketh two tryangles: and the soule sensible maketh two tryangles of vertues. For where euer the soule sensible is, there is also the soule Vegetabilis, but not ayenwarne. And he likeneth the soule rationabilis to a cercle / by cause

of

of his perfection and conteynynge. For of all the fygures, that hyght ysoperimetra, that is, of all the fygures of the same length the cercle is moste, and most conteyneth. Though the soule reasonable be made perfyght in counnynge and vertues, as it is sayd in li. de Anima: it is moste perfyte, and moste maye conteyne in the maner of a cercle, touchynge the kyndly vertues. And therfore who that hath the soule reasonable, hath also the power Sensibilis and Vegetabilis: but not contrary wyse.

Of the soule Vegitable. Cap. viii.

Than the soule vegetable, that yeueth lyfe, hath vertue of gendryng/ that is nedefull to multiplye and bryngе forth thynge in kynde, vertue of norysshynge to kepe a singuler thyng in kinde, and vertue of wexynge and growynge to the perfection therof. Also to this vertue Vegetabilis that yeueth lyfe/ serue foure vertues, that is to wytte: The vertue of appetyte, that taketh what is nedefull in foode: the vertue of digestion, that departeth thynge, that is couenable from a thing that is not couenable in foode: retentiue, whiche transmitteth or conueyeth hit, that is conuenient in foode, to al the partes in bestes, and to all the bowes, twygges, sprynges, and plantes, and oued to them, to restore the lost as wel in plantes as in bestes: The vertue expulsiue is, whiche expelleth and putteth away that that is vnconuenient and hurtefull to kynde. Also there be other vertues that serue and mynystre to the vertue vegitabilis/ imnutatiue, informatiue, assimulatiue/ perforabilis/ aspera/ leuis: the differences of whiche is not our entente to pursewe: For they bene openly knowen in li. Johānicij. ca. ii. Therfore gadre you shortly of this that is sayde, that the soule by the vertue vegetable in plantes bryngeth forthe other of the same kynde, and multiplyeth and kepeth that that is broughte forthe in kynde. And what that is nedefulle to foode, hit desyreth, receyueth, incorporateth, and oneth. And hit putteth and excludeth away that that is not accordynge. Also by the vertue generatiue, to whom serueth pascitiue, it multiplyeth & bryngeth forth thinges of kynde. And by the vertue nutritise/ hit comforteth & fedeth kyndes that ben multiplied. Also by the vertue/ that hight Augmentatiua it maketh the body wexe and grow, and bryngeth it to a dewe stature & quantite, & maketh it perfyghte. Also by age and passynge of tyme this maner soule faylleth, and at the laste whanne the bodye dyeth, it deyth. And these thynges that bene sayde here of the soule, that hight Anima vegetatiua shall suffyce.

Of the soule Sensible. Capit. ix.

De anima sensibili, of the soule that yeueth selynge, some what shall shortly be sayde, touchyng the diuersite of the myght and vertues therof. For the vertue of selynge hath place in the mooste subtyll chambres of the brayne/ and yeueth wylfulle meauynge and selynge in all the lymmes, and that by synewes and small veynes that sprynge out of the brayne/ and spredeth in to all the partes of the beaste. The soule sensible, that yeueth selynge hath double myghte and vertue/ that is to wytte of apprehendynge and of meuynge. The vertue of apprehendynge, that is a manere knowynge/ is departed in tweyne: into commune or innerwytte, and into particuler or vtter wytte. The vtter wytte conteyneth the syghte/ herynge, smellynge, taastynge, and touchynge. And this wytte in his organs is brought to effecte in this manere. There is a synewe, that in the craste of Anathomia hight Obticus, and is an holowe synew, and cometh fro the brayne to the eyen or to the blacke of the eyen/ wrought a tweyne, and is braunched in two partes. And an other commeth to the eare and the

the thyrde to the noſethayls: the fourth to the tongue, and to the roote of the mouthe/ and the ſyſthe braunceth and cometh in bowes to the inſtrumentes of touchynge, and ſpredeth through al the body. By theſe ſynewes the ſpirite of felynge is ſhedde in to all the body: and by vertue therof all the bodye is able to fele and to meue. And ſo by vertue of ſpredynge and of ſhedynge of that ſpirite in to all the ſynewes/ artery veynes and muſculs/ all the machin or makynge of the bodye/ is founde able to moeue.

Of the commune or inner ſence. Cap. x.

The commune inner vertue is departed in thre, by thre regyons of the brayne. For in the brayne ben thre ſmall celles, that is to witte the formeſt in whiche the vertue Imaginatiua worketh in. Therin thynges that the vtter wytte apprehendeth without, ben ordeyned and put togyders within, as ſayth Johannicus. There is alſo a myddell chaumbre hight Logiſtica: therin the reaſon ſenſible or vertue Eſtimatiua is a mayſter. Agayne there is the thyrde and the laſte, whiche is memoratiua, the vertue of mynde. That vertue holdith thynges that bene apprehended and knowen by Imagination or reaſon.

Of the vertue ſenſitiue. Cap. xi.

The vertue of felynge, that cometh of the ſoule ſenſible/ is a vertue, by whiche the ſoule knoweth and demeth of colours/ of ſauours, & of other obiectes that ben knowē by the vtter wyttes. The vertu ymaginatiue is it, wherby we apprehende lykneſſe and ſhappes of thinges of particulars reſceued, though they ben abſent: As whā it ſemeth that we ſe golden hilles, other elſe whā through the ſimilitude of other hilles we dreme of the hille Pernaſus. The vertue eſtimatiue, or the reſon ſenſible is it/ wherby in beynge ware to voyde euyll, and folowe that is good, men bē prudent & ſage. And this vertu eſtimatiue is comen to vs and to other beeſtes: As it is ſene in houndes, & alſo in woolfes. But propely to ſpeke/ they vſe no reſon, but they vſe a beſye & ſtronge eſtimation, but hereof we ſhall ſpeke in a nother place. But memoratiua is a vertue conſeruatiue or recordatiue, wherby the lykneſs of thynges, leeſt they ſhulde be forgette, we laye vp and ſafely reſerue. Therfore one ſayde, the Memorie is the coffre or cheſte of reſon.

Of the ſenſible vertue motiue. Ca. xij.

Vertue ſenſible that meueth is departed on thre, One partye hight Naturalis, the other Vitalis, and the thyrd Animalis. The vertue/ that hyghte naturalis, meueth the humors in the body of a beeſt by the veynes, and hath principall place in the lyuer. For that it werketh there principally. The vertue that hyght vitalis/ the vertue of life, hath meuynge by the woſen, or arterie pypes/ in the which it meueth the ſpirites that comen from the herte. For this vertu hath place in the hert. And of the herte ſpryngeth the woſen or arterye pypes, as the veynes ſpryngē out of the lyuer. The herte is ſo hote/ that but if it were ſlaked with colde ayre and brething/ it ſhuld be ſtyfeled in itſelfe in the ſame hete. Therfore it nedeth to brethe and to drawe in ayre by the lounges and woſen/ to ſlake the hete and the brennynge therof. The vertue that hight animalis motiua hath place in the ſmall chābres of the brayne, Out of the brayne all the ſynewes ſpring by mene of the rydgebone and of the marowe of the bones therof. This vertue moeueth all the lymmes. For fyrſte hit moueth the ſinewes/ muſculs/ and brawnes: and theſe moued, they moue other lymmes wylfully in euerye partie. And for that, that hit moeueth the handes, it is called vertue operatiue worḱynge. And for that that hit extendeth to the feete, and moueth them to walke, hit is called the vertue progreſſyue, goynge. For thereby beaſtes meue and goo.

Than gadre shortely the propirtees of the soule sensible, that longethe to this treatise. The soule sensible, that yeuethe selynge, is a certayne spirituell substance more noble and more worthye than the soule vegetabilis, that yeueth lyfe: And wel lasse noble and lasse worthy than the soule racionalis, that yeueth reason. For the beynge and the werkynge of this soule, that is sensibilis, is dependant of the body, that it is in, and maketh it persight. Therfore whā the body dyeth the beyng & werkyng therof dyeth also: nor abydeth not, departed from the bodye. But whyle it is in the body it hath many noble werkynges and doynges. For it maketh the bodies of beastes fele, and maketh plyt the inner wittes & the vtter, as the lymmes requyre, & moueth al the lymmes in euerye partie. Also it dealeth and spredeth his vertue in to all the partes of the body. Also as the lymmes bē more noble, so it doth more noble dedes in the body. Also it is cause of slepynge and of wakynge in beastes. Also if the vertue therof be gadred in to the inner places of the body, it werkyth the more strongely. And whan hit is spradde in to the vtter wyttes, and occupyed in dyuers thynges, it werketh the more febly: For whyle hit taketh hede to the syght, it feblieth & slaketh in the herynge, and so of other. Therfore it is sayd:

Pluribus intentus, minor est ad singula sensus.

That is to vnderstonde, the wytte that taketh hede to many thynges, taketh the lasse hede to euery therof. Also in the vttermest and in the more excellent selynges, the vertue therof is dulled, but hit hath lykynge in meane selinges. Also the vertue and werkynge therof is lette, to the spirite sensible, whan his waye and passage is forbode and warned by stoppynge of wayes pores and smalle holes in the body, as it fallet h in them that haue the Palsey or Epilencia, that is the fallyng euyl or other suche diseases. And the vertue therof is dissolued and vndoo by to greatte heate, that dissolueth and stretcheth the pores, or smalle holes in the body: as by to great colde, constreynynge, shyttynge, or stoppyng the small holes, it is lette to spredē it selfe into the parties of the body. Also by swete smelles, the vertue in a beest, that was loste, is restored: as it is corrupte and greued by stynkynge smelles. But nowe of the vertue sensible this shall suffyce.

Of the soule reasonable. Capit. xiii.

The soule resonable, or the vertue of vnderstondynge that hyghte Intellectus in latyne, is departed by two chief werkynges, in one maner it is called Intellectus speculatiuus, and in an other maner hit highte Intellect⁹ practicus. In that it vseth contemplation, it highte speculatiuus, In that it werketh, hit highte Practicus. And by this roote manner lyfe is departed atweyne, that one highte vita actiua lyfe of werkynge, And that other hyght vita contemplatiua, lyfe of contemplation. Than the reasonnable soule is euerlastynge, incorruptible, and may not deye. Wherfore his principall acte and dede, that is intelligere, to vnderstonde, is not dependant of the body. And it lyueth perfitely, and vnderstondeth whā it is departed from the body. ye and the more it drowneth it selfe in to the body, the more slowely and the lesse perfytly it vnderstondeth. And the more it withdraweth frō the bōdes & likyng of the flesshe the more esely & clereli it vnderstondeth. Here I call drowynge eyther by imagination of fantasye, or by likinge of the flesshe, or by loue of worldly catall. Wherfore Bre. sayth. As a manne is made in the mydle, to be lower than angell, and hyer than other beastes: so he hathe somewhat, that accordethe with the hiest & somwhat that accordeth with the lowest. With angell the spirite hath: that he maye not deye: and with other beastes he hath a body, that muste deye. And therfore if the soule by reasone tourneth towarde god, hit is beshyned, amended, and made perfyte.

But

But if it toine by affections toward creatures/ it is made derke/ corrupte and appaired. Though the soule in it selfe be euerlastynge, and not deedly, yet it is passible & must suffre through the bōd of the body, that it is ioyned to. Therfore in li. de Dia et spiritu Austen saith, that soules that lyuen in bodyes, by loue of sensible thinges, they loue bodily lykneſs & shappes: & whan they passe out of the body, in the same bodily liknesses they suffre as it were bodily paines. And therfore ther they may be holde in bodily paynes: for that they were not here cleēsed of the corruption of the body. Vereby it is knowē that though the soule be cleane & pure in his owne kynd, it taketh vncleēnes of the flesh, sith it is originally infected: As wine & other licour taketh infection of a vessell that is fusty. And therfore whan it is departed frō the body, somtyme of onynge to the body, it bereth with it selfe filthes. And therfore it needeth, that it be purged, as a precyous stone taken out of slyme of erth or mudde/ must be newly pullisshed. Al these are taken out of Austēs sayēges. Than gadre thou herof, that amonge all creatures the reasonable soule preſēteth moste openly the lykneſs of the ymage of god: And that/ bycause it hath. iij. maner of myghtes & vertues, though hit be one and simple in kind. Also it cōteineth in it selfe the lykenesse of all thynges: And therfore the soule is named the lykenesse of all thynges/ as Austen sayth. Also the soule beyng ones made shal endure euermore in bodi or out of bodi. For as Lass. saith, It shuld neuer be said, it was made to the image of god, if it were closed with in the bonde of dethe. Also it is the perfection of a kyndely body with lymmes: And therfore the more verylye it maye make all the body perfyte in euery part: Also by his owne kynde it may kindely deme, Also by dyuers vertues hit maye knowe lykenesse and shappes of dyuers thynges bothe present and absent. For it knoweth thynges materiall present & absent by her owne naturall shappes: and she knoweth vnmateriall thynges by her owne presence/ as Austen sayth. Also by the reflection of it selfe above it selfe, she knoweth it self, as the philosopher saith. For seenge and vnderstondynge she knoweth her selfe. Also as a table she taketh kyndly illumynations and impressions of dyuers thynges, & for it coueteth kyndly to be incorporated, & to be oned therto/ it desireth kindly the oning with the body. And kindly it desireth good and fleeth euyll/ though it chose euylle otherwhyle by defaute of auysement: but by kind it forsaketh euyll, and grutcheth therayēst/ as saint Aust. saith. So the soule vegetatiue desireth to be, the sensible desireth to be well, & the reasonable soule desireth to be best. And therfore it resteth neuer, tyll it be ioyned with the best. For the place of the reasonable soule is god, to whom ward it is meued that it may rest in him. And this meuyng is not by changynge of place, but rather by loue & desire. These proprietes of the soule that ben rehersed tofore/ shall suffyce.

by what manner of reflexion the soule knowes her selfe.

¶ Of the vertues of the soule. Ca. xiij.

NOwe after we haue circumspectely spokē of the proprietes of the soule in it selfe and in his body: there remayneth to se and to treate of the vertues/ by the whiche she is myghty to vse werking in the body. This vertu is a might of the soule essencially yeue to werke & do hir dedes in the body. For by this vertu she yeueth the body life/ drayweth togiders & openeth the hert/ the woisen, & smal ways in the body alway, & yeueth to the body, that hath a soule seling & wylful meuing, as Con. saith li. xiii. Also this vertu hath. iij. partes, one hyghte naturall, and is in the lyuer, thother hyght vitall/ or spirital, and hath place in the herte/ the. iij. hight animal, & hath place in the braine. In bestis and in plantes the werkynge of the vertu that hight naturall is the comē werkyng/ that gēdreth/ fedeth, & maketh to grow as Constan. saith/ & hir gēdryng or generation (as it is here take) is the

the proper places of the generall powers of the Soule

afterwardes the speriall powers of euerye of the seuerallye

changyng and tournyng of the ſubſtáce of the humor/or the ſede into the ſubſtáce of a beeſt or of a plant, done by worke of kind. And this vertu begynneth to werke fro the tyme of gendryng to the perfaytynge of the plante or beaſt. But to this kyndely generation two vertues ſerue, that is to wytte, immutatiue & informatiue. For the vertue immutatiue is ſhe, that tourneth & changeth the ſubſtáce of the ſede in to the ſubſtance of al the ꝑties of the plant or of the beeſt: & this vertue maketh this chágyng & tornyng by mene of the.iiii. firſt qualities, that is to witte, hote, colde, wete, & drye. For by heate & wete ſhe werketh the ſofter ſubſtance, as fleſſhe in beſtes, floures & ſappe in trees, by hete and drye ſhe werkith the rootes, in plantes, & the herte in the beaſtes, by wete & colde ſhe werketh leues in plátes, and heare in beſtes. By colde & drie ſhe warkith in ſenowis & bones of beſtes, & in ſtockes & ryndes of trees & of plátes. But the ſecód vertu, that hight informatiua is nedeful to the kindly werkinge in generatiõs. For this vertu ordeneth and diſtingueth the form & ſhap of thing that is gẽdred couenably in al the partes. For this vertu thrilleth what ſhalbe thrilled, & holoweth what ſhalbe holowed, & ſmoetheth what is rough/& the ouer ſmothe maketh rough/and ſhapeth & maketh pfite thutmeſt ſide of euery ptie. Theſe.ij. vertues, imutatiua & informatia werk no léger thá the thig that is gẽdred as beeſt or plát, be fulli brouzt into being of kind. And therfore it nedeth that the vertu nutritiſe folow anon to the ſame, & kepe the thing that is gendred. For the vertu nutritiua is helper & ſeruát to the vertu generatiua: & maketh thing that is gẽdred grow & ſtretch in lẽgth, bred & thicknes. And the vertu paſcatiua helpeth and ſerueth to the vertu nutritiua. For ſhe ſaddeth & maketh like in the limes the mete that the beeſtes toke: & repareth & reſtoreth what that is diſſolued and loſte by ſtrength of hete, or by any paſſion of the aire. And therfore wonderfull kynde made this vertu of fedyng, helper to the vertue of noryſſhyng/& made bothe ſeruáteo to the vertue of gendryng. Wherfore to this vertue of feding.iiii. particuler vertues ſerue/that is to witte/the vertue of appetite, that draweth to the limmes couenable fode. And to the fode of the fleſſh it draweth tẽperance of blode, to the fode of the brayne & of the lõges, tẽperáce of fleme, & ſo of other. Alſo the vertue digeſtiue helpeth therto, & departeth in the fode, couenable fro vncouenable/ and deuideth pure fro vnpure. Alſo the vertue retentiue, whiche kepeth the fode that is pured, & it that is nowe by warke of kynde exeocte or fodde, ſhe ſendeth to al the limmes, & incorporateth & maketh it like, & oneth it. Alſo the vertu expulſiua putteth of the ſuperfluites, that the limmes draweth to them, and be not worthy to be oned to the lymmes. And therfore as the vertue of appetyte werketh with hete & dry, & the vertue digeſtiue, with hete & wete. And the vertu retẽtiue with colde & drye: ſo vertue expulſiue werketh with colde and wete.

¶ Of the vertue vital. Ca.xv.

After the vertue of kinde ſoloweth the vertu vital, that yeueth lyfe to the bodi, whoſe fũdacion or propre place is the hert. Out of the herte cometh lyfe to quicken all the limmes. The vertue of wylful meuyng helpith the werkyng of this vertue, Wherby the herte and woſen/and ſmalle wayes bene opened and ſpraad, and drawen to gether. And this dilation or ſpreding is called the meuing of the hert from the mydle into al the vtter partes. And ſo contrary wiſe cõſtriction or the drawyng togider is called the moving frõ the vtter partes toward the mydle of the hert, as it is ſene in belowes of ſmythes. This vertue of lyfe openeth the hert by werking of the lõges, & draweth in aire to the hert: & ſendeth it forth fro the hert to the other limes by ſmalle wayes. And this vertue by the helpe of the vertue that cloſeth and openeth the herte, werketh and maketh brethyng in a beeſt. And by brethynge the breſte movethe continuelly, but the ſynewes and

brawnes

brawnes ben fyrst moued. But this blast or breth is nedefull to the slakynge of vnkyndly hete / and to the foode of the spiryte of lyfe / and also to the gendrynge of the spirite / that hyghte animal, that yeueth felynge and meuyng. For the kepynge of the kyndly hete is a temperate indrawyng of colde ayre, and the kepyng of the spirite, that hyght spiritus vital, of whose temperaunce the spirite is gendred, that hyghte animalis. And therefore no thynge is more nedefull to kepe and to saue the lyfe than brethe well disposyd and ordenyd in all pointes. All this saythe Constantinus in Pantigni. Without mete and drynke a beaste may lyue for a tyme, but without brethe drawynge of colde ayre, a beaste may not dure in good poynt not full longe while. But the brethe is corrupt and distroyed in many maner wyse, and than is the beaste distroyed. The brethe is corrupte, fyrste by cuyll disposition of the brayne: for if the brayne be lette of his office in any wyse for defaute of influence of spirites, than openynge and closynge of the herte faylleth: and than nedes muste the beaste be stysled, as hit is seene in Apoplexia, and in other suche causes.

TREVISA. Apoplexia is an euyl, that maketh a man lese all maner felynge.

Also the same falleth by hurtynge of the herte, whan the humours ben voyded / that shulde kyndely be therin: for so the spirytes ben voyded and the attraction of the aire hath no place. And it fareth so in sodayn smityng of the kynde hete in to thynner partes of the hert / as it happeth in ferefull men in lettyng blode / that other whyle faylle and swowne. And so it happeth of the infection of the lyuer. For corruption of the liuer taketh away generation of clene pured bloudde / that fedeth kynde heate: and if kynde heate faylle / the spirite vitall faylleth, and consequently the brethe particularly or vniuersally is lette. And so it happeth in thyrlynge and percynge of the longes, as it fareth in hem that haue the Tisike, in whom the brethe strayted vanysheth awaye by preuy hooles, and is not sufficiaunt to tempre the hete of the hert. And so it fareth in all repletion / and specially by sodayne fyllynge of the inner veynes of the body: as appereth in them that bene sodaynly dreynt in the water: in whom the pores beynge let, the breth is stopped, & simply letted / as brethe stopte and let. Also by great corruption of the aire / as in pestilence tyme, and in corrupt aire, whan the spirite vitall eschewynge his contrary, closeth him selfe in thinner partyes of the hert, and so being ouersette with ayre that is corrupt, may not rule the hert and other lymmes of the body, but faylleth in him selfe, and as it were, sodenly vanisheth away: and thã therof cometh dethe. Also of infection and corruption of the humours of the brest and of the brestebone / as it is sene amonge meselꝭ & leprous men. Also by the stoppynge of the wosen / and wayes that cometh fro the lunges, as appereth in hem that haue thè pirre and stysles, & ben putrified and thycke brethed / and other suche. Also by specyal corruption of the herte, as by bytynge of an adder, or of any other venomous worme: whose venym percyng to the herte ouercometh the kynde hete, and so stoppeth the way of the breth. Also by to moche rerefactiõ of hote ayre, as chaunceth in ouer hote stewes, or bathes / or in the moste feruẽt hete of the sonne / that rerefieth and openeth the pores ouer mesure, & so maketh to great exhalation & wastynge of the kynde hete: and so the colde aire that is drawen in suffyseth not to slake the hete that is not of kinde, & so the breth is let. Also the same chanceth of the ouer colde ayre, that drawyth togyder the brawnes & the sinues of the breth: & therby the vertue of bretheynge is let / as it chanceth in hem that slepe vpon snow. And the same otherwhile chaunceth by stoppynge of a veyne of the hert, that hyght vena cõcaua, the holowe veyne, whã that veyne is stopped & closed, the way of the passage is forbode & let / by the whiche waye and passage, the blode must go fro the lyuer

to the herte, to fede and nouryſſhe the ſpirite vitall. For whan the heate waxeth huge and the humour is withdraw/ the beeſte is ſtyfled: for the brethe ſuffiſeth not to kele the herte. And ſo hit fareth by intendynge of coler or of other humours in the moſte ſubtyll veynes of the herte, as appereth in ſharpe feuers, in the whiche the brethe faylleth. Alſo by ouer violent ſtraynynge of the throte and of the arteryes: as we maye ſee in them that ben hanged and ſtrangled, in the whiche the brethe beynge ſtopped, the herte ſodaynly beenneth, and ſo the beeſt deyth anone. By theſe meanes and many other the vertue vitall is lette by defaute of brethe. Of the vertue ſpyrytuel cometh wrath, ſyghtynge, indignation, ſpite and ſuche paſſions / that aryſe in braute beaſtes through meuynge of the ſpirital vertue with vehemens, and with out diſcretion: But in men ſuche paſſiõs bene ordred and ruled by certayne reaſone of wytte. And of the vertue ſpyritall or vitall, that is ſayde ſhall ſuffyce.

¶ Of the vertue animall. Capit. xvi.

The vertue that hyghte vertus animalis hathe ſeate and place in the ouermeſt part of a man/ that is to wytte in the brayne, and hath .iij. partes, ordinatiua, ſenſitiua, et motiua. That part that hyghte ordinatiua fullfyllethe the brayne by it ſelfe alone. For in the fyrſte parte in the formeſt chambre hit ordeyneth the fantaſye, or ymagination: in the myddell chaumbre it ordeyneth the vertue eſtimatiue & reaſon. And agayne in the vttermoſt chambre it maketh perfecte the memorie, and the memoriall acte. For what that the vertue imagynatiue ſhapeth and imagyneth, ſhe ſendeth it to the dome of reaſon. And what that reaſon taketh of the imagination; as a iudge, iudgeth and defineth it ſendynge it to the memorye. The memory reſceyueth thoſe thynges that were put in the intellecte or vnderſtandynge, and kepeth and ſaueth them ſtedfaſtly tyl ſhe brynge them forthe in acte and in dede. The ſeconde vertue that is ſenſitiua/ is ſhape in this manere. By meane of ſyneweo that bene full neſſhe, the ſpyrzyte animalis paſſeth forth out of the innermeſt chambers of the brayne, of whome the ſence is formed, & ſom ben ſende with the ſpirite animalis to the eyen/ to ſhape the ſyghte / And ſome to the noſethrylles to ſhape the ſmellynge, and ſo of the other. Of the wyttes the ſyghte is moſt ſubtyll; For the kynde therof is fyrye. The herynge hath moche of the ayre for it is a ſowne of the ayre ſtryken, and thi the more ſubtyll is the ſmellynge, for the kynde therof is ſmoky: than the tauſte, the kynde therof is watry. And the laſte and moſt boyſtous of al is the gropyng: for the kynde therof is erthy, & is nedeful to fele harde thynges, as bones and ſyneweo, roughe, and ſmothe/ colde and hotte. Of theſe wyttes euery hathe his offyce, to haue the lykenes and the ſhape of the obiectes. And what they take of that they fele they preſente to thynwyttes. TREVISA. The obiecte of the eye is all that maye be ſene/ and all that maye be herde is obiecte to the herynge, and all that maye be ſmelled is obiecte to the ſmellynge, and ſo of other wittes.

¶ Of the vertue viſible. Capit. xvij.

The ſyght is mooſt ſymple, for it is fyry, and knowith ſodenly thinges that ben ful ferre. The ſyght is ſhape in this maner. In the myddell of the eye, that is/ the blacke therof/ is a certayne humour mooſt pure and clere. The philoſophers call it Chriſtalloides, for it taketh ſodenly dyuers formes and ſhappes of colours, as chriſtalle dothe. The ſyght is a wytte of perceuynge and knowynge of colours/ ſygures, and ſhappes/ and vtter proprietes. Than to make the ſyghte perfyte, theſe thynges ben nedefull, that is to wytte/ the cauſe efficient, the lymme of the eye conuenient to the thynge

thynge that shall be sene, the ayre that bryngeth the lykenesse to the eye, and takynge hede, and easy meuynge. The cause efficient is that vertue that hyght animalio. The instrument and lymme is the humour lyke Cristall in eyther eye clere and rounde. It is clere that by the clerenesse therof the eye maye beshyne the spirite, and ayre: It is rounde, that it be stronger to withstonde greues. For a rounde shape hath no sydes or corners, that conteineth superfluitees that shuld greue. The vtter thynge helpynge to warke, is the aire, without whiche beynge a meane, the syght may not be perfyte. In some beastes to profyte the sight nedeth the clerenes of ayre, and in some the derkenes, And in some the meane not to derke nor to clere. For in cattes nedeth derkenes, in reremes, and in other fleenge beastes, nedeth meane, as it shal be shewed innermore. And it nedeth to take hede, for if the soule be occupied aboute other thynges than longeth to the syght, the syght is the lasse perfyte. For it semeth not of thyng that is sene. And esy meuing is nedful/for if the thing that is sene, moueth to swyftely, the syght is cõbred & disparcled with to swyfte & cõtynuell mouynge: as it is in an oore that semeth broken in the water, through the swyfte meuynge of the water. Lykewyse also an euen longe tree meued swyftely semeth rounde. Nowe the sight is made, olde men had dyuers opinions. In pri. Lap. perspectiue/ the philosopher saith, that in thre maner the syghte is made. One maner by streyght lynes, vpon the whiche, the lykenesse of the thynge that is sene, cometh to the sight. An other maner/ vpon lynes rebounded ayene: whan the lykenes of a thynge commeth therfro to a shewer and is bende, and reboundeth fro the shewer to the syghte. The thyrde maner is by lines the which though they bene not bende and reboun ded, but stretched bytwene the thinge that is seen and the syght: yet they passe not alwaye forth ryght, but other whyle they blenchen some whether asyde fro the streyght waye. And that is whan dyuers maners spaces of dyuers clerenesse & thyckues be put betwene the sight and the thynge that is sene: and some tyme the spaces ben of diuers kynde/so whan one is thycker an other thynner. And sometyme there commeth a meane of an other kynde, but the beame or bryghte lykenes is broke, but if hit come vpon a lyne that falleth streyght & perpendicu larly vpon the same myddell seconde occurrynge. And I cal a lyne to fall perpendicularly vpon a playne thynge, Ad anguloo rectoo/that is streyght and a crosse wise: and vpon a rounde thynge if it fall in to the mydle therof. To the syghte/ for to spcke in the fyrste maner/neden. x. thynges principally, as they ben rehersed there. The fyrste is hele or good disposition of the organ or instrument of sight. The secõde is a thyng that may be sene sette afore the syght. For in that maner the syghte seeth no thynge, but if the same thyng, fro the partyes whereof cometh lykenes vpon the streyghte lynes, that falle in to the myddell of the eye. All whiche lynes drawen fro all the parties of the thynge that is sene, make one steple, the poynt wherof is in the blacke of the eye, & the brode ende in the thyng that is sene: as appereth in this fygure.

A and B, be the axiltrees A B
whã the seing directly behol
deth the poynt, C. whã it be-
holdethe the poynt D, than D C
those two B, C, procedinge
frome the eyes, be called axiltrees, for they procede immediately from the eies by meane to the thynge sene. The thyrde is distance proportionall. The fourthe D, C. is a certayne stede or place, not to fer fro the lyne of the syght. For though a thynge be ryght tofore the eye if it be to ferre therfrom, it is not distinctly knowen. Axis visualis is the clere beame or lyne, the whiche is vnderstande to be deducte from the myddell of the sighte/ to the poynt of the thynge sene directely to the opposite in the myddes of the syght, as appereth in this fygure A, B.

The

The. v. is sadnesse or thyckenes of the thynge that is seen. For yf it be all clere and without thyckenes, as the ayere is, than that is not sene, as saith the auctor of the scyence perspectiue, that is the scyence of the syghte. The syxte is due greatnes of the thynge that is sene. For a thynge may be so lyttell that it can not be sene in no space: for there is no syght but by aperance shapen topwyse, that cometh to the eye: the whiche if it be very lytle, it shall occupie a very smal part of the syghte, and the sighte may not see, but whan a part of the vttermest therof is changed to the lykenesse of the thynge that is sene. The. vii. is clerenes of the space that is betwene the eye and the thynge that is sene. For if the space be thycke, it letteth the lykenes of that thynge, that it may not comme lyghtly and in dewe maner to the blacke of the eye. The. viii. is lyghte: for the visible lykenes of the thynge can not change the sighte without light. The. ix. is tyme, for the syght must haue tyme, as hit is proued in perspectiue: for thoughe a thynge come sodeinly tofore the syghte: it is not knowen redely and distinctely withoute somme auysement hadde, the whiche nedeth tyme and leisure. And therfore it nedeth also that the soule take hede as it is sayde before. Also the philosopher saythe, that not onely the lykenes of the thynge sene commeth to the syght after a steple wyse, but also the lykenesse of the syghte stretcheth to the thynge that is sprad vpon suche a steple in the same place. In. xix. li. de Animalibus Aristo. saith that seenge is nought elles, but that the syghte passeth out to the thynge that is sene. And therto agreeth Austen super Genes. li. pri. ca. vi. multice, where he saythe, that nought cometh fro the thynge that is sene, but the lykenesse therof, nor fro the syghte to the thynge that is sene, but the lykenesse of the syght. For no thynge of the substance of the eye cometh out, but out of the eye cometh a smalle aperance, that is shapen as a steple or a toppe, and the brode ende therof is spradde vppon all the vtter parte of the thynge sene. Also the auctour of perspectiue. i. li. proueth, that no thynge is sene, but by syght that aryseth vppon the thynge that is sene, and is multyplyed anone fro the thynge to the eye. Therfore nedes is required the thyrde steple of the same lyght. And of al these thre steples the poyntes ben in the eyen, & the brode endes in the thynges that ben sene. Therfore whan the lykenes of the thynge commethe to the syghte vppon these thre steples, than the lykenesse of lyght and colour passe by the smalle tortelles and humours of the eye euen to the humour that hyghte cristallinus, lyke christalle, and there the soule begynnethe to yeue dome of the thynge that is sene by that lykenesse: but there it is not fulfylled and complete, but the lykenesse is multiplied forthe euen to the synewe that hyght Obticus, an holowe synewe, that is hydde in the vtter party of the brayne: and there is the vertue of syghte in moore and rote in the fyrste and principall subiecte, and is one: for elles euery thynge that is sene shoulde seme .ij. thynges, bicause of the two eyen, if they continued not to one lymme, in the whiche is the only welle of the vertue of syght, and spryngeth to the blakeness of the eye. The auctour of perspectiue sheweth all this. He sheweth and sygneth an other reason of the syght. li. iij. ca. vi. He saythe, that the spirite visible, the eye and the ayre bene clere bodyes: the whiche bethyne euerych other, & make euerych lyke to other. For the ayre, that is nexte the thynge that shall be sene, taketh a lykenesse of the propriete of that thynge: and in that lykeness the ayre proferth it selfe to the eye, wherof the spyrite visible taketh a likenesse. For this vertue of syghte, the, dynge hit selfe to the vttermeste parte of, the blacke of the eye, is ioyned to the, ayre: and is lykened and made as hit, were one therwith: and by meane of the, ayre the colour is brought and presented, to the dome of the soule. For the aire is lyghtely

lyghtly chaunged and lykened by diuerſite of ſhappes that bene therin. As we ſe/ that thayre that is ny the ſon beme is coloured and dyed by reed clothe ſet betwene. And therfore hit is no wonder though the eye take lykeneſſe and ſhape of clere thyng that is nexte therto. Than touchynge this werke, it is now to gadder ſhortely, that the ſyght or vertue viſible is more ſubtyll and more lyſely thā thother wittes. And viſus the ſight hath the name of Viuacitas, that is lyſelynes as ſayth Iſidore. Alſo it is more worthy than the other wyttes, and therfore hit is ſette aboue the other. Alſo in effect, as it were a vertue of fyre, it is more mighty than the other wyttes. For the other wyttes know thynges that be nerer: but this witte by his vertue comprehendeth thynges furtheſt of; vnder a ryghte corner and ſteple ſyghte iudgethe and decerneth after the nobler kynde and diſpoſition of the organ, and diſtingueth in an eaſy maner betwene thynges to be ſene. Wherfore Ariſtotell. li. xy. ſaythe, that good ſyghte and ſharpe is of temperate humour. And therfore fowles (as the egles) with croked clawes ben ſharpe of ſyght. And that is through the pure and ſubtyll humour and temperate beynge, y pureth that that is in the organ of the ſyght. And ſuche fowles ſene meate oute of ferre and more hye places. And ſuche fowles fleen hyer in the ayre than other fowles. But fowles that remayne on the grounde ben not ſharpe of ſyght. Therfore they ſene her meate nye and not ferr. Alſo lib. xx. he ſaythe, that yelowe eyen ben not ſharp of ſight by day, nor blacke by nyght/ for ſcarſite of humours. The yelowe eye moueth greately. And therfore the vertue of ſight is febled. Blacke eyen moue laſſe, for multitude and plente of humours, and the ſyght of the nyght is feble, and the humour by nyghte meueth heuyly. Therfore the ſpirite viſible is cloſed in, and by humour letted. Alſo the ſyght of olde men is not ſharpe, by cauſe theyr ſkynnes ben ryueled/ Wherby appereth, that the vertue of the ſight is feble or ſtronge, by goodnes or febleneſſe of the lymme. And he ſayth, whan the eyen of beaſtes haue lyddes/ and the humour in the blacke of the eye is clene and temperate, and ſofte meuynge, and the ſkinne vpon the blacke tendre ſouple or thynne, than the ſyghte is ſharpe and may ſee ferre. But yet he diſtingueth not perfitely ferre of betwene colours and difference of the body. But yet the ſight of ſuche beaſtes is better, thanne the ſighte of them that haue moche humour in the eyen, and haue no helynge nor eye lyddes. For by continuell openynge the ſpirite viſibilis is to ſhedde, and the blacke of the eye is lightely greued and hurte/ and ſo the ſyghte is lette. But in men/ helynges and eyelyddes cauſe the contrary. Alſo there it is ſaid, that cauſe of a ſharpe ſyght, in ſeenge aferre, is for the place of the eien. For boine and ſtepe eyen ben feble of ſyght, and ſene not well aferre: but depe eyen ſee wel aferre. For the meuynge therof is not departed nor conſumed, but goth forth right, and the ſpirite viſible paſſeth ſtreyght forthe to the thinges that ben ſene. And ſo if there be no helyng ne couerynge without the eye, nedes the ſyght muſte be febled, and ſhall not ſee aferre, hytherto ſpeakethe Ariſtotle. li. xii. et. xx. And this that is ſayde generally of the proprietes of the ſyght, ſhall ſuffyce at this tyme. For other thynges ſhal be knowen innermore, where we ſhall treate of the proprete of the eye.

Of the herynge. Capi. xviii.

The vertue of herynge hath effecte and doynge in the lymmes of the eares. And the herynge is propicly a wytte that perceyueth ſownes. And to make perfyte herynge foure thynges at the leſt ben nedefull, that is to wyte/ the cauſe efficiens, a conuenable lymme, a meane ſpace bryngynge ordinately the ſowne to the wytte, and the ſoule takinge hede therto. The cauſe efficiens is the vertue that hyghte animalis audibilis,

of

of felynge and herynge: The conenable lymme is a gryſtylbone ſette in the eare, and is holowe and drye, and ſome deale harde, wounde and wrapped as a wiſpe. It is holowe, that it maye conteyne the ſpyrite and ayre in the holowneſs therof. It is wounde and wrapped as a wyſpe, leeſt the ſpirite of heringe ſhulde be aſtonyed and hurte by ſodayne and ſtronge ſmytynge. And therfore by circularite of the lymme ſowne temperately receyued beteth not agayne the ſpyryte of heryng, but maketh hit perfite, & is lykyng therto. Alſo it is harde and drye that ſo the ſmytynge of the ayre may be made better and ſtronger, & the ſowne the more. Alſo in tabreo & timbreo that ſowne better in the northerne wynde that is colde and drye, than in the ſouthern wynde, that is mekc moyſt and ſofte, as Conſtantinus and Ariſtotle ſayne. The ſpace that bringeth, is ayre ſmytte, that gooth in to the holes of the careo, and ſmyteth the gryſtilboone, that is the fyrſte inſtrumente & lymme of the herynge. And hit nedeth that the ſoule take hede. For ſo longe as it is thoughtfull & intendethe to diuers thynges, it is the laſſe myghty to do the dede of the vertue of herynge: as we ſe in many, that ben beſette all aboute. For welnye they here no thynge, whyle the thoughte taketh no hede. And therfore nothynge is perceyued by herynge.

Herynge is made in this maner. Two ſinewes come out of the inner parte of the brayne, and ben faſtned in the gryſtilbone of the eare: by the whiche ſenewes the ſpirite animalis is broughte to the forſaide gryſtilbones, to whiche gryſtilbones the vtter ayre referrynge the ſhappe and likenes of ſome ſowne is meanely ioyned therto, & ſo the ayre that is ſmitten, ſmyteth theſe gryſtylbones, And in them beinge the ſpirite, by the propretie of of the ayre, that is therein ſmytynge the ſynewes is changed. And ſo the ſpirite takynge a lykneſs tornyth to his celle fantaſtyke, and preſenteth that lykneſſe to the ſoule, and ſo the herynge is made perfyte. Wherfore it appereth, that the herynge is ayre. For alway it is gendred by ayre ſmitte. And therfore it is that kynde ſette the wytte of herynge in the myddell of the rounde heed, as Ariſtot. ſayth. li. xii. For the herynge, as it were in a maner wyndyng about, taketh the ayre that is ſmytte all aboute, and not ſtrayghte and forthe ryghte. Alſo this wytte, lyke as the other wyttes be, is greued & diſtroyed with to great noyſe, and is pleaſed and ſaued with meane. Wherfore in Examiron Ambroo ſaythe, that men of the countre, there the ryuer Nylus aryſeth, are heryngleſs through the horrible rorynge and noyſe, bycauſe that the ryuer fallynge downe from the toppe of the hye hylle ſmyteth into the eares of the men of the countrey, and ſo makethe them aſtonyed and deffe. This wytte as the other wyttes haue, hathe ofte many greues. For ſometyme it is all loſt, and is than called defnes: and ſometyme hit is miniſhed, and is than called heuyneſſe of heringe. And ſometyme it paſſythe out of coure. The cauſe of the grete commeth ſome tyme of defaute of the brayne, or of a ſynewe, that is the way of the heryng. And if that ſinew be ſtopped or greued with ſomme euylle, that letteth thoffyce therof. And alſo of defaute of the eares, for ſometyme they ben corrupt and greued with diuers humours, And ſometyme rotten filth therin ſtoppeth the holowneſs therof. And ſomme tyme grauell and pouder fallethe therin, and letteth the paſſage of the ayre, that hit maye not come to the ſpirite of herynge. And ſometyme the ſynewes of herynge ben greued by ytchinge and fretynge of wormes. And ſome tyme the inſtrumentes and lymmes of herynge ben infecte and greued with corrupt ayre hote or colde. And ſometyme hit is lette by wynde and great ventoſitee cloſed in the pores of the ſinewes of herynge: as appereth in them that ſeme that they here pypes, hornes, or belles: By all whiche thynges the heryng is appayred or loſte: as hit ſhall be ſayde after in the treatiſe of the eres.

Of

¶ Of smellynge. Ca. xix.

Tye wytte of smellynge perseyueth and knoweth smelles. And to make this wytte perfyte the spirite Animalis is nedefull, as the cause efficiens, doyng. And it nedeth to haue the lymme expedient, that is to wytte, perfecte disposition of the nosethrylles. In the whiche bene smalle pieces, as hit were of flesshe hangynge downwarde, and shapen as teetes, the whiche bene the propre lymmes of the smellynge, and receyue the spirite animalis by certayne sinewes that comme downewarde from the brayne. The nose thrylis ben not propicly the instrumentes of the smellynge, the whiche ben gristly. And therfore they ben insensible, as appereth by them that haue the nosethrylles cutte awaye. For thoughe it be cutte of, the beast leseth not his smelle. Lykewise if we passe by stynkyng places, and holde stylle our brethe, we sele not the stynkyng ayre, that cometh in at the nose thrylles. And that is byeause those smalle pieces stopped, as it were by a wylfull meuynge they ben strayned. And these pieces bene holowe, and fulle of holes as a spounge. They ben holow that in theyr holownes and holes, they may take in the smooke that is resolued & cometh fro the thynge that is smelled. And they bene fulle of holes as a spounge, that the vertue that drawethe maye be stronge in them: and therfore the vtter werkynge of the ayre is nedefull for to take lykenes of the aire that commeth fro the thynge that shall be smelled, the whiche lykenes the ayre hath of the same thynge, that shall be smelled. And that lykenesse the aire hath of the smoke, that cometh of that thing that shall be smelled, and so the smelle is made in this maner. The spiryte that hyghte animall, is sende fro the brayne to these pyeces shapen as teetes, and cometh thereto by certayne synewes, that hyght nerui odorabiles. And the smoke of the body or swete smellynge thynge beyng resolued, is medled with the aire. The whiche the small chaumbres of the brayne drawe to them by those two small teetes: And chaunge & turne it into their owne lykenesse. And so by that chaunge and lykenes made in that maner by werkynge of the spirite animalis, the dome of the smelle is made. The fumous smel longeth to the kynde or mater: for therby it cometh. The smelle is nought elles but a substaunce, ayry or fumous that cometh of a body. This fumous ayre or vapour, the brayne drawethe to hit selfe, as nedefull and frendly as the hart doth the brethe. And by the drawynge of this ayre the brayne is temperat and comforted, as the hete of the herte is swaged by drawynge of the breth. If the vapour be malycyous, stynkynge, and corrupte, hit corruptethe the spirite that hyghte animall and ofte bryngeth & gendreth pestilent diseases. And so the vertue of smellyng is ofte lette in doynge and werking, sometyme by the euyll complexion of the brayne, sometyme by to great replecion of rawe and corrupte humours in the synewes of smellynge, as appereth in them that haue the pose and rewme runnynge at the nosethrylles. Sometyme for euyll dispositions of instrumentes of smelling, that is whan they bene to streyte or to wyde drawen, Sometyme by superfluous stoppynge of ouergrowen flesshe, as in bostris: somtyme by infection of postumes or of euyll and corrupt humours. Sometyme by fretynge or keruynge of some hote and drye humours, as appereth in them that haue the cankre. And this wytte throughe the subtylte therof, if hit be well disposed, comforteth the vertue animal, and clenseth superfluous from fumosite. And contrary wyse whan hit is infecte or corrupte by any happe, the vertue of the beest is hurte, and lette in his werkyngis. In li. xii. Aristotle sayth, that the wytte of smellyng is nought elo but drawyng in of the ayre in a beaste that hath a nose, that is a membre sette in the myddell of the other wyttes, in the formest parte of the heed, for the helpe of the brethe. Euerye beest that hath longes, hath a nose, other some

somewhat in stede of a nose, in helpe of the brethe. Wherfore it appereth, that the instrument of smellynge, is not onely in beastes for hyghtines and fayrenes, but also to make perfyte the vertue of the spirite, that hyght animalis, and to helpe and strength the vertu of lyfe that is in the herte. This vertue of smellyng is in foure footed beastes: and so by smellyng only they can discerne betwene herbes good and venemous, and specially in apes, that knowen mete by smellynge, as well as by taste, or rather better. And this vertue is strongest in houndes, the whiche ledde onely by the smell folowe the votes or steppes of beastes, and by lyuelynesse of smellynge fynde them out. Also smellynge, is in fowles, and specially in grypes, the whiche, as sayth Ambrose in Exameron, and Isidre lib. xii. cap. vi. haue so quicke a smelle, that they smelle farreyne ouer the see. In these and other werkes and condicions of kynde, men maye wondre of the wysedome of god, that maketh vs by these and by other suche thynges to knowe somedele and vnderstonde: how by these thynges that ben felte and materyall, we shall eeyte the inner doynge of our herte to knowe lytell and lyttell the spirituel thynges that ben aboue our wyttes: and that to doo in this werke is principall my ende and myne entente. And this that is sayde of the smellyng shall suffyce.

Of the taste. Cap. xi.

The taste is properly a wytte of knowynge sauours. The whiche taaste sensibly to make perfyte these causales are necessary, effective materiall and informative, the whiche bene spoken of in other wyttes. For the vertue that hight animalis, is cause efficient doynge and makynge: The cause materiall and instrumentall, is properly the tongue, with his arteries: And that maketh the vertue of taste perfyght. The tongue, touchynge the complexion of the substance therof, is holowe, moyst, and vnsauourye. It is holowe to receyue in the holownes therof the humours that come of the thyng that shalbe tasted, it is full of holes, to the entēt that that is thycke or subtyle of the thynge, that muste be tasted, may entre freely to the synewes of the tongue. And that the vertue that draweth shulde be more stronge to make the doynge perfyte. It is moyste, that it may helpe to the dissolucion of thynges receyued. As if any thynges that bene put to the tongue, other to the roose of the mouthe, bene harde or drye, by the moysture of the tonge, they shall be the easelyer tempred to be apte and couenable to all maner digestion and resolucion. The tonge also is sauourles, that it may the better take all maner sauour of thynges, as the water, the whiche if it had a determined sauour, hit myght not take the sauour of an other thynge. Taste is made in this maner. Two synewes bene pyght in the mydale of the tonge, the whiche are sprede in to many bowes ad branches to the vttermest sydes and partyes of the tongue: and by these sinewes the spirite that hyght animalis is brought into the tongue. Therfore whā the thynge that muste be tasted entreth into the tongue, other in to poores and holes of the senoweo, The spirite that hyght animalis, that is therin, taketh a lykenes of the proprietees therof: the whiche afterwarde it presentethe to the dome of the soule. The taaste is more boystous and thycke than the smelle, as moche as fumosite is more subtyll than water. For the smelle of kynde is smokye: but the selynge of taaste is a moyst waternes, as sayethe Constantyne. This wytte is nedefull to saue the bodye and the lyfe of a beeste. For if the taaste be corrupte or faylle: the vertue of fedyng faylleth. And so the substaunce of the beest faylleth lytell and lytell. The taaste is corrupte, whan his instrumentes bene hurte and greued, or whan corrupte humours haue maystry in them. And that is whan it feleth not the sauour of thynges,

ges, either whā it feleth not that sauour as it is. And that falleth, if a singuler humour hath maistry in the substāce of the tongue. As by exāple. If reed coler haue maistry / al semeth bytter, & if salt fleme hath maystrye, all thynge semeth salte: and so of other. As hit fareth of them that haue the feuers, in whom the maistry of a corrupte humour corrupteth & distroyeth the taste. Also it is changed & hurt bi the malice of thing that is tasted: as it fareth in the tast of an aloe / & other thinges that ben passing bitter / for bi the horribienes therof the tast is sore greued. The tast hath liking in swete thynges, for that likнes that it hath with swetnes: for that swetnes that stōdeth in hote & moist is like to al the mēbres that bē most specially fed with swete sode. For swete sode norisheth moch / & is lightli likned to the mēbres & limes / as sayth Isaac in Def.

¶ Of touchynge. Ca. xxi.

GRopynge is the wytte of knowinge dyuers thynges, that are to be touched, for by the vertue of gropynge, the soule knoweth hote & weete, colde & dry, nesshe and hard, smoth & rough. Or as Auicen sayethe, the gropynge is a vertue ordened in the synewes of all the body / to know what he gropeth. Though this witte be in al the partes of the body, yet it is principally in the palme of the hōdes, and in the soles of the fete, the whi kind tēperatly for this reson hath ordened that they shuld the lightlier peeiue & fele thynges cold & hote. These pties bē holowe, that thynges to be groped may the better be perceyued / and that thynges to be holde may the better & more strongly be holden. They fele temperatly that they maye take the lyghtelyer the lyknes of a thyng that is tēperat. Thing that may be felt, may be called the cōpositiō of the first qualities / & certain cōueniences to thē, as rough & smoth, harde & nesshe. In the vttermest herof the wyt of gropyng is greued & hurte / as in thynge that is to hot or to cold, kind hath liking in the meanes as leuke warme. To make this wyt perfit, these thynges nedeth the cause efficient, doynge, & that is the derivation of the spirite animal to the instrumentes of gropyng: also a conuenient instrumēt / & that is in two maners. One is the sinewes that cometh fro the braine / & brigeth the spirit animal to al the limes. The seconde instrument is the flesshe, in the which bē wrapped & pight the sinues by the which the vertu of gropyng werketh. For by mene of the sinewes the likнes of the thing that is groped, is brought to the dome of the soule. Also the thirde necessary thing is the ytter werkinges, so that the thing that shalbe groped be nye the limme of groping: of the which thing the spirit animal, that is in the flesshe & in the sinewe, taketh the likнes, & being like presenteth the proprietes of the thing touched to the soule, & so this wyt is cōplete & perfit in his doing, as sayth Con. That whā al the other wittes haue a ppre mēbre & orgā specially deputed to their warking, this wyt of touching alone is generally in al the limes, out take the heres, & nailes of fete & hādis, in which is no sinue & so cōsequētly no seling. This wit aboue al other is moch erthly & boisto^n, & therfore bicause of likнes, it knoweth & perceiueth more pfitely / thā other wittes, hard & rough & such other like erthly passiōs. Though this wit bi reson of the obiectis semeth to be more boysto^n in the subiect thā other wittes: yet it is demed more pfitable thā other wittes. For though the other wittes may in some maner wise be without gropyng: yet they can nat be cōplete & pfite without the wit of groping / as saith the philo. and so the touching is more general thā the other both by cause it is shed into al the ptes of the body / & al so bicause it helpeth al thother wittes, & specially the taste. These .ii. wyttes, that is to say the taste & gropyng / ben more cōtinually with the hert, & therfore they bē more of the beig of the best / & deme more openly of thinges that sele and knowe. Euery lymme hath one sinewe or two, by whiche the wytte of gropynge and wylfull meuynge is made complete and perfite: as it is founde in the Anathomia

of Constantinus. This wytte of gropynge is greuyd and hurt sometyme, as the other wyttes be, and is somtyme all lost wher selyng and wilful meuyng faylyth al out, as it happeth in lymmes that haue the palsey and be benommed. Also hit is some tyme mynysshed, as we see whan a lymme is a slepe: whan through any stoppynge or constraynynge of the lymme, the spirite of selynge maye not frely passe by that limme. Also it is hurte by euyll complexion of the brayne, as in them that haue the fallynge euyll, the whiche in the houre of the euyll sele not nor take no hede of touchynge of fyre. Also it suffreth by change of thayre with out, as whan the fyngers bene combred and croked for great colde: in the whiche wylfull meuynge is lette, and so one fyngre may not beclyppe an other. Also by cuttynge of the partes of the body. For a ioynt cutte fro the body seleth nothing at all, though it be all to bete or brente. Also a lymme that remaynethe stylle in the body / if it by any chaunce be deade or rotten, leseth all selynge: The wytte of gropynge is in so moche the more greued in howe moche it is the depper woũded in the synewes of selynge. Also whã the grese of the wytte is ioynynge to the thynge hurtefulle by discontinuation of the partis / the thing causyng the grese of the membre, specially hurteth the seling, and maketh in the body sore passion and changyng. For euery thyng that is selt, makethe a chaunge in the lymme of the selynge, as sayth the Philosopher. Also thynges that ben selt by gropyng, make mo chaunges than thynges selt by other wyttes: The wytte of gropyng is more boystous and more materiall than other wyttes: and therfore it holdith the more strongely the impressyons and puttynge of thinges that plesen other greuen. Also bycause the touchynge is an vniuersall wytte in all the partyes of a beest: therfore yf the wytte of touchyng be all lost, the subiecte of all the beest is distroyed. It is not so of other wyttes. For though the syghte be loste, the other vertues of the beaste bene not therfore dystroyed. yea sometyme they take the better hede to her werkynge and doynge. But yf the touchynge be loste / all the wyttes benne distroyed. And so it appereth, that the wytte of touchynge is the grounde and the foundement of all the other wyttes. Also whan the other foure wyttes eche hath his singlar and propre sẽse ⁊ obiect / that is to wytte / that falleth in one sense ⁊ not in an other, as the sight knoweth hewe and colour, and the taast knoweth sauour. ⁊c. The touching alone is the wit the whiche to all the other limmes of the wyttes / imprinteth theyr passions. It is comẽ to al the wittes to haue propre obiect thynges ⁊ sensate, in the which they erre not by hap. For a perticuler wit may erre for som thig that falleth. For as Arí. saith, such thing maketh the fantasie erre wel oft, as appereth in the sight / that demeth a gret ster but smal ⁊ litel, for the fernes of place ⁊ of stede. And the taste that demeth bitter swete through infection of the roof of the mouth, ⁊ so it happeth of the other. It is comen ⁊ general that all the pticuler vtter wittes, that come frõ the inner wittes, that hight sẽsus cõis, ꝓcede as it were lynes out of the mydle of cẽpas to eucry singuler vtter wytte, ⁊ maketh it perfit, ⁊ the instrumẽtes therof by dy uers dispoſiciõns that longe therto, ⁊ bring the lyknesse therof to the cõin wit. Through the which mene of the propriete of them al ⁊ of the differẽce therof, touchig the werking that lõgeth therto they deme ⁊ discerne. And this that is said of the ꝓpretes of the vertues of this wyt, suffisith at this tyme.

Of those thinges that are required to the pfection of nature. Ca. xvij.

As wyttis ⁊ vtues nedẽ to the rulig of kind / so to the pfectiõ therof nedeth nedely som spirites: by whose benefite ⁊ cõtinual meuing / both wittis ⁊ vertues in bestis bẽ ruled to werk and do their dedes. As we speke here of a spirit / a spyryte is called a certayne substance, subtyll and ayry / that styreth ⁊ exciteth the vertues of the body to their doinges

and

dulnesse of this wit in the howre the fallinge Evill /

and werkes: Or as it is write in the boke spiritus ⁊ anime, a spirite is a subtyl body, by the strength of hete gendred, and in mans body yeuyng lyfe by the veynes of the body, and by the veynes and pulses yeueth to beestis/breth/lyfe, ⁊ pulses, ⁊ working/ wilful meuing ⁊ wyt by mene of sinues ⁊ musculs in bodies that haue soules. Phisiciēs say, that this spirite is gēdred in this maner wyse. Whyle by hete werking in the bloud, in the lyuer is causel stronge boyllyng ⁊ sethynge/and therof cometh a smoke, the which is pured ⁊ made subtyll of the veynes of the lyuer. And tourneth into a subtyll spirituall substaunce and ayrely kynde: And that is called spiritꝰ vitalis. For kindly by the might therof it maketh the bloudde subtyll. And by lyghtnes therof it moueth the bloudde/ and sendeth it aboute into all the lymmes. And therfore this spirite properly ruleth ⁊ gouerneth the kyndly vertue of lyfe, as saith Con. And this same spirit tourneth to hert ward by certain veines. And there by meuinge ⁊ smityng togydere of the parties of the hert, the spirit is more pured, ⁊ tourned in to a more subtyl kind. And thā it is called of phisiciens spꝰ vitalis: bicause that fro the harte, by the wosen ⁊ veines ⁊ smalle wayes/it spredeth it self into al the limes of the body, ⁊ encreceth the vertues spirituell, and ruleth ⁊ kepeth the werkes therof. For out of a denne of the lyft side of the herte cometh an artery veine, ⁊ in his meuing is departed in two brāches: The one therof goth downeward ⁊ spredeth in many bowes ⁊ sprayes. By mene of the whiche the spirite vitalis, of lyfe/ is brouzt to giue the life to al the nether limes of the body. The other bowe goth vpward, ⁊ is againe departed in thre brā ches. The right bow therof goth to the right arme/ And the lyft bowe to the lifte arme egally, ⁊ spredeth in diuers sprays. And so the spirite vitalis is spread into al the body, ⁊ werketh in the artery veines the pulses of lyfe. The mydle bowe extendeth it selfe to the brayne, ⁊ other higher parties, ⁊ yeueth life ⁊ spredeth the spirit vitalis in all the partyes aboute. The same spirite percynge and passyng forthe to the dennes of the braine/ is there more directed and made subtyll and is chaunged in to the spirite animal, whiche is more subtyle thanne the other. And so this spiritus animalis is gendred in the formest denne of the brayne, and is some what spradde into the limmes of felyng. But yet neuertheles some part therof abideth in the forsayde dennes/ that sensus cōmunis, the cōn wytte, ⁊ the vertu imaginatif may be made perfighte. Than he passeth forth into the mydle denne, that hight Logistica, to make the intellect ⁊ vnderstonding pfit. And whā he hath enformed the intellect/ thā he passeth forth to the dēne of memorie. And bering with him the printes of liknes, which bē made in those other dēnes, he layeth them vp in the chābre of Memory. Fro the hyndermest part of the brayne/ he perceth ⁊ passeth by the marow of the rydge bone, and cometh to the synewes of mouyng, that so wylfull meuynge may be engendred in all the partyes of the nether bodye. Than one and the same spirite corporall/ subtyll and airely through diuers offices in diuers limmes/ is named by diuers names. For by worknge in the lyuer hit hyght spiritus naturalis, in the hert vitalis/ and in the heed spiritus animalis. We mowe not beleue, that this spirite is mannes reasonable soule: but more sothely, as sayth Austen/ the chaar therof and propre instrument. For by meane of suche a spirite the soule is ioyned to the body: and without the seruice of suche a spirite, no acte the soule may perfyghtely exercise in the bodye. And therfore if these spirites be appayred, or lette of her werkynge in any werke, the accorde of the bodye and soule is resolued, the reasonable spirite is lette of all his werkes in the body. As it is sene in them that be amased/ and madde menne and frantycke/ and in other that ofte lese vse of reason. And that is for the instrument of this spirite is hurte by some humour/ other by some wounde. And

if these spirites ben comforted / the soule is cõforted: And if they ben febled other failled, the soule is febled in his werkyng towchynge the rulynge of the bodye / as sayth Constantinus. And touchinge this present treatise / that that is spoken of those spirites shall suffice.

¶ Of the pulses. Ca. xxij.

For that the pulse is werkyng and effecte of the spirite vitalis, it longeth / that we telle somwhat of the pulses / and of theyr proprietes. The pulse is a meuynge made by openynge and closynge of the herte and of the veynes. Thanne syth the harte, beinge in continuell mouynge from the myddell to the vttermest parte, in the mouynge of the bloode and hete, and in the pulse of the spirite vital is continually meued, by such a meuyng he openeth towarde the vtter partyes. And whan he meueth ayenewarde fro the vtter partes towarde the myddell, than he is cõstrayned and closed: Wherfore the openyng of the hert is to drawe in colde ayre, and the closynge therof, is to put out ayery fumosite or smoke, and these two be cause of the pulse. More ouer the pulse is nedefull, that the dispositiõ spirituell be vnderstonde and the werkynge therof knowen. The pulse begynneth at the hert, and spredeth by the veynes to the vtter partes of the body. And it sheweth the state of the hert & the werking therof. Phisicies vse to finde the pulse not in all partes of the bodye, but comenly in the armes. And that by meuinge of the veines. For in some partes they may not wel be demed, bicause thei ben serre fro the myddell of the hert: & in som hydyng of the hert, that ruleth & gouerneth: & in some for straytnes of the bones: And therfore olde wise mẽ chese the veines of the arme to assay the pulse, And that bicause it was more easy / more profitable, & more honest. More easy, for that flesshly ptes hide not the veyn, more profitable, bicause the veines of tharme bẽ nere the hert thã the other: More honest, for that therof cometh no shame to the phisicien nother to the seke man. It were vnsemely & shamely to vnhele the preuy limes. The pulse is groped & knowẽ by settyng to of the fyngres vpon the place of the pulse. And that is vsed with a maner handlyng, & that otherwise in a ströge man than in a feble man. For in a stronge mã & flesshy, with ströge & harde handlinge: and in a lene man and seble with easy and softe handlynge.

Touchynge this it is to wytte, as Constantinus sayth / that there be many maner diuersitees of pulses, the whiche ben referred or reduced to tenne. The fyrste is knowen by length and brede of quantite: and this is in thre maner wyse. One hyght a great pulse / whan he spredeth in length and brede and depenes of the veyne. And this pulse great and stronge cometh of the strength of the spirite: by the whiche the pulse is spradde abrode, & nedeth to be kelid of the nesshnes of the limmes, that is obedient to the spreding abrode. Also some pulse is lytel, preuy / & strayt, whan it goth ayen to the mydle: And that is for defaut of vertu & for scarsite of hete. And some hight mene, euen, & tẽperat / whã it draweth not to the mydle / nother to the vtter sides: This mene & euennes cometh of moche & lytel. Also the pulse is know by the time of meuing, & so he is called swyft, slowe, & meane: he is called swyft, bicause he meueth ofte in shorte tyme, and that cometh of stronge hete & vertu. And he hight slowe, for that he meuith & smyteth selde in longe tyme: & that cometh of defawte of vertu & slakenes of heete. The meane bytwene this is praysed. In the third maner the pulse is know by the strength of the vertue. And touching that he is ströge / feble / & mene. It is ströge whã it semeth that bi strẽgth it putteth away from it, the finger that toucheth hit. And that commeth of the strength of vertu & of the nesshnes of the lime that easily meueth. He is feble whã he smyteth febly the fyngre: and cometh of feblenes of strengthe and of hardnes of the lymme, that is vnobedient. The

mene

meane is temperate betwene those two. In the fourthe maner he is knowen by the disposition of the lymme. And than he hyght harde and nesshe and meane. It is harde whan it semeth, that he with stondeth with a maner sharpenesse and hardenes. And that cometh of the dryenesse of the vessels therof. It is nesshe whan the syngres sele hit with a greatte softenesse: so that hit semeth that they thyrle and perce it. And that cometh of wete and moysture. The meane betwene these twayne is temperate. In the fysthe maner he is knowen by fulnesse & meane voydnes. It is full whan it semeth to abunde in moysture. And that commeth of great repletion of bloode and of spirite. He is voide whan he semethe to be swollen but yet whan hit is touched the syngres synke in, as hit were in a voyde thyng. The meane betwene these tweyn is temperate. In the sixt maner the pulse is knowen by the qualite of the veynes: and so he is departed in to hote, colde, & mene. He is hote, whan the syngers sele the substaunce of veynes hote. And that cometh of the hote matter that is therin that is of the wynde and hote bloudde. The colde pulse is vnderstonde in maner ayenewarde. The meane betwene these tweyne is temperate. In the seuenthe manere he is knowen by werkynge and restyng: and so he is departed in thicke, thyn, and mene. He is thycke that in his openyng smyteth ofte the syngres endes & sodenly gothe away. And this cometh of strengthe of heate and defaute of vertue. The strength of hete fecheth remedy of colde & of kelynge: the defaut of vertue, whan it may not ones, ne twyes, ne thryes, than he traueylethe in appetyte of socour. The thyn pulse cometh of the cõtrary cause, that is to wite, of slownes, of heate, and of strength of vertue. The meane betwene these tweyne is tẽperate. These. vij. maner pulses ben notable and eyer to know thã the other. Of the other thre pulses, the fyrste is departed, & that one part hyght Pondus laudabile & the other non laudabile. The seconde is departed, that one part hyght Concors or cordynge, and that other hyght euen. And the the thyrde is departed by lasse smytynge and more. And so that one parte hyght ordynate, and that other not ordynate. And for the moste subtyll physicions may vneth knowe these thre pulses, therfore we leaue them and passe forth. But yet if there be any that wold knowe them in lib. Pantegni Constant. Cap. iii. he shall fynde them declared clerely and expresselly at the full: out of that boke we drewe what we tell of this matter. There hit is disputed largely of the pulse caprizante marcellino, cerino, neruiculoso, formidante, estuante, et tremente: Of the whiche we woll not trete at this tyme. For that the mattere is harde; And also for many synguler pulses. And also for hit semeth not greatly nedefull to this treatyse.

Of the diuersite of pulses. Ca. xxiiij.

The pulses vary for many thynges. Fyrste for diuersite of male and female. For in males, that ben of stronger kynde, the pulse is stronger, than in females, that bene febler of kynde. And that is bicause kind in females vseth oft to smyte twyes, to fulfyl in females, that he doth in males with a stronge pulse at ones. Also the pulse varyethe by complexion, for if it be hote, it maketh the pulse the stronger, the more, and the swyfter. And if it be colde it maketh the pulse lytell, feble, and slowe. But if it be moyst, it maketh the poulse nesshe and thycke. If it be drye, the pulo is sharpe & harde. Also the pulse varyeth for diuers dispositions of the body. For the pulse is more stronge and lyuely in leane men than in fatte. And one cause is that the nesshe flesshe hideth lasse the veynes: or els bicause kindly hete is more in lene men thã in fat, strenger hete maketh stronger pulse. Also the pulse chãgeth & varyeth for diuersite & chaunge of age. For chylderne haue swyfter pulses thanne olde menne to kele and slake the kynde hete.

For in chylderne hete is stronger than in olde men: For the greatnes of heate maketh the swyftenesse of the pulse and the feblenesse of the vertue, that suffiseth not at full to drawe colde ayres at ones, as it is sayd afore. Yongelinges through the haboundant vertue in them, haue stronge pulses & swyft. But olde men contrary wyse haue the pulse lyttell, feble, slowe and thynne. And that bycause the complexion of them is more colde: and therfore it nede not to drawe so moche colde ayre to kelynge of the heate: In other ages, as they bene nere yonge or olde, so the pulses bene more lyke, bothe in males and in females. Also through the chaungynge of tyme. For in the sprynge tyme, through temperance of colde and heate the pulse is stronge: and in Veruest lykewyse. For all temperaunce easeth and helpeth the vertue of kynde, And for sommer is hotest it maketh the pulse feble and lyttell, and that through the greatte openynge of the breste and of the poores. For by reason of suche openynge, the vertue vanysheth & is feble. And therfore the pulse that is febled may not be great. In wynter, for it is colde, the pulse is slowe, but yet hit is very stronge. The slowenes cometh by reason that it nedeth not to haue great kelyng, It is stronge by reason the kynd hete gadreth in to the inner partes of the body, wherby it comforteth the pulse, whan the heete is not exceedynge: But the sommer heete distroyeth eyther. Also by reason of dyuers clymates and countrees, for they that dwell in hote countrees, as in Ethyopia haue swyfte pulses, as hit were in sommer: And they that dwell in colde countrees, haue pulses lyke the wynter puls. But they that dwelle vnder the line of the euennesse of day and nyght, haue meane pulses as it were in sprynge tyme or Veruest. Lykewyse hote ayre, colde, drie, or temperate varye and change the pulse. Also in women that gone with chyldern the pulse is varyable and chageable. For frome the begynnynge to the fyxte monthe, the pulse is stronge, thycke, and swyfte. For the heate of the chylde, helpeth the kynde heate of the woman: and the strengthes of the woman bene meane euen to that tyme: and the chylde is yet but lytel, and draweth but lytell fedynge of her body: and therfore the pulse is yet temperate. In the seuenth month the chyld is waxed more and therefore hit nedeth more fedynge. Wherby kynde is greued, and so the pulse is febled. Also for chaungynge of slepynge and of wakyng. For in slepynge the pulse is wonte to be lyttel and slowe: and after slepe stronge and great. For than the kynde heate is comforted: but yet if the slepe be to longe, the pulse wexeth thynne and feble. Wherfore if a man be sodenly awaked of his slepe, otherwyse than kynde woll, anone the pulse is founde swyfte and thycke, quakynge and inordynate. And if he take his reste after agayne the pulse tourneth ayene to his former estate. Also through trauayle & besynes of the body: if it be temperate, it maketh the pulse stronge, great, swyfte, & thycke. For by temperate traueylle the kynde heate is wakyd. But yf the traueyle passyth temperance, the contrary hapneth, the pulse is litell, harde, slowe, and thynne. For in them that traueylle so, the vertue faylleth, and kynde hete is dissolued, & than the pulse is lassed. Also through vse of often bathynge. For they that bathen temperately in hote water, they haue the pulse stronge, great, and thycke, and that is through the comforte of kynde, and of distroyenge of superfluite of moysture. But in them that abyde to longe in the water, the pulse is made feble: But yet the swyftenes and thyckenes abydeth as it was afore hand. Also lykewyse they that bathen them tẽperately in colde water haue the pulse stronge and swyfte, and that chaunceth through onynge togydere of kyndely heate and comforte of the vertue that cometh of temperaunce of the viter kelynge. But to longe abydynge in suche a bathe, febleth the pulse and the vertu.

And

And that happeth more in lene men thā in fatte, through coldenes that cometh to the vtter partes to sodenly, And as it were without lette, percynge in, and as it were constraynynge the partes about the harte more thanne inough. Also throughe dyuers takynge of meate and drynke. For to moche meate and vndygested febleth the pulse. But meate moderately taken and digested and spradde in to the lymmes, by styrynge vp the vertu augmenteth the pulse. Also moderate drynke and digested make the the pulse stronge, great, and swyfte. Note drynke maketh the pulse swyft & thycke, but colde drynke maketh the pulse thyn and slowe. Also throughe dyuers passions of the soule. For wrathe maketh the pulse swyfte, stronge, and thycke: and gladenesse maketh it mene. Also drede maketh the pulse swyfte, inordinate in quakynge: and so dothe sorowe. And so of other passions it happeneth. And this that is sayde of propretees, vertues/ effectes/ & werkynge of the myght and strength of the soule, touchyng this treatise/ is inough at this tyme.

Nowe somewhat shall be sayde, by the helpe and grace of god, of the propretes of mannes body, Of the whiche body the soule is acte and perfeccion.

FINIS LIBRI TERTII.

INCIPIT LIBER QVARTVS.

Of the propretees of the corporall substance.

TO treate of propretees of mannes body, and of the partyes therof, we shall firste begyn to treate of the qualytees of the elementes and of the humours, of the whyche the boby is made.

Of the foure qualitees elementarye. Cap. I.

ELementes bene foure, and so there ben foure qualitees of elementes, of the which euerye bodye/ that hathe a soule, is composed & made as of mater/ And namely mannes bodye that is noblest amonge al the elementes, and most nobly ordeyned amonge al thinges, that ben cōposed & made of dyuers thinges, as it that is deputed to be the propre instrumēt or organ of the resonable soule, in his werkes as wel of kynd as of wyll. So mannes bodye is made of foure elementes, that is to wytte, of Erthe, Water, Fyre, and Ayre: of the whiche eche hath his propre qualitees. Foure ben called the fyrst and principall qualites/ that is hete, cold, dry, & moyst: they bene called the fyrste qualitees, bycause they slyde fyrste fro the elementes in to the thynges that bene made of elementes. They bene also called the principall qualitees: For of them comme all the secundarye effectes. Two of these qualitees benne called Actiue/ able to werke, hotte and coldenesse. The other two be dry and wetenesse, and ben called Passiue, able to suffre. And so as these qualitees preuayle and haue maistry, the elementes bene called actiue and passyue able to do and suffre. The fyrste two ben principally called actyue, not bycause they werke alone, for the passiue qualitees werke also: for there is none ydle qualite in the bodye: But therfore they bene called actiue, for by the werkynge of

of them the other ben brought in & kept & saued. For hete somtyme bryngyth in and kepeth moystnes, and somtyme dryenesse, as it is sene in salt flesshe. For the heete of the salte dissolueth the parties that bene erthely and watry and ayrely: and so by slakyng and nesshynge of the heate is induced moystnes: Heate bryngeth in dryenesse, for the heate werkyng in moystnes dissolueth it fyrste, and whā it is dissolued consumeth it. And so dryenesse whiche is the fyrste of heate is induced and also kepte. Than heate is the qualite of elementes moste actiue, as it is sene by the effecte therof/whyle it werketh on any thynge. Fyrste hit dissolueth the partyes thereof, the whiche whanne they be dissolued, the thynge is made febler, that was stronger by the ioynyng to gyders of the partyes. And therfore the acte of the thynge that werketh, maketh lesse resistence. Also hete is the crafty werker of all that is gendred: & cause effectuall principally of the holle generation. Heate is two maner wyse, hete of the sonne or heuenly, gendrynge. And this heate gendrethe and saueth. And therfore sometyme frogges ben gendred in the ayre by the heate of heuen. That other heate is the heate of the elementes & gendred: and this hete corrupteth and distroyeth, as whan the beames of lyghte commeth togyders in a certayne poynt of a clere body: As if the beames were oned in a myrrour, hurdes myght be kyndled and brenned by the reboundynge of the beames. Also it bryngeth and leadeth the nether thynges to the ouer. For makynge meuynge frome the myddell to the vttermest, hit dissolueth and tourneth what is erthly into watry, and watry in to ayrely, and ayrely into fyry. And so bringeth the nether and the myddel into the ouer. Also it nesshyth & maketh soft thinges that ben harde, For werkynge in great boystous substaunce/ mollifieth it dissoluynge. As hit is seene in mettall that meltyth with heete: For dissoluynge erthly thynges into watrye, makith them nesshe. Also nesshe thinges and fletynge hit maketh harde/ as hit is seen in an egge that is rosted. For whan the moyste and moste subtyll parties be wasted away, it maketh hard the erthly ptics that abide/And so the egge waxeth harde. And harde and thycke thynges hit makyth subtill, whyle hit meueth from the myddell to the vttermeste partyes, by his strengthe hit dissolueth and dealeth thynge that it werketh in, and maketh hit couenable to his werkynge. Whyle it traueylleth to make a thynge symple, it muste nedes make hit subtyll, for the simplenes of a boystous thinge is the subtylnes that commeth in by withdrawynge of fastnes and thyckenes of partyes: as it is sene in Jse, that is made subtyll, whan it is thawed by hete. Also heete by his vertue clensyth metals, and distroyeth the ruste thereof/ and other fylthe. For werkynge in the substance of the same metall/ dyssoluith it. And if it syndeth any thynge of drastes eyther of rust, it departeth and dystroyeth it. Jf it be fyne golde the strengthe of the heate melteth hit/ but hit is not distroyed. For fyne golde though hit melte with heete, yet hit leseth nothynge of his weyghte. Also hete accidentably corrupteth, as it happeth/ whan it dissoluith more than it wasteth, than the humours rotte and bene corrupted, As hit farcth in a wete mowe of whete where the heate closed therin resoluethe and dealeth the water in to smoke. And the smoke holden close in, nesshyth the graynes, and rotteth and corrupteth it. Also heate maketh kindly heuy thynges lyght. For whan the moysture is wasted by heate, the weyghte is the lasse. And so the substance of thing is made more lyght. And by hete werkyng in moysture, smoke is gendred/ the whiche smoke is made lyghte and pured/ and tourneth in to a subtyll and lyghte substance of ayre/ and maketh the thing that it is in the more lyghte. And herefore hit is, that the bodyes of beestes that be alyue, are farre more lyghter thanne the bodyes of beastes, that bene deed through the heate and spirite

that

that be conteyned in the wosen and veynes. And so bodyes of bestes ben lighter after meate, than afore, for comforte of heate. Also hit happeth, that with werkynge heate maketh thynges heuy. For werkinge in the substance of a thynge, it consumeth and wasteth the most subtyll and lyghte partyes: and boystous and heuy parties abyde. And than the thing is the more sadde/ fast, and also the more heuy. Also by openynge of small holes and poores/ by strengthe of the heete, the spirites ben drawē out, by the whose absence the bodye is made lyghter, and by presence of them/ the bodye is the more heuyer. Also heate gendreth hewe and reed colour. For he werkynge in the matter, resolueth the erthely parties/ and tourneth them into watry/ and into ayrely & fyrely. And than fyrely parties beclyppe the vttermest ptis of the thing/ and gyueth it a lykenesse. And so fyrely coloures that is reed ben gendred, as it is sene in roses. Wherfore whā by hete, hote humours ben gendred in the body, or in the herte, than by spredinge of these hote humours in the vttermest partes of the bodye reed colour is gendred. Also it happeth, that hete discoloreth a thing. For by hete openyng the pores/ humors & spirites gone out & vanysshen. Whose presence causeth good coloure, and by theyr absence colour is lost. Than discolour is gēdred, as it is sene in a reed rose, that waxeth white in the smoke of brymstone. And if heete be stronge/ it sleeth kyndely. For whyle the laste mouynge werketh in the substance at laste it dissolueth it, and in dissoluynge distroyeth it at the ende. And it happeth that heate saueth the lyse: for by heate that yeueth meuyng to the herte, and to the spirites, the spirites bene restored in the bodye, And the foode is conuenably departed in to the lymmes, And soo the bodye hath lyse.

Than of this that is sayde gadre thou/ that hete is an element in propriete moste able to werke, moste percyng, moste meuable to meue, gendred of meuynge of beames, and multiplieth the selfe, and cometh to other, and chaungeth into his owne lykenes thynges that he werketh in. And yeueth lyse to thynges that be deed & distroyed with colde/ and renuith them: as it is sene in rootes and plantes, that dyen in the wynter cold, and relyuen in the hete and spryngynge tyme. Hete bryngeth the nether thynge to the ouer, and drawith and distroyeth superfluites/ And clensyth fylth and hoorneſſe, And in dyuers maters it werketh dyuers effectes, and sometyme contraryes. And therfore nowe it maketh thyn and neshe, and meltethe, and openeth, and ayenewarde: Nowe hit makethe thycke and harde, and constrayneth, and maketh to shrynke/ and it stoppeth: and saueth: and nowe it distroyeth. And by his vertue it changeth sauours. For heate chaungeth soure thynges and sharpe into swete, as it is sene in fruytes/ and in grapes. Also passynge great heate tourneth swete thinges into bytter and salte. For by passyng great heate brennynge the bloude, the bloudde tourneth into Colera. And by great heate, water by stronge sethynge consumynge partyes ayrely, and the erthy remaynyng, the water turneth into substance of salte. And heete defyeth and sethyth rawe thinges, And rypeth grene thinges, and maketh fruyte ripe.

Therfore in hote countreyes fruyte is sooner rype than in colde, and also more swete. And heate bryngeth forthe mater and shappe lykenesses that ben hydde in matters/ as in small bestes and wormes. For by werkynge of hete, golde/ syluer, and other metals bene broughte forthe of stones, and bene arayed in a more noble shappe. And by heate that dissolueth and clenseth asshes/ the asshes tourne in to glasse, And so it appereth/ that hete of ayre and of kynde is minister and seruant. For by mene of heate the noblest shappes and lykenesses as well of kynde as of crafte/ that be hydde comith forth in acte and in dede. Also heate that is prynted in the ayre gendreth rayne and cloudes, thondrynge and lyghtnynge,

and

and dewe/ and other ſuche. For by the vertu therof that werketh and draweth dyuers vapours/ drye, and moyſte ben drawen vp to dyuerſe placeꝭ regyons of the ayre, the whiche geathered to gether in to clowdes, & the heete incloſed altereth and changeth them in to diuers kyndes, whiche at length it diſſolueth: and beynge diſſolued, ſome in to ſnowe, ſome in to hayle/ and ſome in to rayne, ſprygeth them al about in to the erthe. And hete arayſeth the body that it is in, from the myddell to the ouermeſt roūdneſſe as it is ſene in the elementes, in the whiche heete hath the mayſtry: as in the ayre and in the fyre, that is ferdeſt from the myddell of the erthe. And alſo this is ſene in oyle, that fleteth & ſwymmeth aboue, & in all other thynges, in whiche heate hath mayſtry. Alſo it ſheweth the diſpoſicyon and qualite of the body that it is in/ As appereth in the body that hete hath the mayſtry ouer. For as Conſtantinus ſayth, li. i. ca. xvi. If the body be hote, than is moche fleſſhe, and lytell fatneſſe/ reed colour, moche heare blacke or redde, hote touchynge, good vnderſtandynge, a man of great facundite, a great meuer, hardy, wrathfull/ louely, lecherous, and deſyrynge moche, and haſtly defyenge or of god digeſtion, of ſharpe voyce, ſhamefaſte/ of ſtronge and ſwifte pulſe. Conſtan. ſheweth theſe ſignes and many other, by the which an hote body is knowen. This ſuffyeth at this tyme that is ſpoke of the propryte of hete.

Of coldeneſſe. Cap. ij.

Coldeneſſe is a werkyng propryete of an element qualite, more weaker in werkynge than heete. For therof the meuynge is frome the vtter parties/ to the mydle. And therfor it maketh the partes of the body that it werketh in, to drawe nere togyders. And therfore it werketh his effecte in the bodye more flowelye/ & with the more difficulte. Alſo thoughe hit kele kyndely, and maketh colde, yet other whyles it heatethe. We ſe in the winter, that whā cold ſtoppith the holes and poores of the body, the hote fumoſyte drawyth inwarde, and hath not the free out goynge, for that they ben holde wythin, they ſmyte togyders and heete them ſelf. And ſo other whiles the colde that is without, makyth heete within. Alſo cold maketh thycke and ſadde: for colde maketh the parties meue towarde the mydle/ and ſo the parties cleue nere togyders/ for the parties were before from the mydle ferre a ſondre, by moyſture putte betwene: but by drawynge togyders of that moyſture, the parties drawe towarde the middle, and ben nere togyders. Alſo though colde bryngethe the parties towarde the myddle, and kyndly ioyneth them to gether: yet hit happeth that it departeth and deleth the parties aſondre, as it is ſene in the braine that is thruſte with colde/ by ſtrength of thruſtynge the moyſture that is therin, is wronge oute/ and falleth of, by dyuers emunctoryes of the brayn/ & is ſhedde or ſpylte/ as appereth in them that haue the catarre or reume in the breſte, cauſed of colde. Alſo kyndly colde makith ſadde and boyſtous: for whan by werkynge of colde, the partyes come and cleue nere togyders, al the thynge is made more ſadde and boyſtous. Farther by colde thruſtynge to gether fyry partis, they be thycked into ayrely/ and ayrely into watrye, and watrye into erthye, and ſo the holle is made groſſer. But hit happeth, colde maketh a thynge ſubtyll. For whā by colde conſtraynynge and thruſtynge the parties to gether, moche moyſture is thruſte and wronge oute, the whiche moyſture conteyned in the ſmalle hooles and poores makethe the thynge ſad and boyſtous. Than if the moyſture be away/ the thynge is more ſubtyll, as it is ſene in a ſkyn that is waſſhed & wronge. Alſo though by conſtraynynge the parties togyder, and wryngyng out the ſpirites, maketh a thyng kyndly heuy: yet it happethe that colde makethe a thynge lyght. For by wryngyng out of the moyſture/ the whiche greued, all the thynge

is made lyghte. Also temperate colde kepethe and saueth thynge alyue. For whyle by colde moysture, the insensynge and kyndlynge of heate is lette, and so as the moysture is resolued lytell and lyttell by the poores: euen so lyttell and lyttel it is wasted: and so hete is let/ that hit may not dissolue the thynge. Also by the benefyte of colde a thynge is kepte without stynkynge, and so in colde places, and caues, carrions without stynche through colde lyttell and lyttell are wasted. Also smalle holes and poores bene closed by constreynynge of colde: and so the roted humours bene lette that they maye not drawe the vtter to the inner. yet accidentally colde corruptethe and distroyeth. For whan colde letteth dissi-enge and digestion in the stomake, the werkynge of kyndly heate is letted, And corupte humours bene gendred, of the whiche foloweth corruption of the bodye, while the corupte humours benne incorporate and oned to the bodye. And that is sene in woundes, to the whiche bene layed colde salues and medycynes, whiche constreynen, and cause the pores for to be stopped, and so the newe fumo-sities make the flesshe neshe within/ & fre-tyng & corruptyng it, they make it to rot.

Also by kynd colde causeth and maketh thynges to be discoloured yll, as we se in Wynter the heate of the bodye, or of the herte, voydynge his contrarye, & le-dethe the humour, and the spirite with hym inwarde. And so the vtter syde of the skynne made poore of heate maketh euyll coloured. As it appereth in lyppes and chekes. But hit happeth that colde maketh thynges well coloured. For it cō-streyneth and stoppyth the poores. And so the humours & the spirites ben holde in, And by theyr presence the vtter syde of the skynne is coloured. And by kynde to great colde sleeth. For if it constreyne and stoppe to soore/ the spirites fayle in the herte. And so if the herte be deed, fro the whiche procedethe lyfe to the other parties, the other parties muste nedes dye. Also through to great colde feble heate is quenched. And so the spirite vitalio/ of lyfe/ lacketh fode, and is sty-fled. But hit shapeth that colde yeueth lyfe, as it is sene in a maner kynd of byr-des, that grow out of trees, that spryn-gen as it were swellynges/ and burgenen out of trees in stede of fruyte. But as longe as they ben in the tree, they haue no lyfe. And the Commentator super li-brum vegetabilium sayth, that happeth through the porosite of the tree that drawe th the fumosyte from the rynde. But whan the holdynge breaketh, the byrdes fall into the water. And the cold stoppeth the holes and the poores with-oute, and holdeth the fumosite within: the whiche beate to gyders, are pured and made subtyll, and are tourned into a spirite. And by the multiplyenge and spredynge of that spirite into all the par ties, the sayde byrdes taken lyfe, and tournen into a manere kynde of byrdes. The whiche bene moche vnlyke to other byrdes in complexion and in kynd. They haue lyttell fleisshe and lasse of bloudde. And therfore they ben not couenable, so saythe the same Commentator. But to them that marke it wel it ministreth mā-ter of the prayseyng of god ghostly. For spiritually it representeth them, that the spirite of god gendrethe by the tree of the crosse in the water of volowynge: in the whiche is not great desyre of flesshe and of bloudde: the whiche relyued by spirite, desyre and coueyte to flee to he-uen with all her myghte and strengthe. But thereof we shall speake after. Also colde is the moder of whytenesse and of palenesse, As hete is the moder of reed-nesse and of blackenes. And so in hoote countrees blacke menne and browne be borne, as amonge the Moores. In colde countrees whyte men be borne / As a-monge the schauōs, as saieth Arystotle in li. de Celo et mundo. And he telleth the reason why, and sayth, that in colde countrees the moders of women ben dis-posed to conceyue suche chyldren. Ther-fore they beare chylderne with whyte skynnes, that haue longe, yelowe, nesshe and

and streyght heere. The contrary is in hote coûtrees: Where women bere children that haue blacke crispe and lyttell heare, as in blo mens countree. Thenne colde sheweth it selfe in the body, that colde hath the maystry wythin. For in the bodyes that colde hath the maystry ouer, the colour is whyte/ the here neshe and streyghte, the wytte harde, and sorye tefull/lytel appetite, moche slepe, heuy in goynge & slowe/as saith Constantinus li. i. ca. xvij. This shall not alwaye be vnderstõd to be in euery cold nedely, but in comparison to the complexion of the heete, that hath maistry, and in proporcion of the hote londe to to the colde region, auctors say these thynges, & haue lefte them wryten in their bokes to thẽ that com after. This that is said sufficith of the proprytees of cold at this present tyme. For other proprytees ben knowe by the contrarye of that is sayde afore of heete.

Of drought. Cap. iij.

DRoughte is an elemente qualyte passiue, able to suffre: & is broughte in/ nowe by heete, and nowe by colde, But it folowethe more with hete than with colde. For drought is the syle of heete. Drought is sayd as it were with out moisture: For drought and moisture bene contrary. The prycipall effecte of droughte is to make drye: as the effecte of moysture is to make wete, and hath many secundary effectes, As to make thycke, rough, & to cause slowe mouyng, to consume, to dystroye and slee. And that propryte that dryeth, drawith principally the moyste partyes from the vtter partyes towarde the mydle: And for that a moyste thynge sholde not all to shedde the substãce of it selfe bi fletyng/ droughte puttethe it selfe as hit were a bounde to lette the fletyng and shedinge: As we se in clysses in the see brymmes, the drieneſſe of the grauyll settith a bound to the see, and where the kynde drieneſſe of the erthe hath the mastryer it suffrith not the fletinge rreses or violente wawes of the see to passe any ferder/ as saythe Gregori super Job. xxxviii. Quis posuit mari terminum. &c. Who setteth a boũde to the see. And Jerom super Jerem saith the same, Posuit arenã terminũ mari. &c. And settyth the grauyll a bounde to the see. And the philosopher saith the same more openly. Than dryenesse, that is not perfytly bounde in his owne mydle, boũ dyth and myxyth the moyste qualyte, that is in it yuel bounded and myred, and is a stedfaste bounde of the fletynge therof, as appereth to the sense, is stry kynge agayne of his fletynge, and in parte or holly consumeth the extremytees. Than drought is contrary to moysture, as well in effecte as in kynde: yet otherwhyle it happeth, to cause of moysture: For sithen drought is the file of heate, hit exyteth mouynge or acte of heate: the whiche styred vp/ dissolueth the actuall moysture, that it fyndeth: the whiche is dissolued and shedde into the lymmes, and draweth oute wetenesse or humour. Also dryenesse hath sometyme maystry. And for it meueth towarde the myddle/ it constraynyeth and draweth the limmes togidere: And so by constray nyng the wetenesse is wrongen out, the whiche before was shedde throughe the bodye, and so the body semethe to be wete/ that was afore drye. Also we se vppon drye hylles herbes growe that bene moyste of kynde, as the herbes that hyght Simbalaria, Vermicularia, Crassula/ and other. And this is no wondre. For the dryenesse that taketh hede by kynde to saue the hylle and kepe it in his dryenes, and that by dryenes that is lyke therto, and by the vertue attractiue/ of drawynge, it draweth to nourysshynge and sedynge thynge that is dryenge. And hateth moysture, and fleeth it, as his contrary, and putteth of anone to the rootes of the herbes, that ben in the vtter part of the hylle, and bene put out of the inner party, as it were thynges superfluous and nedeles. And so rootes drawe to them humours/ that ben nou-

rysshed

ryssshed therwith/and made grosse. Here to accordeth the commentoure reason super libū Methozoū/where he sayth, that welles and ryuers spryngе oute of mountaynes and hylles, for mountaines ben full of hooles, clysses, and dennes, and haue within moche hote ayre: And the mountaynes drawen moche thynge to them, by reason of voydnes, and also bycause of hote ayre/that is closed therin. And what that is drawen lyke to the hylle in dryenesse, is corporate, and oned therto. And what that is vnlyche/as in moysture, is put of, and gadred in one place/and at the last is put out by heedes of welles. And rennen, sourden, & spryngen alwaye, and therof comme ryuers. Than dryenesse draweth to it selfe what is nedeful, and oneth therto what is like, and putteth therfrom thynges that ben superfluous and vnlike therto. Also drynesse by kynde maketh thynges lene. For if dryenes haue the maystry in a thynge, it wasteth the moysture that hit syndeth therin, and so that thyng becometh lene. Also dryenesse maketh thynges harde. For it distroyeth the moysture that maketh it nesshe: as we se in clay, the whiche whan it is dry/is hard. Also drynes werking in a subtyl thing, as in airly substáce or watry, maketh it more subtile & more clere. As we se whá the northen wind bloweth, the aire is the more dry & subtil. It maye happe that drines maketh thinges nesshe. For whá the dryenes wasteth the moisture, that fastneth the ptices togider, than soloweth consequently the seperation and nesshynge of the partyes/as we se in olde trees & tymbre whan droughte hath wastyd the moysture therof, they bene nesshe and falle in to pouldre, that is nesshe to handle and to grope. Also kyndly drynesse maketh thynges rough. For drines werking wastith the moisture that he syndeth, & hardeth the moysture that he may not wast in the vtter partes, And so the vtter partis ben vneuen with holownes sonke & with hardnes arered: wherof cometh roughnes, whiche is nothig elo but an vneuenes in a hard thing. But so it happeth that sometyme it maketh thynges smothe: as whan the here is sharped by dryenesse, whyche heate by his accident dissolueth the humoure, and the humoure so dissolued/woseth outwarde, and maketh the thynge softe and smothe. Also dryenesse maketh slowe mouynge. For by maystry of dryenesse, the parties that aren ayrely and watry bene made thycke and boystous, and tourne into erthe, and the thynge is more heuy and more slowe to meuynge. Also by to great dryenesse the spirites ben put out, and by the multitude of them the body meueth the more swyftly: than whan dryues maketh the lasse spirites, the body meueth the more slowly. But sometyme dryenesse helpeth meuynge. For dryenes meuynge to the myddelwarde egally, it leadeth the vtter partes to the myddell. And the parties bynde about in a roundnes that maye be rolled. And by reason roundnes hath no corners to lette it/by his rollynge, is the more able to meue. Also dryenesse wastynge the superfluites of moysture, maketh the spirites subtyle and pure, and maketh them more swyft. For they beynge pured from the superfluite that greued the bodye, they make the body more apte and able to the same mouynge. Also by kynde dryenesse dystroyeth and wasteth: and for that it wasteth humoure/hit makethe the bodye voyde and leane, and poore of fedynge and wastyd. Also by kynde dryenes distroyeth: for it distroyeth and consumeth the moysture substanciall, that fedeth the body materially/and ioyneth the parties togyders. And distroyenge of suche moysture is cause, why a body that hath a soule, or a body without soule/is distroyed and wasted. Also specially drynes dystroyeth bodyes that haue soules: for kyndly spirites and naturall spirites that ben of moyst smoke it dissolueth, whan that moysture is wasted: than lackynge mater & spirite, nedely the bodye dryeth. And so dryenes is the worste qualite and sleenge, if it excede. But yet by happe hit yeueth lyfe. For somtyme reumatike

humours cometh to the spiritual partes and stoppe the wayes of the spirite, and be in poynt to stysle the body. Than cometh dryenesse or drye medicynes / and werketh and distroyeth suche humours, and openeth the wayes of the spirit, and so the body that is as it were deed, hath lyuyng. Though dryenesse be nedefull in euery body that is made of elementes to waste the superfluite of moysture/and to coarte the same moisture, and also to excyte slacke heate: yet dryenesse sleeth, and is the worste qualite, whan it passeth the dewe proportion in bodyes. For hit is wont to gendre in bodyes full euyl sycknesses and hurtful, as the Tisike, & Etike, and other suche euylles/ the whiche may vnneth be holpe by socour of medicines. Also by consumynge and wastyng of the humours of sedyng it dryeth the body, and draweth the skynne togyders, and maketh it ryueled/ and hasteth age, and maketh the body euyl coloured & deformed, and is cause of inordinate thyrste. And maketh the wosens rough, & letteth the voyce, and maketh it hoorse, & spoilleth the heed of the heare, and maketh hit balde / and draweth togyders & maketh croked the toes and fyngres of the fete and hondes: as it is sene in leprous men. This that is sayde of the effectes and proprietees of dryenesse is sufficient at this tyme.

Of moysture. Ca.iiij.

Moysture is an elemente qualytee passiue, able to suffre/ obedyent to werkynge and printynge of the actiue, & werkynge qualitees, and taketh sodaynly the werkynge of hete and colde. Moysture sedeth all bodyes, and specially the bodyes that haue soules / and maketh them wexe and growe/ and kepeth them, and restoreth what that is leest in the bodye. For by moysture and heate all thinges ben bred, as the philosopher saithe, and thynges gendred bothe nourysheth and sedeth, as we se in rootes and sedes. For the grayne that is putte in the erthe muste fyrste be shadde with moysture of water and of ayre, and be spradde and opened abrode by kyndely heate that is closed therin. And at the laste by kyndly werkynge of heate, the moysture beyng resolued sendeth the mote boysteous and erthye partyes therof downewarde to the erthe, the whiche partes the erthe taketh within hit selfe, and renleth and quayleth them by heate that is therin/ And tourneth them into the kynde of a rote by mellynge of moysture. And that moysture of the roote lefte behynde & sodred in the rote, the humour that it fyndeth, draweth into the erthe lyke it selfe. And also it draweth by the drawyng vertue of heate that is closed within. And whan it hath so drawen, it tourneth into the sedyng therof as moche as sufficeth. And heate dissolueth and dealeth, and maketh subtyll that other deale/that nedeth not to the sedynge therof. And the roote sendeth it vpwarde, and tourneth it fyrst in the substance of the cheuynge, and than into the substance of the stocke eyther stalke. And atte the laste into the substance of bowes and twygges, and leaues, and blossomes, & of fruite. And for moysture is the sedynge and matter of all thyng that lyueth/ It sheweth that moysture sedeth all thynge that lyueth, and is oned therto: and moysture by sedynge of it selfe maketh suche thynges wexe and growe in length/depenes, breede and thyckenes. Also moysture restoreth what is loste in bodyes that haue lyfe & soule. For by heate werkynge alwaye within and without, bodyes ben consumed and wasted, And shulde hastelye and soone be dystroyed: but yf hit were restored ayene by moysture. And therfore by continuell drawynge of moysture is nedefulle, that the restoryng of what is loste by continuaunce the bodye maye be restored and saued. Also moysture kepethe and saueth these nether thynges that bene vnder the Moone. For by continuall ge-

dryng

drynge of bemes and lyght in the ayre & erthe, so great shulde be bredinge of hete and of dryenesse, that the ayre shulde sal a fyre / and brenne the vtter syde of the erthe. But if the werkyng of hete withstonde by the moysture of ayre and of water were reduced by dewe proportion to temperatnes. And therfore god setteth to the well of heete the wel of all humor, as Macrobius saith, that the violence of hete myght be tempered by presence of humour set to withstonde it. And so the shappe of the worlde may be saued: for els by to great heate it shulde sodaynly faile. Also moisture ioyneth togideres the parties of the erthe. For the erthe is so drye, that euery parte therof sholde fall from other, if it were not moysted with moysture of water. Therfore kinde made mountaynes and hylles holowe, and the erthe with dennes and chinnes in places, and full of hooles. That so by cause of voydnesse shulde be great drawinge in of ayre and of water, to slake the kynd dryenge of the erth, and the partyes therof, that elles wolde falle. And so as bloode dothe / rennynge through the veynes of the boby, the same dothe moysture in the veynes of the erthe. For it moysteth the dryenesse of the erthe, and disposeth it to beare fruyte. And moysture hath certain propretees and effectes / that ben the fyrst and kyndely, And some that bene secundary, and some casuall, as other qualitees haue. By kynde moysture is mouable, fletynge, and euyll boundynge in hit selfe: but yet it is staide by other bounde / as saith the philosopher. And it maketh meue fro the mydle outward: & sheding it selfe in fletynge, it shulde distroy holly his subiecte / yf no thynge letted the fletynge therof / the whiche shulde bounde his fletynge by reduction to the mydde. As we se that of the dryenesse of grauell in the see / clysses and stronges stoppen & holde in the floode of the see, And tourneth it somewhat inwarde. Also by kind moysture maketh thynge nesshe. For by withdrawyng & spredynge therof it slaketh & drawe th abrode / and maketh nesh the harde compacte partes of the mater. And hit happethe that moysture maketh harde: as we se in postumes and botches, in the whiche colde humours comen togyders, and smytynge the moyste partes to the colde myddelwarde they come thycke and harde. And ofte the partyes change into Sclirosim, that is hardnes. The same happethe of ouermoche hete, wastynge the moyste parties, the whiche whan they ben wasted / the great parties and sadde bene thruste to gyders & made harde. Also by kinde, moysture clenseth: for by nesshynge therof, and of the parties, by the whiche it is shadde it slaketh the hore parties, and departeth them asondre, and maketh them slypper and slydyng / & moueth and wasshyth them away / as hit is sene namely in water that is moyste, and wassheth by kynde, and mooste clenseth hory thynges. And that is specially yf hit helpe the moysture: as it is sene in braune of whete or of ry, and in the roote of a plante that hyght and is propredy called Brione in latyne, and also in sope, and in meale of beanes, and in other suche. For all these wasshe away the fylthe of the face and of al the body, and makyth pure and clene. Also for he meueth kyndly fro the mydell toward the vtter parties / and that moeuynge is not full stronge of hit selfe, but slowe in comparyson to the meuinge of the heete: & so moysture shedyth it selfe principally into the sydewarde, and stretchyth not moche vpwarde without helpe of hete. But other whyle heate hathe maystry therin, and werketh therin / the moyst mater beynge obedient, stretcheth hit selfe euery whyther / but moste vpwarde / and in length: for the strength of hete bereth it vpwarde, and shedeth euen to the vttermest parties: And so it is arered & drawē in legth. And bodyes, in the whiche hete hath the maistri / kindly & generally they be hygher, longer, and more shlender, than suche bodyes, in the whiche moche moysture hath the maystry, and lyttell heate worketh / contrary cause is founde. And therfore hotte menne / as colerike,

the substantiall humour of heate beinge obedient, to the werkynge be more lyght/ that is to wytte the fleumetike/ and in all extremites of the body, the other partes and circumstaunces egall here and there rouynge to gether, in slenderues and lengthe they be more apte. If there be moche heate and moche humour/ not to moche nother to lyttell to the werkynge of the hete/ but couenably & mesurably, than the bodies euery wayes ben great, hye/ longe, and brode. They bene hye through the heate that beareth vp to the topwarde the moste subtyl partes of the moysture. Brode and thycke, throughe the vertue of hete that shedeth the sadde partes of the moysture, As hit nedeth to euerye syde/ and vnyeth one parte to an other. So moysture maketh kyndely thynges smothe and softe: For if moystnes be shedde into the vtter partes of a thyng: it fylleth all the voyde places therof, and maketh them euyn & playne. And so it maketh smothe and softe. But yet it happeth somtime it maketh rough as whan in some case, hotte humoure & colde fleteth and cometh togyder to one place. The hotte humoure beare vp the vttermest partyes of the thyng; & colde humours bere downward the vttermest parties: And so contrarye humoures werke contraryousnesse and vneuennes, with roughnes in the vtter parte of the bodye. Also if moysture be in the body temperate, as it nedeth, hit helpeth all the werkynge of the soule, and of the body also. For of humoure the spirites that rule the bodye/ be bredde and conserued therin. Also the vertues of the spirites werke their effectes in all the lymmes of the body sensitiue & motiue/ by ministration and seruyce of humoure. As it appereth in the vertue of syght, whiche by meane of a chaistall humour werketh the sight in the eye. Also the vertue of taaste demeth neuer betwene sauoure, but by mene of the humour of spyttel, & so of other. For if the substaciall moysture be distroyed or corrupt in the body, al the werkyng of the soule is let. If there be in all the body/ or in any part therof to moche moysture, that may not be ruled of him, Than moysture is cause and matter of rottynge and of corruption, And bredeth in the body full euyl passiones & sicknesse: as hit is sene in Apoplexia/ in the which euyll superfluite of moystre occupyeth so all the chambres and dennes of the brayne, that the spirite, that highte spiritus animalis, maye not passe by the synewes of selyng, to make the body sele & meue: And so taketh from the soule his werking in the body. And also it taketh from the body selinge and mouyng. And bryngeth in at laste slyslynge and dethe. So sayth Galene in the comment super Aphoris. exponens verbū Hippocratis. Dolores Apoplexiam fortim impossibile est.

Moisture of fleume occupyenge all the regyon of the brayne, stoppeth the wayes of the sinewes, that the spirite animalis may not come to the nether parte: And so the brethe is stopped, and the lyfe ended. This moysture delawyeth somtyme in qualite, & somtime in quantite/ & that somtyme by an inwarde cause, and somtyme by outewarde cause. By inwarde cause, as by euyll complexion: whan the hurtfull moysture is rooted in the limes and may not be dissolued and wasted by kynde heate, neyther be changed fro his malyce: Suche moysture in dyuers places of the bodi bredeth diuers sicknesses as it is sene in Epilencia: the fallyng euyl, whan it cometh of the vice of the heed, and also of the dropsy, whan it cometh of euyll complexion of the lyuer. Also of an outwarde cause, as of thynges/ that Johannicus and Galene calle vnkyndly thynges/ as ayre/ meate, and drynke, slepynge, and wakynge, fastynge/ and to moche eatynge and drynkyng, werkyng, trauellyng, and reste. All these/ if they ben take as kynde asketh/ they brede & kepe substanciall moysture, and repayre and restore what is losse. And if they bene taken in contrary maner/ they haue contrarye effecte and doynge. For than they brede vnkynde moisture, and make it encrease, excle they corrupt, alter and

chāge

chaunge kyndly moysture, as saith Galen in Aphoris. Hippocratis particula tertia super illum locum, immutationes temporū maxime generant morbos. &c. That is, chaungynge of tymes moeste bredeth sickenesses. Galene sayethe, that Ipocras meanethe, that tymes of the yere brede not sycknesse, but chaungynges of complexion of the selfe time. Whā the complexion of the ayre, which ought to be according to the time, is torned into the cōtrary: as whā the cōplexion of springyng tyme, that shuld be hote and moyst torneth & is made colde and drye, as it were in Decuste tyme, and so of other. For if the ayre of springynge tyme be generally colde and dry, and in the winter afore the ayre was as it were in springynge tyme hote and moyst, than it must nedes folowe, that many menne shall be sicke in springynge tyme. And also women that goon with chylde shall haue chylde afore theyr tyme by lytyl occasyon. And Galen tellyth this reason: For by the moysture and heete of the wynter, that was afore, moche moistnes is bred in bodies & knyttyng of flewme. yf the ayre in springyngynge tyme be colde & drie in the begynnynge: it closyth smalle holes and suffre not the fumosite passe out. And the heate holden in dissolueth the superfluite of moysture, that was brede in the wynter. And for the heate is feble, and maye not defye it, neyther make therin perfite digestion, ne waste it at the fulle: It sendethe that moysture vndefyed nowe to the ouer lymmes, & nowe to the nether, where beynge oned, it is cause of dyuers euylles: as if it goo vp to the heed, hit may be cause of rume and of horsences: If hit go into the bowelles, & the flewme be salte, it bredeth Dissenteriam, a flure, that hideth the guttes, and so of other. The same reason may be in women, that haue chylde afore theyr tyme. For that moysture fleteth to the place that hyght the moder, and greueth it, and nesseth & slaketh that that shuld hold the chyld. And so the child is borne afore the time. And Auicen assygneth an nother cause. And thus must we vnderstonde of other passions of the ayre, and of the tyme: that the qualite of the ayre is chaunged by to great heate, that dissolueth eyther wasteth to moche. Other by to lytel hete that putteth not of the superfluite at full. And so we sholde vnderstonde of to gret colde, that closyth pores, and holdeth the humoures, and drawethe them to soone togydere. But of hote ayre and colde, this that is sayde shall suffise atte this tyme.

¶ Of meate and drynke. Capit. v.

OF meate and drynke hit appereth. For that by withdrawynge of fedynge of meate and drynke, moysture is withdrawen, and dryenes cometh in, and therby the hete is the stronger, & findyng not wherin it shuld werke, turneth it self to the substancyall moysture, & werkyng therin, maketh it holowe and wasteth it, and ayenewarde. If meate or drynke passethe measure, moysture passethe to swyfte, and kynde heate feblyth, for it is not sufficiēt to werk digestiō: but yet hete dothe what it may. For it diffieth somewhat of the supfluite of the mete that is take. That that is resolued, whā it is gret smoke and vndefyed, it comyth vp to the brayne, & smytyng Miringas, the smalle curtels therof, hurteth and greueth them sore. And bredith somtimes the migram, & other euyll passions of the heed. And sometyme that malicious smoke smiteth to the rootes of the sinewes of felynge, and passethe in to the inmest parties of the sinues in his sharpenes & woodnesse, And lettethe the spirite of felynge that is therin and greuyth hym, And so hit dystourbleth the substāce & the vse of reson. And riueth & appayreth the tonge that telleth what reason meaneth, & maketh the tongue stamere & fayle, as it is sene in dronken men. Also often tyme it letteth & dystroyeth al togyder wylful meuing: as appereth in them that shake and quake, and haue the palsey. And no wonder. For the vertue regitiue of the bodye, whiche kind hath stablyshed in the senowes and

musculs, goth aboute and applyeth to rule and to reyse the senowe, or any other membre, that is so thrust downe: but that sharpe smoke, hauing maystry, & couetyng to subdue the kindly vertue, purposeth and stryueth to bere downeward the membre or lymme. And so of this double contrary mouynge, one heuynge vpwarde, and an other thrustyng downewarde, a tremblynge or quakinge of the lymmes is ofte gendred. And at last if this vertue of rulynge be all ouercome, than the palsey or deth hath maistrye in suche bodyes. And therfore the wyse mannes counsaylle is beste / that sayth: Hurte not thy selfe vppon all maner of meate. for in many maner meates is dyuers syckenesse. Also to moche slepynge bredeth the same cuyll and sycknesse in the body. For in slepe the vertues ben febled, and the werkynge of selynge and of kynd ben strengthed within. And so the yates beynge closyd without, the hete is comforted and strengthed within, and draweth to many humors, the whiche it may not defye nother waste. And than great superfluite hauynge the maistry / the whiche kynde can not rule than nedefully foloweth deth and styflyng. As it is sene in thē that slepe after that they haue taken medicynes, and also in them that ben lette bloud. In them that wake to moche the contrarye cause werkethe. For in them the humours and the spirites bene wasted to moche, and therfore ofte dethe menaceth. Also the same cause of styflynge is in them that eate & drinke ouer measure. And the same reasone of sayllynge, is in them that faste ouer their myght: and bene spended and wasted. Also he that trauellyth ouer mesure dystroyethe and wasteth hym selfe, by to stronge hecte, that wasteth the humours to sore. In them that reste to moche the cause is contrary. For in them the drawynge to of moysture passyth measure. And there is none euaporacion / neyther delyueraunce of the superfluites, neyther subtyliacyon of the spirites. And therfore neccesarylye the superfluite of moysture is disposyd to rottynge and to corruption. In these maners and in many other infynite, the elementz qualitees ben in theyr kindly werkynges hyndred. As hit is knowen by the forsayde reasons, that we haue shortly gadred of the wordes of Constantine in Pantegni, and of Galen in commento Aphorism hippocratis, & epidimiarū: of murreyne euylles. And therfore we wol passe ouer & discrine the proprietees of humours, that bene composed of these qualitees: Of the whiche euery bodye is made, that hath a soule and selynge, other reason.

Of humours, and of the generation, effecte and workynge of them. Ca. vi.

A humour is a substaunce actually moiste by ioininge of element qualytes, and is apte to nourysshe & to fede the membres & to comforte the werkynge therof kindly / or haply to let the werkynges therof. For humour is the first principall materyall of bodyes that haue selynge and chefe helpe in theyr werkyng / and that bycause of nourysshynge and feoynge. Constantinus sayth, that the humours ben called the chyldren of the elementes. For euery of the humours cometh of the qualitee of the elementes. And there bene foure humours, bloode, fleume, coler & melancoly: And benne called symple in comparyson to the membres, though in respecte of the elemētes / whose childrē they be / they be cōposed. These four humors / in quātite & qualite obseruing euennes, with dew proportion, make perfite and kepe in dewe state of helthe all bodies hauing bloud: lyke as contrarywyse / by theyr vnegalnes or infection they ingendre and cause syckenes. These humours ben nedefull to the makynge of the body, and to the rulynge and kepynge therof. And also to restore what is lost in the bodi, as saith Galen super Aphoris. The body renneth and droppeth, as in swetynge, spyttyng / and other suche. Also alteration chaungeth

geth ofte colde in to hete, and ayenward. Also the body hath corruption / and that comyth of to monche rennynge and drop pynge / & of to longe chaungynge. Than to restore in the body what is lost by rennynge and changynge, and amende euyll alteration and chaungynge / and somdele to with stande corupcion, the presence of the foure humours, is necessary / that the body animally by theyr meanes may be kept safe. These four humours ben bred in this maner. Whan meate is receyued in the place of sethynge, that is in the stomake, fyrste the more subtyll parte and fletynge therof / that phisiciens call Ptisinaria, is drawen by certayne veyned to the lyuer. And there by the werkynge of kyndely heate, it is changed into the foure humours. The bredynge of them is made and begynneth in the lyuer, but it endeth not there at full. Fyrst werkyng heate tourneth what is colde and moyst into the kynde of fleume, and than what is hotte and moyste in to the kynde of bloode, And than what is hote and drie / into the kynd of colera. And than what is colde and drye into the kynde of melancolia. Thanne the processe is suche. Fyrste fleume is bredde / as an humour halfe sodde / seconde bloode, that is perfightly sodde, the thyrde colera, that is ouersodde. The laste is melancolia, that is more erthly, and the dregges of the other. And so suche is the ordre as Auicen saythe. The bredynge of elementes ben streyght, and ayenewarde into the same. For of ayre fyre is bredde / and of fyre ayre, and euery element of other. The bredyng of the humours is streight and not ayenewarde. By sethinge bloud is bredde of fleume, and not ayenward. Lyke wise blod is made coler, by great hete dryeng and makynge subtyle the humour, but not ayenwarde. And by brénynge of coler in lyke maner melancolia is made, and not ayenewarde. For it fareth in the bredynge of humours, as in the bredynge of wyne of muste, as sayth Constantyne. For whan muste is feruent a maner some is bredde, that cometh vp and fleteth aboue, And an other erthly substance gothe to the botome / and the thyrde is water, and as that is more or lasse the wyne is feble and lesse hote. And the elder it is the hoter it is through the resolucion of suche watrinesse, And whā it is full sodde thenne the wyne is moste clere. So in the humours is one partie that is lyght and cometh vpwarde, and that is colera: an other, as it were dregstes, and goth downewarde, & that is melancolia. The thyrd as it were rawe, and that is fleume. The fourthe is bloudde remaynynge in his purenes, and is clensed from other humours. But no bloud is so cleane pured / but that hit is some what medled with other humours. And therfore by medlyng of other humours bloodde changeth kynde and coloure. For by medlynge of colera hit semyth redde / and melancoly it semethe blacke, and by flewme hit semethe watry and somye.

Of bloudde. Ca. vij.

ISidre saythe, the bloudde hath this name Sanguis, of Grewe, for that bloud susteineth strength / helpeth, and confermethe the lyse. For sancire is to vnderstonde conferme. While bloode is in the body it hyght Sanguis in latyne: And if it be shedde, it hyght Cruor, as it were rennynge and fallynge. For whan bloode is shedde it renneth and falleth. Other calle bloode as it were swete and softe. For it is swete and softe in taste and in touche. Pure blode & hole togyders is not but in yonge folke: for phisiciens saye, that bloud wastethe by age. Therfore in olde men is shakynge and quakynge for defawte of bloode. Bloudde is properly the gouernynge of wytte. Therfore hit is the maner of women to cratche theyr chekes in sorowe. And reed clothes ben layed vpon deed men in remembrance of theyr hardynes and boldnes / whyle they were in theyr bloudde. Hytherto speketh Isydore. li. iij. cap. ij. Constantine saith, that among the foure

humours

humours blode moost praised and most frende of kynde, through cuyn and persite sethynge therof: the whiche temperate heate maketh of the pure and ayrly matter to the nourysshyng of the body. Constantine sayth, that there is kyndely bloudde, and some vnkyndly / and some kyndely bloudde is in the woseno, and some in the veynes. The bloudde that is in the woseno is more hote, more subtyll / more reed, more clere, & more swete in sauour than that other bloudde. It is more hote for that it is nygh the herte and spirites: more subtylle / for that the heate of the herte maketh it subtyll and clere. And that is for that in swetynge and wosynge oute by the thycke curtels of the woseno, it shulde not lyghtly slide into other membres. It is more clere / throughe the vertue of colera that is therin. It is more sharpe through the augmentynge of heete. The bloudde that is conteyned in the veynes / is hote and moyste / meane betwene boystous and subtyll, And fulle sweete in sauour, without any euyl smacke. And anone as it is out of the body / anon it renleth and torneth in to cloddes. And so such blode tokeneth, that the lyuer is temperate. But if it be subtyll and watry and not of good smelle, nor of swete sauour: it signifyeth medlynge of an humour that infecteth the bloode. Than it gothe out of kynde, and tourneth into vnkynd blode, whiche is so called eyther bycause it torneth out of his kynde generation, and is corrupte, as in lepreous men / or els for vncouenable mater / of the which it is bred, or for a stronge humour, with the which it is medled. Aly tell of colera, or of an other infectynge humour medled with pure bloode / infecteth the bloudde / and draweth it to the lykenes of his owne qualite. Hytherto speaketh Constant. Pant. ix. ca. iiii. Aristotle li. iii. animal. putteth other propretes of bloudde and sayth, that euery beest that hath blode hath lyuer and herte. And therfore euery beaste that hath no bloode, is of lasse body and vertue, than bestes that haue bloudde: And if the flesshe be cutte, the bloudde rennethe oute, except the flesshe be deade or corrupte.

Also in euery beest of good dysposytion, is mene bloudde, it is not to moche as in them that drynke newe wyne: neyther to lytell as in them that bene fatte of body. For bestis that be very fatte of body, haue but littell bloudde, for as fattenesse wayeth, the blode mimissheth. Also euery body / that is sangueyn rottith sone / and specially nigh the bones. For a man hath very subtyll bloode, in respecte of other beastes: And other beastes haue blacker blode and thycker than manneo bloode: and namely bulles and asses. And in the nether partes of the bodye bloudde is thycker and blacker than in the ouer partes. Also bloode whan it bredeth in gret quantite is cause of syckenesse. For it cometh thynne / and is made watry. And therfore perchaunce a manne sweatteth blood: and that is / as I suppose through moche superfluite of thynne bloudde: and kynde thynketh to discharge hym of that superfluite. And so hit throweth the watry parties to the vttermest of the skynne, & auoydeth them by swearyng. Also whan a man slepeth / very litel blode appereth. And no wonder / for than kind drawyth it inwarde to helpe the kyndely vertue / that by the benefite therof she maye do her werkes. And so whan the bloudde is serre within: than the vtter parties of the body ben pale and bloudlesse. And therfore is it, that if a slepyng body be cutte or stycked, there commeth not out so moche bloudde as shuld if he were wakynge. There it is sayd, that yf bloode be sodde and distilled, therof we may make tallowe and greace. And that perchaunce is / the vnctuosite therof by temperate sethynge is crodded, and beynge whyte, is tourned into tallowe or fatte. Also if bloode be altered from the coure of his kynde, and is corrupte: hit wyll goo out of the stomacke, and froo the nosethrylles. Also whanne bloudde rotteth in any membre, but hit be take out by craste or kynde / it tourneth in to

venym

venym and scabbes. Vytherto speaketh Constantine li. iij. And in li. xij. he sayth, that the veynes ben the vessels of blode/ and therof it soloweth, that blode is the lasse meate of beastes, that haue blode, Also bloudde is frende of Nature: and a beaste that hath no blode, is sedde with thynge that accordeth to blode: As it is sene in flyes and wormes that sytte on flesshe, and sucke out the blood/and take therof their sedynge. And so if a beaste be not sedde with this meate, he is leane and of euyll disposition. And whan he is fed therwith, he wexeth and is in good dysposicion by the effecte of sode of suche mete. And yf the blode, of the whiche the mete is made, be clere and good: the body is hole, and yf it be euyll, the body is syke. Also for defaute of moisture erthly blode renleth hastly and soone. And therfore euery beaste that hath subtyll blode, cleane/ and hotte, hath better wytte than other bestes. For clene blode, subtyll, and hotte, and of more mevynge is more accordynge to the wytte and vnderstondynge. Also a beaste that hath no bloudde, is more fearefull, than a beaste that hath blode. And therfore he that hath cleane blode, hotte/and lyght, is but lytell meved for drede. Also the bloudde of a bulle renleth and cruddeth more swyftely, than the bloudde of all other beastes. For the bloudde of all other beastes renleth lasse or more, oute take the bloudde of an harte, and of an hare, and of beastes that bene lyke to them: of whiche the blode renleth not/ as Aristotle sayth li. iij. c. xii. The bloud of a bulle renleth moste swyftly, and that is percase throughe excesse of heate and drines, And so if bulles blode be dronken rawe it sleeth as venym: and so it is said of a philosopher, that dranche blode of a bulle and slewe him selfe. Also Aristotle li. xiii. sayth/ that blode is hoter in the ryghte syde thanne in the lyfte syde. And therfore for the strengthe of hote bloud that is in that syde, the ryght honde is generally more redye and able to werke thanne the lyfte honde. Therfore li. pti. Arystotle sayth, that the lyon meuethe the ryght fote before the left. And super Aphoui. it is sayd, that if a woman that is with child with a masculin be sodenly called, she meueth first the right fote: and that maketh the hote bloudde, that werkethe at the full in her that conceyuyth a male chylde. Also in eodem li. it is sayde/ that bloudde is fyrst and principall matter of the herte and of the lyuer. And therfore the herte is holowe to receyue the more blode, and thycke to saue and kepe the bloudde: and in no membre the bloudde is withoute veynes/ but in the herte onely. And the bloudde gothe out of the herte by certayne veynes to other places of the body: and the bloudde cometh not from any other places to the herte: For the harte is the well and begynnynge of bloudde, and the fyrst membre receyuynge bloudde: as it is knowen in Anathomia, the craste of knowynge the maner/ and ordre of settynge of parties of the body/ and by the maner of generation. For the fyrste bredynge of the herte appereth sanguyne. Therfore Aristotle sayth, that the herte is sette in the myddell, to shede out the bloudde/ as it were fro the myddell or centre to the vtter parties and to al the other membres. And therfore he sayth/ that the herte is the myddle and chiefe membre of al the beest. And therfore al that haue blode haue an herte: for nedes the hert is pryncypal cause of blode: and not the lyuer. Ari. saith al this openly li. xiii. though it be otherwyse wryten of principall begynnynge of bloode in bokes of phisiciens, but we haue not to doo with that stryfe. For eyther position or opinion serue vs touchyng our meanynge. Than of the sentences of the forsayd auctours gadre in shortly, that kyndly bloudde is pure/ hote/ moyste/ subtyll, and swete: And also it kepeth the kynde vertue of sedynge: and bloode is the seate of the soule, and conteyneth hit: & is the perfecter of yongth, and alterer of complexion, and kepeth and saueth the vigour of the herte and spirites/ and maketh them glad/

gladde, and waketh love: and shedynge it selfe in the vtter partie of the bodye, maketh it of good colour and hewe, and yf bloode be hole and temperate, hit keepeth heale: And if it be corrupte, hit bredeth corruption, as appereth in lepie, whiche is corrupte bloode in the welles and with other humours myngled, and tempreth the malice therof, and bloudde by his vertue swageth smertyng of tien. And as Constentine sayth, the bloode of a douue, or of a swalowe drawen out of the ryght wynge, and dropped hotte in the eyen, wypeth awaye the spottes of the eyen. Suche bloode is full fyrye and able to heate, and to dissolue, as the Cómentator sayth in viatico in tractatu de pánicul. et macul. oculorũ in fine.

sanguis menstrualis

Of the yuell propyete of blode. Ca. viii.

OTher propyetes there ben of bloode that bene lasse to prayse than the foresayde propyetes. For howe moche bloud beyng wel disposed is more frédly & profitable to nature: so moch the more whan it is corrupte it is hurtfull therto, and causeth greuous sycknesses in the bodye. For malyce of other humoures medled with blode is not sodenly know: for it is hydde bycause of frendeshyppe that bloudde hathe to kynde. And therfore kynde is not ware of the malyce of other humours, that bene hydde vnder the frendeshyppe of bloudde: and so the kynd dredeth not the griefe of thumours that bene so hydde: As hit fareth in feuers, that hyght Emitrichcis, and other that bene medled. In whiche redde or brent coler medled with bloode, is not so soone knowen to kynd nor phisiciens, as Galene sayth, super Aphoris. Also if there be superfluous bloudde in the bodye, hit bredeth wonder euylles in men, but it be the sooner voyded by kynde or by phisike: As it fareth in that bloudde that hight sanguis menstrualis, the whiche bloudde in women, through to great moysture, and for defaute of heate, if it be holden ouer dewe tyme, is cause and occasion of full great greues and sycknesse. For somtyme it styfleth the principall membres, somtyme it causeth dropsye, somtyme the frensy, or other open diseases, as that corrupte bloud to long hold and shytte in his sede forth to diuers places of the body. As it is more playnly conteyned in li. Passionarii Galeni. And therfore ayenst suche perylles, the beste remedy is to voyde suche corrupte blode quickely. And it is no meruayle, if bloud thus corrupted, greue so the body that it is in, seynge also it changeth wonderly and infecteth other bodies. For li. x. ca. ii. Isidore sayth, by the touche of the blode menstruall, fruit groweth not, but drieth and is brent, herbes dye, trees lese theyr fruyte, yren is frette with rust, brasse and metall weyeth blacker: if houndes eate therof they ware wood. And a thynge that hyght Glutinum aspalti, is so hard that it may not be delayde with water ne with fyre. And if the blode menstrualis touche that Glutinũ aspalti, it all to falleth as Isidore sayth. This bloudde is bredde in womens bodyes of superfluite of moysture and feblenes of heate. And therfore that it sholde not greue kynde it is gendred in the moder, as into a poūpe fro the whiche if it be expulsed and putte out in dewe maner, it clenseth and easeth all the body, and the moder disposeth & maketh able to conceyue. And therfore Aristotle sayth. li. iy.

Menstrum in fine mensis in mulieribus maxime viget: et ideo tunc vtiliter expellit sanguis talis: quia sicut dicit Isid. li. xvi. sanguis menstrualis nō habet certam temporis reuolutionem: sed in maiori parte accidit in diminutione lunę, et hoc est rectum: quia corpora animalium sunt tunc temporis frigidiora: et alteratur sanguis, et efficit ex eo superfluitas menstrualis: que si tunc expellit, talis euacuatio laudabilis est & naturalis: quia si vltra tempus vel propter grossiciem sanguinis: vel propter altitudinem matricis: vel propter defectum expulsiue virtutis retineatur, multis molestijs periculosis corpus mulieris aggranatur: quod quidem generaliter est verum a quarto decimo anno vsq; ad quinquagesimum: quia in iuuenculis meatus sunt angusti: et virtus debilis. A quinquagesimo vero anno in antea sanguis minoratur & frigescit: calor destruit & tepescit: vnde iste due etates a tali immundicia

sanguis menstr.

sunt

sunt immunes, scilicet senectus vemlaris, et iuuenmus puellaris: retinet tamen natura sanguinem menstrualem post mulierum impregnationē ad nutrimentum fetus et cōceptus conseruationem: vnde Aristo. li. xv. menstrum est sanguis non purus: sed indiget digestione operatiua: hic sanguis mixtus cum spermate cibus est in animali: vnde mulier post conceptionem frequenter pariens fluxum menstrualem solet facere abortiuum: aut enim debilitatur fetus, aut moritur: et hoc propter nutrimenti subtractionem: vnde retentio sanguinis menstrualis signum est impregnationis, ex iam dicta causa: quod autem superfluit de sanguine menstruali detrahitur ad mammillas, vt inde lac generet: materia enim lactis est sanguis decoctus in mammillis: vt di. Arist. li. xvi. et xvij. Lac inquit est sanguis digestus non corruptus. Item oportet vt fluxus sanguinis mēstrualis actualiter fit in corpore antequ mulier impregnet: sicut dicit Aristo. li. xv. et Constat oportet arborem primo florere q̄ fructus faciat. Item quando venit talis fluxus, naturaliter semper accidit in etate lune, etati etiam mulieris conuenienti. Item aues et animalia non patiuntur talem fluxum: quia talis superfluitas non fit in plumis et in pilis: vt dicit Aristo. Item dicit Rufus: mulieres nimis se exercentes, et seplus mouentes, non multū menstruant: sed que quiescunt, et multum cōmedunt, suauiterq̄ viuūt tales multa purgatione indigent. Item quando sanguis talis, vel frigidare, vel crassicie ora venārum constringente debito modo non exit, ad exeundum alias vias querit: vt venas narium, et emorroidarum, quas si clausas inuenerit, ad alia membra se diffundit, et grauem nature infert passionem: nam tales, vt dicit in viatico Con. defectum appetitus patiuntur: nā cibaria bona abhorrent: pulueres vero carbonum et laterū appetunt et similium: nam sanguis retentus in malicioſum fumum terrestrem et ponticum conuertitur: quo rapto ad orificium stomachi appetitus rationalis subuertitur, et irrationalis generatur. Vnde omnia talia corpora sunt maximis morbis apparata.

Of fleume. Ca. ix.

IOan sayth, that fleume is an humour halfe sodde by werkynge of vnperfyte heate, of colde matter and moyste by kynde gendred. And Aristo. li. xv. saith, that fleume is an vndefyed superfluite of meate. The same is the matter of blode and of fleume: but they ben dyuers by more sethynge or lasse: And so of fleume is made bloud by more strength of werkynge heate, and not ayenwarde. Blode tourneth neuer in to fleume, as coler chaungeth into melancolie: but not ayenwarde, as sayth Auicen. Fleume is an humour kyndly colde, moyste, & weryssh: and kynde sendeth that humour into the membres and lymmes to be defyed, that the body be nouryssed by that humour defyed. It is to note, that some fleume is vnkyndely and some kyndely. Kyndely fleume is colde, moyste, and whyte in colour, and fletynge in substaunce, a lyttell what swete in sauour, other all weryssh and vnsauery. It is bredde in the lyuer, where is the place of heate. And hit is apte to be tourned and chaunged into bloudde: and whan the chaunge is full made, the body is susteyned therby. And though fleume of it selfe be thycke and vnsauery by strength of heate that changeth it, yet it taketh the lykenes and sauour of bloudde, that is swete: as appereth by the fleume, that is called swete fleume. And so for the nerenes and lykenes that fleume hath with bloud, fleume is nedefull to all the lymmes of the body. And therfore prouident kynde made fleume to passe with the bloode through the veynes of all the body, both for nede and for profyte. For as Constant. sayth, if that bloudde faylleth, heate defyeth fleume, for it taketh hede to sede the mēbres and the lymmes thereby. And soo fleume is nobler than colera, or melancolia. For these may not be ruled to the bredynge of bloudde of them: And by the benefyte of bloudde, all the lymmes of the body preuayle and be fedde. Also the presence of fleume is nedefull with the bloudde, that the fervour & strength of bloudde may be tempred: and with the fletynge of fleume the thyckenes of bloudde may be kepte in tempre: so that the bloudde may be borne about to the fedyng of all the membres more lyghtly and spedely. Also fleume is profitable to make moyst the ioyntes and other mouable parties with the moysture therof, that the ioyntes and parties be not lette of theyr office by heate of meuynge, nother by hote bloudde, nother by vayenesse

nesse that myght fall. There bene foure maner of vnkyndely flewmes. Some is foure / colde, and drye throughe myngiynge of melancoly: and some is salte, hote and dry / through infection of redde colera: some is swete through medlyng of bloudde: and some is glassy, and so callyd for lykenesse of colour of glasse: Suche flewme is ferre frome heete, and therfore hit is thicker than other maner flewmes / and harder to defie / & to torne in to blode. If this humour be corrupte, it bredith dyuers sikenesses in the body: the superfluite of this flewme is knowen as Constantine sayth by dyuers tokens. For a very flewmatyke man is of bodye vnlusty, heuy / and slowe / dulle of witte / and of thought sorye ceful / nesshe of flesshe and quauy, of colour whyte in the face, ferfull of hert, full of spyttynge, sneuelyd and rookinge / ful of slouth and slepinge, and of lytell appetyte / and of lytel thyrst but if the flewme be salte, For thã through medlynge of hote humour a salte sauour is felte in the mouth: Nesshe, yclowe, & streyghte of heere, Nesshe greate & slowe of pulse, his vryne is white, thicke, rawe, and euyl coloured: in stature he is fatte, greate, and short, and croked in extremytes, and his skynne is playne / and smoth without heare. He dremethe and hathe sweuenes of greate ouerflowynge of waters and rayne, and of sayllynge and swymmynge in colde water. Men of this complexyon haue ofte colde euylles, and ben trauayll ed with them and namely in wynter. For than the qualites of flewme / coldenes and moysture bene strengthed, as sayth Constantyn. Loke before for the propertees of colde and moyste.

Of coler. Cap. r.

YSidore sayth that colera is sayde / for that that in a coleriche humoure, Calor, that is the heete, passeth temperaunce. Some colera is kyndely, and somme vnkyndly. Naturall coler is kyndely hote and drye, subtyll in substaunce, clere and redde in colour, and bytter in sauour with a certayne sharpnes: the whiche the more hotter it is, the ruddyer it is in colour, and the more bitter: the whiche whan it is dealed in two parties, Of the whiche one passeth forth with the bloudde / and the other is sente vnto the cheste of the galle. That that goothe with the bloudde, thyrlethe with the bloudde / bycause of necessite and helpe. For it is nedefull / that hit be myngled with the bloudde, to make hit tempre and fede the coleryke membres. For in that bloudde it nedeth that there be redde colera in dede, after the dewe proportion of these membres. Also colera helpeth and maketh the bloud subtyll, that it maye passe the more lyghtly by strayte wayes to fede the inner partyes of the bodye. That other parte of colera, is drawen to the skybet of the galle, and is sente therto by cause of nede and of helpe, for that is nedefull for clensyng of all the body / and fedyng of the galle, and also to helpe the stomake / and to heate the bowelles, and to pryche them that they maye discharge them of superfluites. Therfore of it falleth gnawynge and passion colica: for the way is stopped, that is betwene the galle and bowelles. Vnkyndely coler is it that cometh of strõge humours medled therwith. For if redde colera be medled with watrye flewme / than is bredde Citrina colera, that is lasse hote & more noysfull thanne other coleres. And if the flewme be more great and thycke: than is bredde redde, and yclowe coler. These .ii. maner of colers ben notable. The thyrde maner colera hyghte Prassiua / and is greane of colour / bytter & sharpe, as an herbe that hyght Marubium, or porrus in latyne: and that maner colera is bred in the stomake of them that vse continually to ete hote herbes, as lekes, oynons, garlyke, and of suche kynde. And parcas that coler taketh strength of suche grene herbes and rawe in colour / and so it semed to Galen. Auicen well meane, that Prassiua is gendred of a yelowe coler / whan it is ouerbrent / for

whan

whan it is brēned/brēnyng bredeth blacknes therin, by whiche blacknes medled with citrine/ grene colour is gēdred. The fourth maner of colera hight Eruginosa, rusty, that is bred of colera/that hyghte Prassina by more brēnyng: For whā it is so brēt, that the moisture therof is dried, thā it draweth to the whytenes of an asshen colour. For in a moyst body heate bredeth first blacknes: & than whan the moysture is al distroyed, it bredeth a maner whitenes, as it fareth in trees & wod that by brennyng fyrst torne into coles & thā into asshes. But colde cōtrarywise, in a moyst body bredeth whytenes/ and in a drye body blackenes. But this laste maner of coler is worse and more venomous than all the other. The venomus qualite wherof bredeth in the body euyll passions of pestilence and of dethe, as Perisipula, et Nolime tangere. &c. Than this kyndly colera if it passe not the boūdes of kynde, it maketh other humours subtyll, and comforteth digestion/ & clenseth drastes and corruption/ and maketh the body stretche in length/ breede, and thyckenes/ and bredeth boldenes & hardynes, meuynge and lyghtnes, and stereth to wrathe and desyre of wreche: and also prouoketh to the werkes of Venus, and helpeth the vertue expulsiue, and clereth thyck matter, and maketh meue fro the myole to the vtter parties and changeth the vtter parties in colour of citrine and blacke. And so colerike men ben generally wrathfull/ hardy/ and vnmeke, lyght/vnstable/ipetcous, in the body lōg slender/ and lene. In colour browne, in heare blacke and crysse, harde & stysse, in touche hote, in pulse stronge and swyfte, the vryne of them is thyn in substance, & subtyll/ in colour fayre shynynge & clere. If this coler be corrupt in any part of the body it bredeth euyl passiōs in the body. Of the whiche passions, these ben the general signes & tokens/ as Lonstā. saith in Pantegni. li. ix. cap. ii. If corrupte coler haue maistry in the body, the skynne is yelowe other citrine, and also there is a defaute in the vertue of appetite, bytternes is felte in the mouthe, so that swete thynge is semed bytter, & sauoury vnsauoury. There is prycknge and burnyng in the stomake of a hote fume, that poncheth and nyppeth the senowes of the stomake, lothynge with colerike spuynge, with thyrste and dryenes of the tongue. The same hote smoke dryeth the woten that hyghte Trahea, and that humour of spyttell abowte the synewes of the tongue. There is holownes of eyen with moyst respect: the pulse is subtyl swyft & thycke: redde vryne and hye of colour, sore heed ache, wakynge, chaungyng of mynde, ferefull syghtes in slepe. For suche men dreme of fire, & of lightnynge, & of dredefull brennyng of the ayre/ whiche is caused of fyry smoke/ that chaungeth strongly the brayne and the vertue imaginatiue. And this that is spoken of coler and of the spices therof suffyseth.

Of melancolie. Ca. xi.

Melancoly is a humour, boystous & thycke, and is bredde of troubled drastes of blode: & hath his name of melon/ that is black, & colim, that is humour wherupō it is called melācolia, as it were a black humour: & so phisicies cal it colera nigra coler black: For the colour therof declineth toward blacknes. Some melācoli is kindly & som vnkindly. The kindli melancoly is cold & dry/ that is bredde in blode, as the drastes is in wyne: the substāce wherof is thick, & erthy. This maner melācoly is deled into. ii. parties, the one abydeth with the bloode, & thirleth therwith into the mēbres bicause of nede & of helpe. It nedeth that hit be medled with blode to make the blode apt & couenable to fede the melācoly mēbres: for it thicketh the blode, that it flete not fro digestiō/ by clerenes & thinnesse. The secōde pty is sēt to the splene for nede & also for helpe. It nedeth both for clēsinge of the bodi & the splene: it is a help, that it flow into the mouth of the stomak, & to make it stronge & thicke, & make it to itche, & so to wake hūgre & desire of sedinge. That partie of melancolie, that is superfluite of blode, passyth to the splene/ And that

that goth from the splene, neveth not to the fedynge of the splene / And as redde colera helpyth the stomacke to put of superfluyte downwarde, other inwarde: so melancolie helpeth the vertu of appetyte aboue. It is callyd the drastes of bloode more verely than colera, or flewme: For it woseth and is separate frome blode as the thicknesse of vryne or drastes of lycoure. Nothynge sweeteth nother cometh oute of flewme for the clammines therof. Nor lykewise of colera / for the subtylte and clereneste therof. And therfore hit is not called the drastes of colera nother of fleume. The vnkyndly melancoly is not as drastes or groundes of a thynge, but as brennynge of asshes / and that falleth by these meanes. Neate werkynge ouermoche in the substance of fleme, brennethe hit: and by ouer moche burnynge tourneth hit in to brenned colera. And yf the humour be fyrst subtyll & watry whan it is brent, it is made salt: And yf it be trowbled and thycke, it drawith to sourenesse warde. And if the blode be brent and tourned in to asshes, the asshes therof ben salte, with a lyttell swetenes. And whan kynde melancoly is brent, the burnynge or asshes therof is soure as vyneygre. And if it falle vpō the erth, it boileth, & the smel therof is heuy & soure as vineygre: the which flyes shunne and voyde for horryble sauoure therof. And the soureste party therof is werste. And yf the substance therof be boystous and thicke / whan melancoly is brente, the asshes therof is lasse soure with a lytel sharpnesse, the whiche whan it falleth vppon the erthe boylyth lasse, and greuyth the membres lasse, and is not so malycyous nor so venemous, nother sleeth so sone as the first. This black colera is enmye to kind, and hath well euyll deedly qualites, and bredeth euylles incurable, as cankre, lepre, and other suche. By brennyng of fleume / of bloode, and of kynde melancolie, vnkynde and werste melancolie is bredde. And whan by sethynge the bloudde is bredde of fleume, and colera of bloode by stronge hete and of coler melancolie. And of that brennynge / that infecteth the kinde humour: that werst humour is haply bred, as Con. sayth li. pri. ca. xxiiii. Of this humour hauyng maistry in any body, these ben the sygnes and tokens. Fyrste the colour of the skynne chaungeth into blacke or bloo: Soure sauour, sharpe / and erthy is selte in the mouth. By the qualite of the humour the pacient is feynte / and fereful in hert without cause. And so all, that haue this passion, are ferefull without cause, & oft sory. And that is through the melācoli humor that cōstreineth & closeth the herte. And so if we aske of suche heuy folkes / what they fere, or wherfore they ben sory / they haue none answere. Some wene that they shoulde dey anone vnreasonably: Some drede enmyte of some má: Some loue and desyre dethe. Wherfore in li. Passionum Galeñ sayth It is no wondre, though they that suffre coleram nigram be very sorye, and haue suspeccion of dethe. For no thynge is more dredefull outwarde in the bodye than derkenesse. And so whan any derke thyng heeleth the brayne / as melancoly flewme / the pacyent muste nedes drede. For he bearethe with hym the cause why he shulde drede. And therfore he dreameth dredefull darke dreames / and verye yll to see / and of stynkynge sauour and smelle. Of whiche is bredde passio melancolia. Also hit commeth of a madnesse / and of disposytion of melancolie, whan suche haue lykynge and laughe all waye of sorowfull thynges / and make sorowe and dolour for ioyfull thynges. Also suche holden their peas whan they shulde speake, and speake to moche whan they shulde be stylle. Also somme trowe, that they benne erthyn vessels / and drede to be touched, leest they breke. And some wene, that they close the worlde in theyr syste, and in theyr hondes to conteyne all thynges: and therfore they putte not oute their handes to take meate: for they drede that if they shulde putte forthe their handes / partes of the worlde shulde falle and be loste.

Also

some wene that an angell holdeth vp the worlde, and wold for werynes that the world falle. And therfore they heue their hondes and sholders to holde vppe the worlde, that semeth to them is in poynt to fall: and brayen strongly/and stryue yf phisitiens make them holde downe their hondes. Also some wene that they haue no heedes, and som wene that they haue leden heedes/or asse heedes, or som other cuyll shapen fascion. Also there be other/ whiche if they here cockes crowe, they rere vppe theyr hondes and armes/and smyte them selfe, and syngynge thynke them selfe to be cockes: and atte the laste they bene hoorse for greatte cryenge, and dompe also. Also somme falle into cuyll suspections without recouer: & therfore they hate/ blame, and confounde theyr frendes, and sometyme they smyte and slee them. Melancoly men falle in to all these and many other wonderfull passyons, as Galen, Alisandre, and many other auctours saye, the whiche passions it were to longe to recken all. And thus we se all daye/ as hit felle late of a noble man, that felle in to suche a madnes of melancolye/ that he in all wyse trowed/ that he was a catte. And therfore he wolde no where reste but vnder beddes there cattes wayted after myse. More ouer in punysshement of synne, Nabugodonosor was punysshed with suche a payne/ as hit is wrytten in storyes, that vii. yeres hym semed that he was a beest through dyuers shappes, lyke a lyon, an egle, an oxe, and other.

Nowe haue we treated sufficientely of melancoly, and of other humours kyndly and vnkyndly, as hit apperteyneth to this werke at this tyme.

FINIS LIBRI QVARTI.

INCIPIT LIBER QVINTVS.

For we haue spoken of the propretyes of humours, we shall speke nowe of the dyspoſitiō of membres that be made of the forsayde humours, and firste of the propryetes therof we shal speke in general, and than of eche somwhat in special.

Of the propretees of membres in generall. Cap. I.

Alexander sayth/that membres bene bodyes made of the fyrst medlyng of humours. Other as it is sayde secundum Johēm/ a membre is a stedfaste and sadde partie of a beaste, composed of thynges that bene lyke other vnlyke, and is ordeyned to som spe-

cyall offyce/ and by that that it is called a stedfast partie, it is distinguced from the partie that is not stedfaste/ as a spirite. In that that hit is sayde to be made of thynges that ben lyke and vnlyke, hit is vnderstonde double dyuersite of membres, simple or vnlyke, and compouned, or of offyce. For the membres ben called/ membres lyke and simple/ the whose partes be of the same kynde with the holle: as euery partie of bloudde is bloudde, and so of other. And suche symple membres & lyke ben rather in kynde, than the mēbres or limes of office: for the simple bē ptis of the limes that bē composed: & the simple partes bē rather in kind, than the thyng that is cōposed. The mēbres & the limes bē cōposed to se, to fele, & to meue, & bē instrumētis of the soule, as hōd, sote/ & eien & other such that bē nedeful in diuers

qualitees to the werkynge of the soule, kynde makethe instrumentes of body couenable to the vertue of the soule. The soule hath diuers vertues, and ther fore dyuers membres and lymmes bene nedefull, as hit fareth in hondes, in the whiche ben many syngres and dyuers in qualytee and quantyte / that they maye holde great thynges as well as smalle. And for the soule hath thre maner werkynges, whiche hyght Animalis, Naturalis, and Spiritualis, Felyng, kyndly, and spiritual: the membres and lymmes ben nedefull to these werkynges of the soule. And so the membres that folowe the vertue animall, be called animata, whiche ben nedefull to shappe felyng and wylfull meuynge in all beastes, as the brayne, the synewes, the eyen / and other instrumentes of felynge. The membres that bene obediente to the vertue of lyuynge, bene called spiritually vitalia, whyche ben made to drawe brethe and spirituall lyfe, to slake heet, and saue the lyfe / as the herte, the lounges, and suche other. The membres that serue the vertue of kynde / be called naturalia and nutritiua, of the whiche somme be nutratiue, the whiche chaunge the meate in to substance of membres: As the stomake, the lyuer and suche other. And somme serue to gendrynge, & to kepe & saue the thinges of kynd, that generally ben distingued by speciall / & speciall by singulers. For whan all the syngulers shall be corrupte, it nedeth that it be restored by the vertue of the gendrynge, and so saued in speciall beynge, that it be not all loste. Somme other membres serue to these membres generatyue, and helpe them, and membres helpen eyther other. And of these membres that serue and ben profytable in many maner wyse, some make redy, some purge & clense, & some defend, and some here about. So the fyrste bene they that make redy / as the lymmes of wyttes that serue the brayn, the hert, the lounges / the lyuer, the stomake, & the limmes for meate. The seconde be they that beare, as the senowes / the which receiue the spirite animall of the brayn, & cary it to euery membre, to make meuig & felung. Also the wosen serue the hert the veynes / & the liuer. For the wose taketh the spirit of the herte: & berith it forth to make the pulse: & the veines take bloud of the liuer to nouisshe & to fede the body. The third be they that purge & clense that is to wit they that put of superfluitees & thynges that greue. As the hooles of the nose in the heed, and the way by the whiche the herte sendeth out superfluite of smoke to the lounges tyl it be put all out. Also the case of the galle and the splene clense and purge the lyuer frome superfluites of coler & melancolie, as the reynes clensen frō watry matere. The fourthe be they that defende, as the two skynnes and the skul defende the brain fro greuyng & hurting. Phisitiens ferdermore calle these twey skynnes the harde moder and the mylde moder / Also the bones of the breaste defende the herte, & the brawnes & the snayles of the ribbes defede the lyuer. Amōg the spirituall membres the hert is chiefe. For it is the pryncypall welle of all the lyfe and foundement of kynde heate. The lounges, the skynne, the brawnes and wosen be helpers therof, by whose mouynge, ayre is drawen to keele the harte, and to remoue therfro fumous superfluous heate. The defence wherof / are the thynne skynnes / that be within: of the mydreyf and other suche membres of kynde and of feoynge / the lyuer is chiefe / therin is dygestion made, by the whiche all the bodye is fedde. To the seruyce of the lyuer the membres that bene nyghe therto, bene ordayned. Hereof hit foloweth, that some membres bene principall. For of other membres they be pryncipyls, rootes, and foundementes: and somme bene membres of offyce, that receyue of the forsayde membres the influence and werkynge of vertue / and kepeth the beaste, and serue euerye other. And somme benne lyke / that Constantinus calleth the omogenia, that is symple / of omo that is one, and meros, that is part.

part. For they be of one kynd with their partyes touchyng nature: For euery part of vysible flesshe is flesshe / & euery party of fatnes is fatnes, & so of other. Thá gadre thou of those forsaid thingis, that the mébres of kynde ordened by crafte make the bodi, that hath soule, perfight, and they take of the soule the influence of vertue. Also they bene ioyned to gether in a wonderfull proportion, that hyght Armonica, for the more bene coupled to the lasse, and so the lesse to the more with the synewes and other bendes. Also these membres serue eche other, and cómune theyr werkes and vertues: For the ouer gyue influence and gouernaunce to the nether: and the nether holden vp the ouer: The myddel and the meane couplen and onen the ouer and the nether in werkynge.

For the eyen rule the nether membres: the feete and the thyes holde and beare vp the weyghte of the other membres: and the hondes and the armes helpe and defende bothe the ouer and the nether. Also as longe as the membres ben ruled by the soule / they bene profytable and hoole to perfyght werkynge and perfection of the body: but if they lese the gouernance of the spirites, they be greuous to the other deale of the body. Also the membres of cleane and pure complectió bene more able to be obedyent to the werkynge of the spirites. Therfore li. xviij. Aristotle sayth / that the heed hath littell flesshe, and lyttell fatnesse / to haue the better wytte and vnderstondynge. And that percase is / bycause the spirite in the synewes of felynge is moche let in his passing by hardnes & greatnes of flesshe. Also the membres ben so sette togyders, that for their binding & knittig togiders, euery hath cópassion of other. And therfore the mébre that is lasse greued, hath compassion of the mébre that is more greued. And therfore if one mébre be hurt / the humour of thother mébres rene and come to the sore place: as hit is sayde in Aphoris. The greater sore and ache that chaunceth in one membre, swageth the ache of an other mébre, & taketh awaye most parte of the ache therof, as hit fareth in them that haue the frantic / in the whiche if the thies and armes ben harde wronge, the ache of the heed ceaseth. For the spirites and humours rennen & comé to the membre, that is harde wronge, wherby the heed is eased. Also the more noble the membres be of substance & of makynge / the more greuously, and the soner they fele the grefe of any hurte: As it fareth in the eye, that is more greued with a lytel duste, than the hande or the foote is with a great wounde. And that is for the nobilite and preciousnes of the eye. For the spirite of felyng hath more maystry in the eye than in other mébres. And so a very lytel hurt in the ioyntes of the membres, in the sinewes of felyng / is moste greuous. For by lettynge of suche mébres, the vertu of felyng & mouyng is principally and moste hastly let. And the armony, accorde, or onyng of al the body is dissolued. Also by errour of kinde in gédring of mébres / somtyme it happeth / that superfluous & monstruous mébres are made / as is sayde li. aial. xvii. & that ofte tyme beestes are sene with one body & many heedes, nor that is no wóder / but be cause it is selden sene. Also somtyme in the egge bene two yolkes, that ben deuided in two / & one webbe & call. And that happeth, through comyng togyders of two sedes, that drawe eyther to other in diuers times not longe asondre. He saith also / that it happeth ofte of such an egge cometh a membre wóderly shape, as a chicken with one body & one heed, & iiij. fete, & foure wynges, as Aristotle sayth there. And this wonderfull errour happyth moost in shepe & geete, and in beastes of many brodes. And therfore he sayth / that in olde tyme a goote bucke was seene with hornes in the thyes. This wonder shapynge in membres superfluous falleth generally of superfluitie of matter, and defaute of the vertue informatyue, as he sayth in the same booke. Wherfore we oughte to esteme, that this wonderlye shappe in membres commethe of the matter &

whan the vertue of werkynge is stronge, and the matter is lyttell / and by somme occasion diminisshed, than hit happethe that many membres benne sene, and in all is defawte and lacke: for the vertue, through the defaut of kynde, myght not at the full werke / as it intended, as sayth the same auctour. The vertue operatiue strongly werkynge, werkethe nothynge perfyghtly, or at the full. Augustinus li. xvi. de ciuitate dei. cap. viii. speketh of men / that hyght Cenocephaloo, and ben wonderly shape, and haue houndes heedes, and barkynge in stede of voyce: And of other without nolles and neckes, and with eyen in the sholdres. Also he sayth, that in his tyme was a chylde borne, that was twcyne in the ouer partie, and one in the nether partie. For he hadde two heedes, two brestes / and four hondes / and one wombe / and two fete. And many suche thynges Austen there rehersieth, in all whiche is assygned errour of kynde. Also amonge the membres is great diuersite in dignite and in ordre. For some yeue of them selfe and take not of other, as the herte that taketh not of other, as Aristotle sayth. Neuer the lesse the hert yeueth to other lyuynge and meuenge. And some yeuen and take, as the lyuer and the brayne taken strength of the herte and ben principyls of vertues: For they yeue vertues to the other membres. And some membres neyther yeue vertues ne take, but stonde in theyr owne vertue / by the meanynge of phisiciens, as the membres of one kynde. And some membres take and yeue not, as the membres that ben instrumentes, the whiche take of the brayne the vertue of selynge or of meuynge / and somtyme of eyther. But the vertue that they take, they sendeth not to the other membres: For the eye can not gyue the vertue of syght / that it receyueth of the brayne, to the fete, or handes, or other membre: nother the eare the herynge. And neuer the lesse these membres benne moste nedefull to the body. For by their propre offyce they rule all the other membres of the bodye: except perchaunce by some myshappe they be let in ther werkynge, as hurt, or whan they be corrupt. It is propre to all the membres of offyce to put them selfe in peryl for the pryncypall membres, as sometyme the honde putteth it selfe kyndly without al auysement for defence of the heed or harte. Also a membre that is in good heale helpeth the membre that is syke and sore, and drawynge the matere of the disease to it selfe, is wont to clense and ease the membre that is sicke / and so ofte the hole membre is hurte for the soore membre. If a membre be rotted other deed, it is greuous to it self and to al the body. And therfore is there none other remedy, but cutte it of, that it distroy not ne corrupte all the body. And this that is spoken of membres in generall shall suffyce atte this tyme.

¶ The propretees of the heed. Capit. ii.

AMonge the principall membres of manne / we shall fyrste begynne to treate of the heed. For the heed is fyrste and principall parte amonge all the vtter membres of the body / touchynge place and offyce, the heed hath the best principate. Isidore. li. x. ca. ii. sayth / that the heed hath this name Caput / of Capere / that is to take: For all the wyttes and sinewes haue and take begynnynge and spryng of the heed. Also out of the heed spryngeth all cause and reson / of lyse, of thyrste, and of selynge. In the heed all the wyttes bene sene, and therfore in a maner hit presentethe the persone of the soule / that counsayleth and ruleth the bodye. Than the heed is principall place and seate of the wyttes, Principium, and begynnynge of all the sensis organike, and the propre house or habytatyon of the vertue animalis, shedynge out, and sendynge forth to all the lower membres selynge and mouynge: And hathe. vii. holes / that ben instrumentes of wyttes, & answere to the. vii. speres of planetes,

as some men suppose. And so the heed is worthier and more noble than all the other membres For it is gouernoure and ruler of all the body, and yeuyth therto perfeccion of vertue to do his werkinges of felynge. And therfore the heed hath by kynde the hyghest place of the body, to rule and dispose all that ben there vnder by the ordre of kynde/as Daly sayth super tegni Galen. The disposition of all the heed is knowen by .iii. thynges, that is to wytte, by the quantite therof, and by that that cometh therof, and by heer that groweth theron. For the heed shuld be meane bytwene greate and lytyl, and proporcyonate in quantite to other membres. For if the heed be to lyttell, hit is not to prayse: for it tokeneth defaute of matter, and feblenes of the vertue informatiue. And lykewyse if the heed be to great/ it is not to prayse: for that cometh of the defaute of the vertue of werkyng and of superfluite of matter, as Daly sayth. Also the shappe of the heed is rounde, and that is to put of greses and hurtes, and for to take and receyue the better of the brayne. And nethelesse the heed is somewhat euenlonge, and about the temples somedeale playne. For the perfection of a good heed is, whan it is disposed in roundnes to the lykenes of a balle of wexe thrusle together betwene two hondes, or betwene two pieces of wodde/ for suche a balle is rounde. And yet neuertheleſſe in eyther syde it is some what playne. In the fore partie the heed is somedele comynge/ narough, & high/ and that is to withholde the bagge of the brayne. In the fore partie of the holownes of the heed, out of the whiche comen the synewes, that make the .v. wyttes. In lykewyse it is somedeale narough in the hynder parte/ for to take & receyue the bagge in the hynder party, out whereof commeth marowe of the rydge bone, and the synewes, that make wylfull meuynge. Also it is a token of a good heed, whan the membres that come therof, and be nexte adioynynge therto, be of good persyght disposition, As and if the necke be strōge and meanly great, & all the synewes stronge and greate and of good meuynge. Also the heed is knowen by heare that groweth theron. For the disposition & complexion of the heed is knowen by the qualite and quantite, the swystenes or slowneſſe of growynge of the heare. For moche heare & crispe/ and soone growynge, tokeneth the heate and the humour of the heed. And ayene ward, as it shalbe said within of the heer. Heare well disposed in growynge on the heed as longe as they stycke faste to the heed/ they kepe, hyght/ and defende the heed. And if the heer be away, and clene plucked from the heed, the heed is foule and vnsemely/ as it fareth in balde heedes & bare afore, or behynd in the nolle. Also the heed is made of many bones, & that is for defence of the brayne. For the substance of the brayne is tender & neshe. And therfore it myght be lyghtly hurtene were that the skull and other bones defended it fro vtter hurtes and greues. Also somewhat it hath of fleſſhnes, that is nedefull for the temperance of the bones and sinewes, lest to great colde of bones shoulde greue the tendrenesse of the brayne by some maner occasion. But the heed in his owne composition hath lytell fleſſhenes & fatte in comparison to other membres. And that is for the sharpenes of wytte and helpe of vnderstondynge, Aristotle li. xii. Also the heed though hit seme harde in composition of his partis and namly in the bones: nethelesse within hit hath moche nesshenes and marowe. For al the shappe of the body hath moisture of the neisshenes of the brayne/ that is closyd within the bones. Also the heed hath many synewes in his fyrste composition: and that was nedeful, for the ioynynge and onynge of vnlyke bones: And also for the werkynge of wylful meuyng. For by synewes the soule werkethe meuynge and felynge in the body. And with out a synewe comynge fro the heed/ is no membre coupled to an other: But yf that vertue be lette/ that commethe by synowes fro the heed, by vyce and corruption

rupcion of synewes, the vnyte and the ioynynge of all the body sayllethe. And the heed is the chymney and healynge of all the body. And therfore it taketh and receyuethe in it selfe many fumosites/ that come out of all the bodye. Also kynde made all the substaunce of the heed full of hooles and poores priuely and openly. Priuely, that by the secrete poores, the superfluite of preuy fumosites may be voyded & put out. Opēly that the opē fumosities and boystous sylthe may be voided and clensed by open and snytyng hooles. Also the heed hath some propretees/ that tokeneth defaute of kynde, as it appereth in heedes wonderly shaape. For Aristotle. li. xii. sayth, that somtyme it happeth, that one herte is in a beaste, and yet it semeth to haue two heedes, or many membres. And contrarye wyse/ sometyme there semeth to be two hartes and other membres/ and yet there is but one heed. But al this is euyl shappe. And that fallethe not but by errour of kynde, other by superfluite of matter/ other elo by sayllynge of vertue, as Aristotle preuethe li. xviij. Where he sayth/ that the cause of suche euyl shappe is not but in the matere. And than it toloweth. Suche euyll shappe happeth in beastes that gendren many brodes, and happeth selde in women/ excepte it be in women of Egypte, that bere many chyldren more than in other countrees, or more than women of other londes/ excepte there, where other women ben lyke to the women of Egypt. Also whan the heed/ whiche is the roote of all the bodye, and of all the corporall vertues the fyrst & principall foundation, is well disposed and ordred/ all that ben vnder the heed/ ben in the better disposytion and state. And ayenewarde, if the heed be corrupte and distemperate, with Synthoma, of corruption of heed ache: nedes the nether membres of the bodye benne diseased. Sometyme the heed is diseased with an inwarde cause, as by these passyons that brede and come of the brayne, with suche so longe therto, as hit fareth in the heed ache, frensy, and Epilencia, the fallynge euyll/ and suche other. And some tyme he is diseased by an outward cause/ as by chāge of hete, or cold, or otherwise dystempred ayre, or any other reson. And somtyme by ioynnynge and byndynge of other mēbres. Also sarith in the stomak, that is ful of corrupt humoure, for the fumosytees delyd by reasone they bē nigh, they couet to come to the brayne, and the holowne, if they finde any voyde to fyl: and they thruste & streche the skynnes of the brayne/ and so pryckynge they brede ache in the same skynnes. Also the same cometh of great fastynge and abstinence/ as it fareth in them, that faste and wake to moche. For as Galene sayth/ longe watchynge bredeth heed ache. Also the same commeth of great refection/ as hit happeth in dronklew men: For the superfluite of fumosite that commethe of wyne, commeth vp to the brayne, and pūcheth and prycketh it, and maketh the heed to ake & suffre many euyl passiono. Also Constantine sayth, that all the ache of the heed cometh of the stomake releued/ whan the stomake is voyded: and is augmented, whan the stomake is fylled with meate that tourneth into euyll qualitees. Also as Aristotle sayth li. xij. kynde hath ordained in the heed wyttes and instrumentes of wyttes, by the nobylyte of them, and as it nedeth to the beeaste. And therfore kynde hath set the eyen in the formest and vpper parte of the heed: bicause the beast shal se what he is afore him. For the wyt of sight is more subtil and more noble than other wittes. Kynde hath sette the instrumentes of herynge in the myddes of the rounde heed: for lymmes of herynge, here not onely fourthe ryghte, but all aboute. Kynde hath sette the wytte of smellynge after the eyen, as myddell and meane betwene the syghte and taaste. For the wytte of smellynge is more boystous thanne the syghte, and more subtyll than the taste. The tongue is sette taste, that is the instrument and lymme of taast and touche/ the werkynge wherof is about great and

boystous

boystous substaunce. And so if the wyttes be so ordayned, the heed is perfyght and perfection and ornamente of all the body. And as Aristotle saith/the lymmes and wyttes ben not so well sette in the heedes of foure footed and vnreasonable beastes. For the eares of suche bestes benne in the ouer partyes of the heade: and so appereth that suche a beest is not ryghte, nother vpryghte of body/but lokynge downwarde to the erthe. Also sometyme kynde goth out of the waye and erreth in some men wonderly shapen, that haue all the body of a man, out take the heed. For they haue the face lyke a grymme beste/or as a houde, as Solinus telleth. Also kynde erreth in some beastes wonderly shapen/ as it fareth in a beast that hyght Lamina, that hath, as the glose sayth super Treñ, an heed as a mayde, and bodye lyke a grymme beaste. And hit is sayde, that whan these beastes Lamine woll take any man, fyrste they flatter with hym with a womans face, and maketh hym lye by hem whyle he may dure/and whā he may no more accomplysshe theyr lecherye, than they rent and drawe hym with her teethe, and sleeth hym/ and eate hym.

¶Of the brayne. Cap.iii.

AS Constantine sayth in Pantegni. li.secundo. cap.ri. the brayne is a white bodye without bloudde, and hath moche of spirite and of marowe, and is distingued and departed in thre celles or dennes, and is begynnyng and principall of the synewes of all the body. And it is closed and conteyned within two thyn skynnes, whiche bene named the myld and harde moder: and is sette in the hyghest place of the heed/ as in the most excellent place of the bodye. The brayne is whyte by kynde for to receyue the lyknesse of all colour/ and hath moche of the spirite for to haue moche mouynge therin: and also hath moche marowe, to tempre and slake the sharpnes of hete, that is bredde and cometh of mouyng. And hath but lyttell of bloudde, leeste it shulde be infected and smytten with the colour therof: and so all thynge that is apprehended shulde seme redde. Also hit is moyste and without blode, that it may soone be changed and likened to the kind of selynge, as sayth Constantyne/ And it is dystyngued in thre celles or dennes: For the brayne hath thre holow places, whiche physytiens calle Ventriculos/ small wombes. In the formeste celle and wombe imagination is cōformed & made/ in the midle, reason, in the hyndermeste/ recordation & minde. The formest hyghte Proza in latyne, as it were aforshyppe. And the hyndermest hyghte Puppis, as hit were the after shyppe. This Puppis/ the hyndre parti, is the lasse partie. For fewe synewes comen therof. And this Puppis is harde, that the synewes of mouynge may moue the easlier and the sooner. And is colde and drye, and hath lyttell of spirite/ and of marowe. Colde for it shulde holde the better and the sooner. It hathe lyttell of spirite/ to bredynge of reste. It hath lyttel of marow, in comparyson to the formest partie, that it be meanly harde, that the printynge of shappes and lykenesse be therin the lenger holde. Proza the formest partie, is more nesshe, and hoter/ and more flotinge. More, that the synewes of selyng maye come therof. Nesshe, that the synewes of selynge be disposed to receyue the sooner the doynge of selynge. Hotter/ to be the more able to receyue the shappe and fourme. More fletynge and more moyst somewhat, that the synewe of selyng be the easyerly moued. The celle and the wombe in the myddell betwene Proza and Puppis/ is hotte and moyste, and hathe more of spirite & of more marowe than the other. More of spirite, that more perfyghte dyscretion be made therin by reason, as in other membres by digestyon clene and pure is departed from vnclene and vnpure. And hath moche of spirit, to haue moche meuyng & moche marow, to tempre the meuing of the

the soule, that it maye the better deme & knowe, what it conceiueth. In these thre celles and wombes bene thre prycypall werkynges. For in the fyrste, shappe and lykenesse of thynges that ben selte, is gedred in the fantasie or in the imaginacion. Than the shap and lykues is sende to the mydell celle, and there ben domes made. And at the laste after dome of reson, that shappe and lykenesse is sende in to the celle and wombe of Puppis, and betake to the vertue of mynde. The brayne is rounde, to be the more able to receyue spirites, and also that it be not lyghtly hurte. To defende the brayne, two garmentes ben nedefull, whiche ben called the moders of the brayne: the one is great, and is called the harde mother, And hit is sette vnder the skulle: But in the myddell brayne it wareth great, and is sadde, to haue the more strength: and is not ioyned to the skulle, but departed therfro, and beclippeth the brayn about: This harde moder is nedefull to defende the milde moder that is more tendre, fro the hardnes of the skulle: and to bynde to gyders the veynes and the woien of the brayne: And also to fulfyll the voide places, yf there be any. The seconde webbe and skynne hyghte Pia mater, the micke moder, that is sette vnder the harde moder, and is nesshier and softer than the hard moder, and beclippeth the substance of the brayne, and departethe asondre the forsayd celles. And the mild moder is not superflue nother to moche: for hit herboreth and holdeth to gyders the veynes of the brayne within. And kepethe and onethe the brayne togyders, that it flowe not, neyther sayle by the flytynge and nesshenes thereof. Also this mylde moder helpyth and beclyppethe the brayne, and defendeth it fro the hard moder. Also by veynes that it hath, hit nourysheth the brayne, and by the wosen and small veynes that it conteyneth, it sendeth spirite therto. Also the brayne is a membre meuynge and rulynge al the lower membres of the bodye: and yeueth to all these lymmes selynge and meuynge. If the brayne be lette, all that is in the body is lette: And yf the braine be well, all that is in the bodye is the better disposed. Also the brayne hath this propyte, that it seleth and foloweth the meuynge of the mone. For in the wexynge of the mone, the brayne wexeth: and waneth in substaunce of vertue in the wanynge of the moone. For than the brayn gadreth to gyders in itselfe, and is not so fully obedyent to the spirite of selynge, and that is sene in Lunatike and Epulentike men, that ben mooste greued, whan the mone is newe, and also whan hit is olde. And that is it that Aristotle sayth li. xii. of the sygnes good and badde of the brayne. The brayne he sayth, whan it is to drye, other to moyst, dothe not his werke and dede: but maketh the bodye colde, and melteth the spirite. And therfore falleth sykenesse, of lesyng of wyt and of vnderstondynge, and dyeth at the laste. Also beastes that have to greatte brayne bene full slouthfull, and that happeth by reason of moysture that is resolued and cometh therof, and chaungeth into smoke, and stoppeth the veynes of the brayne, and causeth slepe. Also Aristotle sayth in the same place, that the brayne hathe in it selfe no selynge of touche, as the bloudde, nor other superfluites animall hath no selynge of touche: and is not in the bodyes of all beastes, but to the saluacion of kynde. And, whiche is wonder, the brayne yeuethe selynge to all the partyes of the body: and netheles of it selfe, and in itselfe hit selyth no thynge. Also he sayth in the same place. Euery beaste that hath bloudde, hathe brayne, or some other membre in stede of brayne, as a beaste with many fete, and other that bene lyke therto. And though euery beaste that hathe bloudde hath brayne, yet the brayne conteyneth no bloudde in the substaunce of his marowe, as Aristotle sayth li. iii. Also. li. xvi. Aristotle sayth, that the substaunce of the brayne is colde and moyste, and therfore it is sette afore the well of hete of the brest, that is to wytte, the herte:

to

to moysture & to tempre the superfluite of heete and dryenesse of the arteryes or smalle veynes/ of the whiche the calle of the brayne is woue. For Valy sayth/ that artery/the smal veynes,come out of the hert: of the which is made a meruaylous calle,in which the brayne is wounded and wrapped, and in that calle the spirite of selynge is layed and ruled: and by that spirite the vertues of the brayne passe to other membres. And therfore as Aristotle sayth there, the brayne is the fyrste membre in the makynge of a beast, after the makynge of the herte. But Galen sayth, that the brayne, that is wel complexioned ought to be temperate in foure qualytees. But as Valy sayth there the kyndly complextiō of the brain ought to be more cold and moyste, than hote and drye. And that is nedefull to kele the forsayde calle, and to slake the accidentall heete of the brayne, that cometh of the contynuall meuynge therof. Also li. xv. Aristotle sayth, that amonge all beastes, to his quantite, mā hath most brayne, for the herte is mooste hote, And therfore by maystry of heete and of good complexyon man is of good wytte, and of more vnderstondynge than all other beestes. And chyldren may not longe holde vp theyr heedes/ for greatnes and heuynes of the brayne: tyll hit be made lyghter by heate of the herte and of the arteryes and wosen. Good disposition of the brayne and euyll is knowen by his dedes. For if the substance of the brayn be nesshe/thynne, and clere: it receiueth lyghtly the selynge & pryntynge of shappes, and lykenesse of thynges. He that hath suche brayne is swyfte/ and good of enseynement and techyng. Whan it is contrary, that the brayne is not nesshe: other if it be troubled, he that hath such a brayne, receyueth slowely the selynge and pryntynge of thinges: But neuer the lesse whan he hath taken and receyued them/ he kepeth them longe in mynde, And that is signe and token of dryues, as fluxibilite and forzetrynge is token of moysture, as Valy sayth, And so hit is to vnderstonde of other qualites. Ensample. If a man be besye and mouable by vsage vnstable and variable hardy & wrathfull/ it semeth that suche one hath a hote brayne. And the contrary betokeneth the coldnes of the brayne. And if he be a slougarde and slowe and forzetfull and slepy it is a token of a moyst brayne. And in lykewise, yf he be a great waker, and stronge of mynde: it signyfieth dryenes of brayn. If there be passynge great moysture with heete/ than there is moch superfluite, and many diseases chance to the heed. Note and moyste greue suche one & namely the southern aire, and the Northern winde helpeth: suche one is verye slepy, nor he maye not wake longe tyme. And whan he slepeth, it happeth hym to haue Subeth/ that is false reste: and hathe troubled syghte, and vnclere wyttes. If dryenesse encreaceth with heate, there falleth and commeth worse Synthomata/ euils & syckenesses/ saying there ben not so many superfluites. Suche haue theyr wyttes sufficiently clere and clene from superfluitees: But they wake more than other men, & they ben hardy, great ianglers, or vayne spekers, and vnstable, and suche were balde after yongth/ though they haue moche heare afore. Also if colde passeth with dryenes/ suche ben wont to haue clere wyttes, and clene ways from superfluites in yongth, and vtterly without sykenesse, but whan age commeth they were feble for a lyght cause, and olde age cometh swyftly. And it appereth soone in the heed. For they haue soone hoore heeres. And yf the dryenes be stronger than the colde with horenes, they were balde. And if the colde be stronger than the dryenes, thanne they were not balde. But whan the colde passeth with moysture/ than cometh depe slepe/ And the wyttes of suche men bene euyl, and there is moche superfluite/ And yf the colde other the moysture wexethe stronge, suche a manne fallyth in to Apoplexiam, that is an euyll, that withdraweth a mannes minde and meuynge and sellynge; or elo he falleth in to a palsey/ other

the headiness of his heade thereof as he increaseth in yeares, may be amended by the increasinge of the heate of his hert faxit Deus

diethe. And he that is so dysposed shall not be balde / as Galen̄ saythe in Tegni, and in the Cōment Paly saith the same. But this sustysethe that is spoke of the proprytees of the heed and of the braine.

¶ Of Caluaria. Ca. iij.

CAluaria is the formeste partye of the skulle, & hath that name Caluaria, of balde bones, for defawte of heer, And hyghte Vertex also. And so li. decimo cap. secundo. Jsidore saythe / that vertex is the parte of the heed without, there the heer is hytte / there the heer is woūdē. So Occiput the nolle is the hinder parte of the heed, as it were sette against Capitiū. The formest partye of the heed wexethe soone balde for dryneſſe therof. The ouer parte latter: But the nolle laste or neuer, And that is for superfluitee of humours. Of the proprete of the heer, seche more within.

¶ Of the eyen. Ca. v.

LIbro. x. ca. i. Jsydore saythe, that the eyen bene sayde as it were hyd. For the liddes hele and hyde them, that no grefe come to them or hurt thē, oꝛels they be so called bycause they haue lyght secretly hidde with in them. Amonge all the wyttes the eyen ben nexte to the soule. For in the eyen is all the iugemente of the soule. For in the eyen is sene and knowen the distourbaunce and gladneſſe of the soule. And also loue and wrathe and other passions. They bene callyd lyghtes: for they receyue lyghte withoute, and conueye hit and sende hit forthe. The eyen bene the Jnstrumentes of sighte / as Constantine saythe. And they ben two, leest if by hap the one were diseſed, that other may supply the lacke therof. And for the eye is in stede of a wayte, or a spye, kynde setteth them in the hyghest place of the body. The eye is made of ten thynges: Of seuen small curtilles, and thre humors. Amonge the humoms the fyrste is whyttyſshe, the seconde crystalline, the thyrde glaſſye. The seuen curtilles bene seuen skynnes other webbes / that beclyppe the forsaid humors, and distynguith them asondre. And in the mydle of these humours the syghte is shapen, And they bene of kinde soo ordynate togidere, that soure ben in the formest partye, Of the which the first hyght Tela aranea, as it were the webbe of an attercoppe, The seconde Vuea, grapy: The thyrde Cornea, horny: The fourth Coniunctiua, able to Joyne. And thre bene in the inner partye, the whiche thre hyghte Rethina, Sederina, and sclirotica / that is harde, as it shalbe shewed here after. But amonge al these one alone is the Jnstrument of syght, that is the humoure cristallyne, And hath that name of cristall: for hit is lyke crystall in colour. This humour cristallinus, as Constantyn saythe / is whyte, bryghte, clere, and playne without: and is sette in the mydell of all the other, that all the other shulde serue it euenly. Jt is passable / clere / and bryghte that it may the soner be chaunged in to colours opposite, and haue and take the lykneſſe of all colours indifferently. Also hit is rounde in shape and substance / that it be not lyghtly hurte and greued. And also that noo superfluite be gadred in the corners ther of: by the which superfluite, hit myghte haply be agreued. And for it shulde not be to moche meuable by to moch roūdenes / it is somewhat playne, to be of mesurable swyftenes. For euery thing that is all rounde, hurte in the sydes is vnstable, and vnstedfaste, as Constantyne sayth. And that by this humor the sight is made, it is thus preued. For if ought be closed betwene this humour and the spirite of syghte / as some humour or other thynge, the werkyng and the doing of the syght is away and saylleth. For the spirite of syghte may not thyrle and come therto for the let, that is betwene. This humour spryngeth of the ouermest partyes of the brayne, that bene pure, thynne, and bryghte / that letteth not passyng of lyght. And propely to speke, this

this is the blacke of the eie: and is called the mydle of the eye/ or the poynt of the eye, and therin is propely the vertue of syght and of seenge. Wherin vnto vo beholdynge nere/ apperen certayn ymages, as it were in a myrrour: but therof we shall speake innermore. This humour is sette in the myddell of the other two, betwene the glassy and the whyte. The glassy humour is clene/ pure, and bryght as glasse, so that we may se there thorough, and is called Celados in the langage of Arabia/ and helpeth in two maners. Fyrste and principally hit taketh blouddes to noury the the humour christallyne/ and maketh it whyte and able to torne soone into the substaunce of the humour christalline. It is not conuenièt, that so clene and pure a humour shulde receyue vnpure sedynge: the whiche hit shulde do, if the reed bloode not defyed, not whyted, not made subtyll, were by any occasion medled with the humoure christallyne. The seconde wyse it helpeth and defendeth and kepeth the humoure christallyne fro touchynge and sharpnes of tunycles: the whiche in respecte therof be harde and more boystous. Lyke wyse the humour that hyghte Albugineus, the whiche by a nother name is called Euagaidos, is in the forder parti: and helpeth the christallyne in two maners. For it saueth hym fro hurtyng and greuynge and by his moysture tempreth the christallyne, for the humour Albugineus in the eyen is more moyste, and the christallyne, that hyght also christallidos is more drye. Also this humour albugineus by his thickenes gadreth togyders and comforteth the spirite of sight. These thre parties of the eye/ though they ben called humours, yet they ben not propelye humoures: for they bene not nesshe and fletynge as humours bene/ but they haue moche more thyckues in them selfe than humours haue. They bene also lyuyng bodyes, and haue kyndly vertues, the whiche longe to no humoure: yet they ben called humours: for they haue more nesshenes and more clerenes than other membres of the bodye. And they bene more obedyent to the werkynge of the spirite and vertue of felynge, than other lymmes of felynge. These thre humours bene departed asondre with the curtelles inner and vtter, for they shulde not be medled togyders. These .vii. curtelles bene ordened in this maner. Faste by the humour christallyne in the nether syde is the curtelle that hyght Rethina: and springeth and cometh of the veynes and wosen of the skynne that hyght the mylde moder, in maner of a webbe or calle, and beareth sedyng with hir to the humour Vitreus: and sendeth felynge by the sinewes therof to the christallyne. Nexte to this Rethina immediatly foloweth the seconde curtelle/ that is bredde and cometh of the mylde moder: and feedeth and defendeth the curtell Rethina/ that it be not by no happe broke or hurt. The thyrde curtell foloweth, that hyght Sclirotica, that is full harde, & cometh of the harde moder of the brayne, and defendeth all the other from the hardenesse of the bone, and is as at were the bende of the eye. In the formeste partye nexte to the christallyne humor, is immediatly the curtel that hight Tela aranea, and hyghte so for the subtylnes therof, that it may be passable to the spirite, and is bredde and cometh of that moste subtyll parties of the curtell that hyght Rethina. This curtel is set betwene the christallyne humour, and Albugineus: and kepeth that they meddle not to gyders. This curtell Tela aranea ioyned with the inner party Rethina/ maketh the fyrst roūdnes. For these two curtels close the humor christallyn within thē. After this foloweth the curtel that is called Vuea, grapy/ & hath that name, for it is lyke in colour to a blacke grape/ & that by wise counsaile of kynd. For al the other, that we haue spoke of, in the cōposition of the eie ben white & clere/ & shedeth the spirit of sighte. And therfore it needeth to haue therwith the curtell Vuea grapy, to gadre light in the eie by blackenes therof. For blackenes is a coloure that gadereth

O. sight.

ſight. And alſo this curtell is ful of holes/ as a ſpounge, & conteyneth thredes of ſynewes/ as Conſtantyne ſayth: to clenſe & to pourge the humour chriſtallyne from ſuperfluous moyſture. This curtel Vuea grapy, is ioyned in the farther partie of the heed, with the curtell Secundina in the inner partie: the whiche ſo ioyned, make the ſeconde roundnes, and cloſeth the humour Albugines, that kynde ſetteth there to make the ſpirite clere, and to yeue kynde of moyſture to the humor chriſtallyne. After this curtell ſoloweth the curtell/ that hyght Cornea, horny, and hath that name of the doing therof. For it is full lyke to a bryght horne, and is bright and clere to the ſpirite of ſight. And by the bryghtnes and clerenes ther of: and by the reaſon of ſomewhat of thyckenes therof, it helpeth ſome what the ſpirite of ſighte to gadre the ſyght. Alſo bycauſe of ſtrength therof and ſadnes, it defendeth the inner curtelles, that ben laſſe ſtronge, from vtter greues. And this curtell Cornea horny, is ioyned to the inner curtell/ that hyght Sclirotica harde, and maketh an other roundenes. For theſe two curtelles Cornea, the vtter, and Sclirotica/ the inner, conteyne & cloſe within them ſelfe all rounde, the humour Vitreus, glaſſy. At the laſte in the vtter parte of the eye without is ſet the curtell Coniunctiua/ that commeth downe from the brayne panne, & healeth not all the eye, but remayneth in the corners of the eien/ & byndeth & holdeth the/ that they abyde in a dew ſtedfaſtnes.

The diſpoſition of the eies. Ca. vi.

TO the eye ſo diſpoſed and perfitely mēbred, the ſpirit of ſyght is brought in this maner. Fro the formeſt partie of the brayne comme out two holowe ſinewes, whiche ben called Optici, whiche fyxe them ſelfe in the ſubſtaunce of the humour chriſtallyne. Theſe two holow ſynewes ben pight in the eyen, and come eyther ouer twhart other croſſe wyſe, & ben ioyned in a poynt: and that maketh kynde wyſely, that if that one eye be cloſed or lette, the ſpirit of ſyght may come to that other, and do there perfitely his dede, and ſo the blacke of the eye in the arte of ſeenge is comforted by the onyng of the vertu of ſyght/ as it fareth in ſhoters, that cloſe that one eye for to ſhote the more cuē. Alſo the ſpirites vitales bē therfore ioyned togyder, that by ſuſteynynge of eche other, they maye be the more ſtronge. And therfore alſo they comme and mete to gether in the bounde of touche, that one thynge ſeeme not tweyne/ the whiche ſhulde falle/ if eyther eye aſonder ſawe his owne image. Therfore hit nedeth/ that the verſue of ſyght be contynued in one lymme/ in the whiche is one welle of vertue, that ſpringeth in to the blacke of the eye, as ſayth thauctour of Perſpectiue, as it fareth in them, that ſette theyr ſyngres vnder the eyen, in whiche the blacke of one eye is borne downeward, and the blacke of the other eye vpwarde. And ſo the ſpirite of ſyght is departed and dealed, and one thyng ſemeth tweyn. And the cauſe is, for the light cometh frō the one eye vpward, & fro that other downward. And ſo the beeme of lyght that commeth fro eyther eye, touchynge the vttermeſt partye of the thynge that is ſene, thyrleth not the ſpace, for the ayre is betwene/ and ſo he ſeeth as it were two bodyes, and yet there is but oone. Neuer the leſſe euerye ſquynte loker ſeeth not ſoo/ though his eyen ben vneuen. For ſtepely the beeme paſſeth by a ryght lyne to the vttermeſt parties of the thynge that is ſene, as it is ſaid afore in the thyrd boke, in the chapter of the ſyght. A well diſpoſed eye is conſydered touchynge the perfyghte compoſition of his parties, as it is ſayde afore. Alſo touchynge the ſituation: for it chalengeth the hygheſt place, for the dignite of his ſubtylte, and namely for the nereneſs it hath with the ſoule/ as ſayth Iſidore and Ariſtotle alſo, And touchynge dewe proportion of quantitee. For the eye oughte not be ſtrayned to ſerre out, nother areryd to hygh. For

that

that by tokeneth disturbance of discretiō: nother to depe in, For that betokeneth de sawte of matere / and of vertue. Than the meane is worthy to be prayed. But li. xix. Aristotle sayth / that a depe syght seeth aferre. For it is moued and lykened or it come oute of the lymme, and the syghte is not departed neyther dealed: but the beeme of the syght passeth forthe ryght to the thynges that bene sene, as it is shewed afore of the syght. Also it is considered by dyuerse mocuynges: for it oughte to moue meanly: For if the eye be to moch mouinge, it betokeneth excesse of heate / and betokeneth also vnitedfastnes of thought and mutablenes of affection. If it moue to slowly, it betokeneth the contrary disposition, that is excesse of colde, and obstinatenes of thought & of wyll. Than meane mouynge is to be prayed: for it sygnifyeth calye apperceyuynge of the mynde, and in thynges apperceyued / dewe fastnynge. Therfore Aristotle sayth li. xij. that the closynge of the eye must be meanly swyfte, for if it be of great openynge and of lytell closynge, it tokenith shamfastnesse and foly / as he sayth e li. i. But if the openynge be to slowely / it betokeneth defaute of vertue & compaction of mater in the synewes: For it is not obedyent to the werkynge of the spirite, as it fareth in them that have Litargi. Also the eies be cōsidered properly, touchynge the perfection of they r werkynge: For if the eie apprehendeth well & lyghtly, without ayen smytynge / & demeth of that it seeth: it tokeneth good disposition, as it fareth in the eyen of egles, that apprehende and see the sonne in roundenes. The werkinge of the eie is demed and considered by sharp and dymme. For he that hath a subtyle syght, seeth well aferre and nere / bycause the syghte is moche, it seeth aferre: for it is subtyll, it demeth of thynges that ben sene. For an eye of lyttell syght / as Arystotle sayth li. xix. shall not se wel aferre, for the thycke spirite seeth moche aferre, for he is moche: but not perfytely / by cause it is thycke. A lyttell spirite & subtyll seeth nye and perfitly / & not aferre, for the scarsite of the spirit of sight. For whā he seeth perfytly, that is by reason of the subtylte therof. A lyttell syght and thyck seeth not aferre, & that is for scarsite therof, nor seeth not pfitly / for the thickenes therof. For the thycker & the more trowbled spirite that a man hathe / the seblier and the vneasyar of syghte he is. Also the eye is demed by chaungynge of colour. For li. xix. Aristotle saith, the eyen in the begynnyng of bredyng be of grene coloure: and thanne they chaunge in to blacke, other into yelowe, other into any meane colour semely therto. For if there be moche humour and lyttell spirite of syght, distourbled by any hap, the black colour therin is strengthed. If there be lytell humour and seble spirite of syght: the coloure shall be yelowe. For, as Aristotle sayth / yelownes of eyen is meuyng of feblenes. And if the humour be mene, and the spirite temperate of cause accordyng to whytenes & blacknes: the colour is dyuers. If the eyen be blacke, they bē of sharpe syght by daye / by reason of gaderynge togydero of lyght & of humors in the same lymme of the syght: and by nyght they be dymme of syght. For the lyght of the nyghte is seble, and the humour of the nyght is kyndly of more heuy meuyng, as Aristotle sayth. A yelowe eie contrary wise is seble of sight by day / and stronge by nyght. For the matter of yelownes, that is bryghter of hit selfe / whan hit is ioyned to the daye lyght, is more derke, & therfore the spirit of sight, the light remaynyng, is febled i the dede of syght. By nyght the spirite of syght in the eye is holpe by clerenes, that is contened within a lyttell humour, and the daye lyghte passeth / and there abydeth in the eye the vertue of seenge and of demynge somdeale in darkenesse, as hit fareth in cattes. Also the eye is knowen by the dysposytion of the partyes, that benne abowte hit. As of the eye lyddes and browes. For if the eye lyddes, that bene the healers and coueraro of the eien, ben full of flesshe within, and of

superfluite of humours: they hyndre the syghte. For suche eye lyddes, by cause of their lytyll meuinge, put not of thycke ayer. Li. primo Aristotle saythe, yf the place of tereo, that solowith to the corner of the eye, be moche flessby, as it fareth in the eye of kytes: it sygnifyeth wylynes & euyl fortune. Seke for other proprietees of the eye afore in the treatise of the syght. And this that is sayde of the composition/effectes, and dooynges of the eyen is suffycyent at this tyme.

The blacke of the eie. Capitulo. vii.

Libro. xii. cap. ij. Isidore saythe, that the blacke of the eye, wherein is the vertue of the syghte, is called Pupilla in latyne/for the small ymages that bene sene therin. And smalle chylderne ben called Pupilli. And the blacke of the eye, is so called, bycause hit is clene and pure as Puella/a lyttell mayde chylde. Phisitiens say, that the ymages that we se in eyen, bene not sene in eyen of them, that shall deye, thre dayes afore. And if the sayd ymages ben not sene, it is a certain toke of deth. The black hath about hit a cercle, that hyght Corona. By that Corona the blacke of the eye is marked and boûded, and the whyte partes of the eye departed therfro. This Corona by the roundnes therof highteth the blacke of the eye al about. And in this corona is the mooste fayrenes of the eye. Hytherto speketh Isidore. Haly saythe, that in the blacke of the eye ben shapen images of those thynges/that bene sene in the eye. And all that is in the eye, of curtels and humours, eyther they helpe or serue the blacke of the eye: And therfore hit sitteth in the myddelle as a quene. The blacke of the eye is lyttell in quantite, and mooste in vertue amonge al the membres. And therfore as it is leest, it taketh and comprehendethe thynges that bene moste of the spirite, that cometh of the brayne within, and taketh lykenesse and receyueth without by lyght. And so by lyghte it taketh in it selfe the lykenesse of the thynge that is sene, and sendethe hit to the dome of the soule. For fromc all parties of the thynge that is sene, lynes comme togyders, and make a Pyram in a topwyse/other in a shelde wyse, of the whyche steple the sharpe ende is in the blacke of the eye/and the brode ende in the thynge that is sene/as it is shewed afore of the syght, loke there. This black of the eye dystinguethe and demethe of the colours and shappe of all thynges by the vtter partyes. And hath lykynge in the myddelle coloures and sygures or shappes. And is corrupte in the vttermest parties, eyther at leest is heuy and saynt by contrary ousnes/as sayth the phylosopher. Also hit seethe and demethe all thynges/that is without hit, and sette afore it: but it neuer seeth hit selfe by lynes, vppon the whiche the lykenesse of the thynge that is sene commeth to the syghte. But whan hit seethe itselfe, that happethe by reflection and reboundyng of bemes, that is, whan the lykenesse of thynge, that is sene, is syrste multyplyed, and reboundethe to the myrrour, and frome the myrrour agayne to the syghte, as sayethe the auctoure of Perspectiue. And therfore peraduenture the spirite of syghte hathe lykynge in the syghte of a myrrour. For it is somewhat fortified & strengthed/as it were tourned agayne to it selfe, by reflection or reboundynge of the beames.

Also the blacke of the eye comprehendeth all thynges by a corner: For whether the lemes passe oute of the blacke of the eye to thynges that ben sene, eyther come to the blacke of the eye frome the thynge sene: alway they bene ioyned in the myddell or centre of the blacke of the eye, as it were in a corner cornerwise, For the corner is the touche, and metynge of two lynes. And for soo moche as the lynes, by the whiche the syghte is shape/are ioyned/and as it were cornered in the mydle of the black of the eye: ther-

therfore the phylosopher sayth well and properly, that the eye seeth al thynge by a corner. Also amonge al the partyes of the body, the blacke of the eye moste sooneste seleth: And for the nobilite and preciousnes of the complexion therof, it is moste passible. And therfore it is soneste greued & hurte, And worst & hardest and moost dangerous to be heelyd. And therfore kinde hath yeue therto curtelles and helynges of defence / that hit maye so the better putt of within and without thynges that greue. Of these propryetes and passyons of the eyne, and of the blak therof, seche within in a speciall treatise li. vi.

¶ Of the eie liddes. Ca. viij.

The eye lyddes bene helynges of the eyen, and hyghte in latyn Cilia, and hathe that name of Celare / to couer: For they hele and couer the eyen in saue garde / as sayth Isydore li. xi. ca. y. The eye lyddes ben in substance senowy and thinne, for easy meuinge. For by theyr contynuall meuinge they put awaye the ayre: And so they kepe and defende the eyen without from greuynge and hurtyng of the ayre. These eie lyddes highte Cilia in latin, and Palpebre also: for palpitando, as hit were ofte gropinge, they meue all waye: for they renne bysylye togyders / to fede the beste meuynge, as sayth Constantyne and Isidore also. The eie lyddes be warded & kept with rowes of heer: to put of yf any thynge falle or chaunce to comme nere the eyen, whan the eyne bene open: and to slepe the more quietely and surely / whyle the eyne bene closyd therin. Also that they meanely may cuttynge the ayre quicken, kepe, and saue the syght clere and bryght. Hitherto speketh Isydore. cap. sup. Constantine sayth / that the eye lyddes haue heare / not all streyght, but some what bende and croked. And that kynde hath wysely ordeyned, to make them more able and stronger to close them selfe, and to put of more mightely grese and hurte, if any fall. Also in growynge these eye lyddes haue of kynde a certayne quantite: and there of the heare of them spredeth not / neyther waxeth not / as the here of the heed, but they haue a certayne poynted proportion. And therfore Constantine sayth, that the eye lyddes bene not nesshe, nother full of poores: but rather harde, that the heare, that growethe theron / maye be harde, and somewhat croked & bende. And that they shuld not growe to soone in length, as an herbe that groweth in harde londe is lyttell and vppe ryght, and not as that herbe, that growith in neshe londe. Kynde gyueth these eye leddes to hyghte the bodye, and to helpe the eyen. And therfore. li. xii. Aristotle sayth / that euery beaste / that gendreth, onely, hathe heare on the eye lyddes: and euery foure footed beaste, closeth the eie with the ouer lydde. A byrde in stede of an eye lydde, hath a heler to couer and kepe the syght: And closeth the eye with a webbe ordayned therfore in the vttermest partes of the eye: And for the kynde of the eye is watrye and moyst / therfore it nedeth suche a keping. Also euery byrde closeth the eie with the neither lidde. Also euery four foted beest, that wanteth eye liddes, is feble of sight / as hit fareth in fyshe, hares, and suche other, as Arystotle sayth li. iiij. &c.

¶ Of the browes, Capitulo. x.

The browes benne called Supercilia, bycause they ben set aboue the eye lyddes, And they bene clothed with moche heare, to the entente to helpe the eyen to put of the humor and swette that commethe downe frome the heed. The myddell space betwene the browes bare without heare, is named intercilium / as Isidore sayth li. xi. The browes helpen the eye lyddes, as sayth Constantyne, to kepe that no grese ne hurte come to the eyen frome withoute. Also they hyghte and make the personne to seme honeste and fayre. For no manne is fayre

without browes. Browes haue a vertu hydde, that shewyth outward the passions of the soule, as sayth Aristotle. For whan the browes ben streyght, as lynes, they sygnifie womanly nesshenes, other lyghtnes of heed. Also hangyng browes ouer measure betokenethe an envyous man, as Aristotle sayth li. pri. Also high browes and thycke of heare sygnifie hardynes. And evenlonge browes with lyttell heare sygnifie cowardenes. Also if they ben thycke with longe heare, somewhat shadowynge the syght, they token passynge excesse of heate. Also if they be moche flesshye, and lyttell heare, they sygnifie harde and blont wytte, for the colde that hath maystry in the principall membres. Also if they be without heare they sygnifie corruption of the bloudde within: As hit fareth in leprous men: other wastynge of kyndly humours, as in Ethykes, and suche other: Other stoppynge of the veynes of the humours, as it fareth in them that ben gelded. And we sene that they wexen & growe against age, in so moche that they let the sighte, excepte they be cutte or shoren, as sayth Aristotle. li. iii. Also he sayth there, that in thé that vse moche the seruyce of Venus, heare of theyr browes faylleth, eyther waxeth whyte. That is for wastynge of moysture, and for defaut of vertue, and for encreasynge of colde of the brayne. For to moche dryenes bredethe baldenes, and passynge colde hoorenesse, as it is sayde afore.

Of the forehead. Cap. x.

The forehead hyghte Frons, and hath that name of the holes of the eyen, as Isydore sayth. And the forehead shewyth outwarde thymagination and dysposition of the thought by gladnesse, or heuynes. Constantyne sayth, that of very trouthe and sothenes, the foreheede is aboue halfe rounde, and not fulle harde, neyther fulle nesshe. And that is nedeful, that it be temperate that it hurte not nother greue the place that is nyghe to the eyen. It is fykerly warded and couered with the skynne, to defende it selfe, and to contynue the other lymmes of selyng, and to hyghte all the heed. The vertue and hyghtynes of all the beaste shyneth namely in the heed. The philosopher sayth, that the foreheed is the seate of shame and of worshyppe. And that is for the nyghnes of the vertue imaginatiue. By the vertue imagynatife thynges that bene sorowful other gladde, semely other vnsemely, ben sodainly brought to the dome of reason, and there they ben demed. Also the foreheed is the toure of defence of all the synewes that comen downe fro the brayne to make the selynge somewhat perfight. Within the holowenesse of the foreheed comen downe synewes to al the lymmes and instrumentes of the nether wyttes: By the seruice of whiche synewes in the house of reasone is dome made of all thynge that is selte and knowen. And therfore Gregory sayth, that the foreheed is the worthyest parte of the vtter heed, wherin is sette the prynt and token of the crosse, that was sometyme token of payne and of tourment and now hath place in the foreheed of emperours. Than a forheed well disposyd sheweth al thynges that bene sayde afore: but and it be passynge out of kynde and oute of mene, it sygnifyeth & figureth other thinges, as the philosopher saith. Aristotle sayth. li. i. yf the forheed be to moche, it tokeneth ponderosite, that draweth to foly: and whan it is meanly lytell, it tokeneth goodnesse of vertue. But whan hit is to hye, and as it were roũde without, it signifyeth excesse of coler, and of seruour and sharpenes. And ofte such ben disposed to the passions of colera, as to frensye and woodnesse. In compareson to other membres of the face, the foreheed hath lyttell of flesshe and of fattenes. And Haly and Aristotle sayen, that the cause thereof is: For moche flesshe and superfluite of fattenes letteth wytte and vnderstondynge. And therfore to moche flesshe in the forheed with a ma-

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ner shynyng and stretchyng of the skyn, is a token of corruption, as hit fareth in lepzous men. Also to moche leanneſſe of the forcheed, and ryuclynge of the skyn, is a token of defaut of the brayn within/ and fynall wastynge of the subtille humour, as it fareth in olde men/ that bene anyntised, consumpte, spente, or wasted by age, other sykeneſſe, and euyll of longe tyme.

Of the temples. Cap. xi.

The temples benne called the membres of the heed, that lye in the lyste and in the ryght syde of the heed, And haue that name by cause of contynuall meuynge. For they bene chaunged as it were sondry tymes/ as Isydore saythe li. xi. cap. secundo. And Constantyne saythe, that they bene bones sett on eyther syde of the eyen, the which ben somwhat nesshe and synewy / And that is nedeful to make perfyghte the meuynge of the eyen. For the spirite of selynge is brought to the lymmes of the wyttes by the temples and by synewes. And also, as the scyence and crafte of Anothamia meanyth, the spirite vitalis is sende fro the harte to the brayne by the temples, and by som wosens of veynes. And so for gedryng of synewes of selynge, & for the wosen and veynes of pulse, in the place of the temples / the temples bene passible, and easyer to be hurte and greued. And therfore a beaste stryken in the place of the temples/ dyeth lyghtly soothe with. For as Aristotle saythe. li. xix. the smytynge that sallethe vpon the boones of the temples is deedly. For if they bene wounded, the beast is in peryl. And that chaunceth by reason that the humoure that is in the temples passeth hastely out for thynneſſe of the bones. And the temples were hoote soone / for scarsicte of humour, and for drynes that hath maystry therin, and for they bene able to be tourned to the kynde of colde. Also the temples haue vennes and hooles within, therfore they receyue thumour that cometh froo the brayne/ and bryngen the eyen a slepe. And if the sayd vennes and holes bene pressed and wronge, than by trappynge of the humour that is contenned within the temples, the teares salle out of the eyen.

Of the eares. Cap. xij.

The eare is the Instrumente of herynge, and hath this name Auris of Haurio, for to take and catche, and for he taketh and catchith the vois & sowne, or bycause Grekes calle a voys Audensidé: and so the eares ben callyd/ as hit were audes, herers/ for the voys smyte and comen to the wyndynges of the eares maketh sowne and noys, by whiche the eares take wytte of herynge. The ouermest part of the eare hight Pinnula in latine. Olde men calle hit Pinnú sharpe. Vec Isid. The substaunce of the very eare is grystly/ for. ij. causes that bene nedefull, to defende the same/ that no thynge hurtfull fall in to the herynge, as the eye lyddes defende them: and also to helpe the heryng. For whan the vois of thayer smytten, commethe to the grystylbone, there it is gretly holpe: and than it entreth in to the holes that bé the propre instrumétes of herig. These holes bé set in a stony bone, in the whiche synewes bé fastned that come from the brain. And bryngethe to the eares selynge and moeuynge, and bryngethe lykeneſſe of the voys that is receiued in the holes, to the dome of the soule. And these hooles bene wrethed and wounde as a spyndle of a presse: and that is that colde ayre shulde not entre to swyftely to greue the inner courteles or the synewes, and to kepe that nothynge hurtefulle falle in, to lette the instrument or lymme of herynge, as it is sayde in Pantegni. li. iiii. Cap. xvi. The eare is greuyd in many maners. For some tyme by a postume, that is therin, And so commeth quitter out of the eare. Also by wormes, that crepe in to the hooles of the eares/ and by wormes bredde therin of corrupte

humors

humours and rotted. The token wherof is ytchynge within the eares & ticklyng, and the meuynge of suche wormes is felte. Also the eare is greued by a worm lyke malshaue & by superfluite of flesshe, whan euyll humours bene gadred therin. Also it is greued by euyll disposition of the sinewe that cometh and entreth in to the eares/ as hit fareth of sownynge, ryngynge, and suche thynges that falle and comme of wynde in the skynnes of the brayne, and ben closed in part of the synewe Auricularis. Also it is greued by thycke humours that moue therin, and than the heed is greued with sowne and noyse in the eares. Also the herynge sayleth for defaute of vertue of herynge/ or by ryuelynge and shrynkynge of the synewe of selyng/ as it fareth in olde men. Also sometyme happeth deefnes, whan the chyld is bredde in the modere wõbe, whan kynde is neglygent and retcheleſſe to bore an hoole in the lymme of hering: and that is for defaut of hit selfe, other for the matter is not obedyent to kynde. Also it is greued by sharpe sickenes/ whã colerik humours goyng vp to the brain, letten the herynge/ It helpethe suche if colera be purged by digestion. Wherfore it is sayde in Aphoris. if colera be wasted in deyf men, deafnes is taken away. Huc vsqz constantinus. Also libro. xi. Aristotle sayth/ the lymme of herynge is fulle of the kyndely spirite. For lyke as the kyndely spirite maketh the mouynge of the pulse in the veynes/ so hit maketh in the eare the vertu of hering. And for that thynges be lerned by the wit of herynge. And it is sayd there, that the makynge of the eares is an open knowen webbe & conteyneth thynge, and is sklender and that for the subtilte of the selfe heryng. Also the herynge is febled in tyme of moyste complexion: And namely in them, that ofte serue Venus. And that through the distourbance of the spirites, that maken the herynge perfyght. For as Aristotle sayth/ to ofte seruyce of Venus greueth the body and the herte: Daly sayth the same. Aristotle sayth, libro. xii. in a man the eares ben kindly sette in the mydle of the rounde heed. For the eare herythe not oonly streyghte one wayes, but rather all abowte on euery syde. In foure foted bestes/ that haue the heed hangyng downewarde to the erthe, and body not rered vpryght: the eares ben in the ouer party of the heed, as hit fareth in oxen, asses, and horses. And the eares of suche bestes mouen greatly, & that for the high place. And for they moue moche toward dyuers places, they take sowne & noyse by moche reboundynge. Also Arystotle sayth there, that no beest that layeth egges/ hath eares growynge vpryght without: But yet suche beastes haue some priuye wayes. And also byrdes and soules, whiche fleen, haue none eares outwarde. Nethelesse they haue a meane hoole, and an open waye, by the whiche they here perfitly. Also amõge al bestis mans eres meue leest, and also be shortest in dimencion of sytuation and place: but to here they bene most able and lyuely/ As it is sayd ii. pri. & that is through goodnes of complexyon. Wherfore if there be great excesse in the greatnesse of the eares of a man/ with other sygnes and tokens agreynge therto: It is a token of dulnes, and of slowe wytte and vnderstondynge/ as Aristotel sayth.

Of the Nose. Ca. xiii.

Ysidore sayth, that the nose is the instrument of smellynge, and hath the name of the nosethrylles. And the nosethrylles be so called/ for that by thẽ we smelle sauourynge and spirituel thynges, and deme betwene sweete and stynkynge. And so byeause smellyng remayn to vs by them: they hyght nosethrylles, as by the contrarye menne boystous, vnware, vncounnynge, and ignorante bene called, as it were withoute nosethrylles. Constantyne sayth/ that the nose hathe two holes, that bene departed asondre by a maner grisilbone: & one of these two holes cometh to the holownes of the rose of the mouth: and that other passeth to the

the skynnes of the brayne, to drawe the ayre to the brayne, and to brynge the spirite of selyng to the nosethrylles to make the wytte of smellyng perfyte. The fyrste hole is nedefull to putte of superfluitees that come fro the brayne: and the other to drawe spirite and brethe, and to make perfite the smellynge. But properly to speake the instrumentes of smellynge, be two holowe flesshye pieces, that hange from the nosethrilles as it were teetes, that receyue fyrste in them selfe the ayre that is drawen / and than sendeth it in to the inner partie of the brayne. To these teetes the vtter nosethrylles serue drawyng in ayre, and closyng it within them selfe, and makynge it subtyle, that it be lyghtlyer and the more perfitely chaunged and lykened in the lymmes of smellynge. A synewe cometh from the brayn, and entreth in to the sayde teetes of the nose, and yeueth to them the spirite of selynge / as sayth Constantyne. Than by meane of the ayre the nose drayweth in a sumosyte, that ioynyth it selfe to the spirite of selynge, the whiche spirite takyth lykenesse of that smoke / and presentyth it in the brayne to the dome of the soule. Therfore Constantyne sayth, that the nose is nedeful to drawe in ayre temperatly, to clense and pourge the brayne by snytynge places: And to tempre the kind heete in the dennes and chambres of the brayne: And also to yeue dome and know smokes that bene resolued and dealyd, fro what substance it be / whether it smel swetely or stynke feruently. And therfore li. xii. Aristotle sayth, the wytte of smellynge is departed, as is the wytte of herynge. And but it were so / it shulde not do the acte and dede of smellynge, And also the wytte of smellynge shulde not be but to drawe in ayre in a beaste that hath nose. And this lymme / the nose, is in the myddell of the formest partie of the heed, & for that kynd setteth the nose in the myddes of the thre instrumentes of selynge, as hit were the tonge in the balaunce: for meuynge of the brethe that is nedeful to the other wyttes. Than gether brefely, by these thynges afore sayde, that the nose is a membre of offyce / to knowe and drawe, and to put out ayre, to deme smellynge, to clense and to purge the brayne of great superfluitees / to serue the spirite of selyng, and by drawyng of ayre to open and close the lounges. And therfore as Constantine sayth, the nosethrylo ben set not euyn afore the lounges, but twhart ouer / that the cold ayre that otherwhile cometh to the lounges, shuld not greue them. And if duste or any other thynge entreth with the ayre, it shulde tht noye the lounges. And also as Gregory super cantica sayth, the nose hyghteth moste the face, in so moche, that if the nose lacketh, all the other deale of the face is more vngoodly and vnsemely. The dispositiō of the nose shuld be meane, so that it passe not dew maner in length, breede, and hyghnesse. For if the nosethrylles be to thynne / other to wyde: thā by great drawyng in of ayr they tokē sternes of herte & indignatiō of thought. For by dysposytion of the membres of the body / the affections and wyll of the soule are tokened & demed, as it is sayde In principio philosophie: For the accidentes of the soule bene ofte chaunged accordynge to the accidentes of the body, as whyte wyne takethe the lykenes and colour of a redde glasse, that it is poured in. And therfore meanes of disposytion tokenyth meanes of goodnesse, as the philosopher sayth in li. suo In principio super pronostica. Galen sayth, that the nose is lette of this doynge and werking. And there he sayth also, that a sharpe nose / & holow eien. &c. through strēgth of heate that wasteth moysture. And therfore if the nosethrylles waxe sharpe, and the eyen depe, in sharpe seuers, it is a token of dethe. And that fallethe to the nosethrylles / as Galen sayth, whan the kynde heate is so feble, that it maye not stretche and sprede it selfe in to the vtter parties. And therfore it soloweth / that the spirite and blode may not come togyder to the vtter partyes. And than through colde, that sleeth, the lymmes

shrynke

ſhrynke to gyders, and the harte is altered, and than commeth ſharpenes of the noſethrylles, that is the worſte ſygne & token, and the deedlieſt of them that haue the agewe. Alſo the noſe is let other whyle, as Conſtantyne ſayth li. ix. ca. xv. by cuyll diſpoſition of the brayne: Somtyme by ſtopping of the ſynewe of ſmellynge, ſomtyme by fulneſſe and repletion of ſtynkynge & corrupte humours in the teetes of the noſethrylles. And ſometime by bredynge of ſuperfluite and corrupte fleiſſhe in the hooles of the noſe: as in ſnyuelardes & lepers. And this greueth not onely the ſmellynge: but alſo it appayreth the voys. And ſometyme hit is greued by ſuperfluitees of humours, that flytte in to the dennes and chambres of the brayne: and that commyth of diſſolution and dealynge of heate, other of to great conſtreynynge and cloſynge that cometh of colde: as hit fareth ofte in a rewme that falleth to the breaſte. And ſomtyme by repletyon and ſharpenes of the veynes. Netheleſſe bledynge at the noſe is ſpeeyall cauſe of diſſolution of the cuyll in many ſyckeneſſes / and certayne token of recouere & of hele, as it fareth in ſharpe agues, that ende and paſſe away ofte by ſuche bledynge. And in Aphoriſ. it is ſayde, it is good for a woman deficientibus menſtruis, to blede at the noſe.

¶ Of the chekes. Cap. xiiij.

The chekes ben the nether partes of the eyen / wherof begynnyth the berde / as ſaythe Iſidore li. xi. cap. ij. For Genos in Grewe, is Barba in latyne / in engliſſhe a berde. The ſame partyes hyghte Maxilla in latyne. And haue that name of malis, per diminutionem. Male ben called hyghe / and ben parties ſette vnder the eyen, for defence of the eyen: and bene called male, eyther for they were rounde vpwarde to the eyen, whiche the grekes calle mala, or elſe by cauſe they bene aboue Maxillas / the chekes, and ſo Maxilla is the diminutiſe of Male, as Paxillus is the diminutiſe of Palo, as ſayth Iſidore. Conſtantin ſaith, that the chekes be made and compoſed within of ſynewes and of bones. And the bones therof ben ioyned to the brayn panne, the whiche bene therfore compoſed and made of many dyuers pieces, leaſte if one haue any hurte, the other ſhulde be greued. And without forthe they ben hotte and fleſſhy, to tempre and ſwage the colde of the bones and of the gryſtylles of the eares and of the noſethrylles: And alſo to ſerue and ſocour by their hete the lymmes of felyng, that bene all aboute them. And therfore the chekes bene ſette vnder the eyen / to defend and ſaue them. They ben ſette in the mydle of the wyttes / for ſeruice of fode. They bene hote and fleſſhy to ſlake the colde of the lymmes of felynge. They ben whyte and reed to hyghte the face, and make chere. The mooſt fayreneſſe in man is in the chekes, as ſaythe Conſtantyne. And in the chekes the complexion of man is mooſte knowen. For yf they ben moche roddy and medled with temperat whitenes, and not fat in ſubſtance / but meanly fleſſhy: they token hote and moyſt complexion and temperatnes therof. But if they be of whyte colour / with out medlynge of reddeneſſe, and in ſubſtance fatte, and neſſhe, and quauynge: they betoken exceſſe of ſuperfluite of cold and moyſture. And if they bene browne in colour other cytryne yelowe reed, and thyn and lene in ſubſtaunce, they betoken mayſtry of to great drought and heate, as it fareth in colerik folkes. And if they ben / as it were bloo in colour, and of lytell fleſſhe in ſubſtance: they betoken exceſſe and ſuperfluite of colde and drynes / as it fareth in them that ben melancolye. And the chekes ſhewe not onely the dyuerſyte of complexion: but alſo the qualite of affectyon and wyll of herte. For after the affeccyons of the herte, by ſodaine drede other ioye, they weren ſodaynely pale or redde. This ſayth Conſtantyne.

¶ Of the berde. Cap. xv.

Con-

CONstantyne saythe, that the berde is the hyghtynes and ornamente of mannes face: and so apperyng & helyng the chekes/in one party it highteth, and in an other it helpethe. For by the herynes therof it defendeth the synewes of the chekes frome colde ayre. And therfore the berde is a nedeful helinge for the chekes. And the berd is a token of vertu and strengthe of kyndely heete. And this is the cause why a man hath a berd and not a woman. For a man is kyndly more hote than a woman. And therfore in a men the smoke, that is mattere of heer, encreasyth more than in a woman. And for kind suffisith not to wast that smoke, it putteth and dryueth it out by two places, in the heed and in the berde. And therfore somtyme wymmen hote and moyste of complexyon haue berdes. And in lyke wyse men of colde and drye complexion haue lytyll berdes. And therfore in men that ben gelded grow no berdes. For they haue loste the hotte membres that shoulde brede the hote humour and smoke, the matere of heer. And so it folowyth/that thickenes of the berde is signe and token of hete and of substancyall humoure/& of strength, and a cerayne assaie to know differéce bytwene men and womē. In children grow no berdes/though they bene hote and moyste. For the superfluite of the sumosyte, that is the matter of heer, passyth and tourneth in to the wexynge and sedynge of chyldren. Huc vsque Constantyn. And Aristotle sayth li. xix. that the heres of the berde lyke as the heer of the hede in the disposycyon therof, presenteth and shewith the qualyte of the vapour/or fat humour: of the whiche they ben gendred. For if the humour be smoky, hote/and drye, the heer as well of the berde as of the heed, shall be crispe and curlyd. And that fallyth by cause they passe by two cōtrary wais. For the erthy partyes meuen towarde the nether partyes, and the heete meueth towarde the ouer partyes: and so the heer is curled and crysspy for feblenesse therof. And that happeth through scarsyte of moysture, and multitude and plentye of the erthy partye: And so by grete heete they bene crysspy and curlyd. But yf the vapour be ful moyste, the heer shal be softe and longe: For the humour renneth makynge slyppery tyl it come to the heer. And therfore the heer of the heed and of the berde of them that dwell in Francia bene soft and smothe. For their complexion is moyste/& the aire that they dwelle in is moyste. And contrarie wyse it happeth in men that haue drye brayn, and dwell in hote regions and countreys/for the drynes of the ayre that they dwell in. And he saythe, that the colour of the heere of the berde chaungyth by chaungynge of aege. And therfore in aege the berde weyethe hoore/for feblenesse of heete & plente of colde. Also somtyme the heer of the berde fallyth awaye through withdrawynge of heete and of moisture: as it farethe in men that bene gelded, and sometyme through corrupte humours, as hit faryth in lepers. For as Aristotle sayth, the fallynge of here is lyke to the fallynge of leues of trees. And the cause herof is withdrawing of hote humours and fat. And therfore the leues of trees, in whyche is fatte humoure fall not. Huc vsque Aristoteles li. xix.

Of the Jowes. Cap. xxvi.

YSydore sayth Libro. xi. that mandibule the Jowes, haue that name mandibule of Manducare, to ete: Of the iowes one is the ouer iowe/in whyche the ouer teeth ben pyghte. An other is the nether iowe, in whiche the nether tethe be rooted. And the ouer iowe hath this propretee, that in euerye beaste hit is stedfaste and meueth not: out take the Locadryll/that meuethe the ouer iowe ayenste kynde of all other beastes: and holdeth the nether iowe stil, and meueth it not/as sayth Aristotel li. iii. The iowes ben made and composed of diuerse hard bones, bounde and knyt togeders with dyuers synewes and strynges. And that is nedefull for the contynuall meuynge,

and for nede to open and close, as sayth Constantyne. And they bene as hit were two mylstones, that continually to brose and grynde the meate, meue them selfe therto: and so they serue all the body of meate. The iowes ben clypped about & heled with flesshy percelles and synewys whiche hyghte Gingiue, and that is the more to strengthe the puttynge and settynge of the teethe in the foundement of the iowes, and for to serue the synewes of the teethe of soode, and to slake the coldnes of the teeth. And Isidore sayth, they haue that name Gingiue a gignendis dentibus of gendrynge of teeth. For the tethe ben bredde and nourysshed in them. And yet they ben made to hyghte the teeth, and bene also nedefull to heale the tethe. For yf the teethe were bare, they shulde be lothesome and not fayre. Also they bene beclypped aboute with the skynnes of the lyppes, and that doth kynd: for they shulde not only helpe the teeth and the chekes within, but also to defende them from outwarde greues. And so it happeth that the gommes ben corrupte in beastes some time by retcheles nes, and somtyme they be infecte and corrupte by rooted humoures, and than they brede dyuers greues and diseases, as stenche, fallynge out or waggynge of the teethe.

Of the lyppes. Cap. xvii.

Ysidore sayth, that Labia, the lyppes, haue that name of Lambendo to lycke. The ouer hyght Labium in latyne, and the nether hyghte Labrum. Constantyne sayth, that the lyppes ben nedefull, for they defende, hele & couer the teethe. And they bene also synewy, and ben made of dyuers strynges, that so they may be more able to sele & to meue. For to the formynge of the voyce they open and close them selfe. For if they ben kytte of, other lette by stoppyng, by shrynkynge, or ryuelynge, wordes maye not be perfyghtely shapen. Also the lyppes bene nesshe and flesshy: and that is nedefull to tempre the hardenesse of the teethe. For the teethe, and the synewes of them, whiche bene colde of kynde, shuld be to moche greued with ayre that is colde, if they were not defended by the couerynge of the lyppes. Also the vtter partes of the lyppes ben ruddy, and that happeth, as Constantyne sayth through subtylte of the skyn of the lyppes, whiche easely receyue somoele a ruddy qualite of a sanguine heate. And therfore the reddenes of the lyppes is token of clene and pure complexion, without medlyng of troubled bloudde, and of the inner vertue. To contrarye wyse blooneſſe of lyppes is token of defawte of vertue and of kyndely heete. Also the lyppes ben thynne in substaunce to be the more playaunt to meuynge, and the more able to putte in, and for to kytte the ayre, that whan it is drawen sodaynly it greue not with chylle the inner parties. And therfore the lyppes putte them selfe ayenste the colde ayre, and pureth and clenſethe hit, that it maye the more swetely & profytably be drawen inwarde. All this sayth the Constantyne. Aristotle. li. xij. about the ende shewyth lyke propretyes, where he sayth, that mannes lyppes ben nesshe and flesshy, and may be leuered & departed, for sauation and kepyng of the tethe, and for to be couenable to pronoûce a worde. And therfore the lyppes haue dowble vse and seruyce, as the tongue that is made to taaste moysture, and to speake, as Aristotle expressely sayth. And therfore hit nedethe that the lyppes be moyste. For if the creation of the lippes were not of suche dispolition, the tonge myght not areche to the lyppes to speke, and to pronounce many maner of letters. For some letters ben pronounced by smytynge of the tongue, and somme by closynge of the lyppes. And therfore makynge of the lyppes is nedefull that the werkynge of kynde shulde be beste. And herefore mannes flesshe is very nesshe for man is of good felynge and taaste, more than other beastes. All this telleth Aristotle. li. xii. Thanne consyder thou, that

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the lyppes bene conenable helynges and couerynges of the teeth, to kepe & saue/ and tempre the hardenes of the teeth, by theyr nesshenes/ and to shape the voyce or speche of all letters/ to put of colde & hote aire/ and to manyfeste the vertuwt & strength of vertue, by rednes and blooues of them. And be the propre lymmes of vertue interpretatiue, to expresse the passions of the soule/ that is to wytte/ hatred and frendshyp, sorowe and woo. And therfore it is sayd, that quakyng of lyppes in frensye and sharpe sickenesses, tokeneth dethe, as it is sayde in Pronosticis/ And this suffyseth at this tyme touchynge the lyppes.

¶ Of the chynne. Ca. xviij.

The chynne is called as hit were the foundement of the iowes/ for that they spryngе & growe of the chynne, as Jsidore sayth. The chynne hath two bones, as Const. sayth. And these sayd bones ben ioyned togyders in the myddel/ where the smalle teeth ben pyght, that ben quadrupli & pares. And the endes of these bones bene departed, and haue two forkes or twistes. That one is sharp/ and the sharpnes therof is pyght therin as a maner bonde, whiche bande stretcheth fro the syde of the temples: and therby openeth & closeth. The other fork is great & rounde, by the roúdnes wher of the chynne is nesshe, as sayth Const. For this mẽbre is nedefull for the spring of the iowes, and for the fastnyng of the nether teeth, & for wylfull closynge and openynge of ayre: And is also conenable for the complexion of the face, & for the perfite finisshynge of the face. And if the chynne be proporcionate to the forehed, it maketh fayre and worshyppeth all the face. All this sayth Lon. In the chyn of a beest is the most strength for the hardnes of the bone, & for the hard cõpaction of the sinewes/ & for stronge rootynge of the teeth. And therfore beastes suffren not lyghtly to be handled by the chynne: For if theyr chynne be broke, all theyr cruelnes and fyersenes fayleth, as theyr weapon were loste: So it is wryten. i. reguni. cap. xvii. Dauyd brake the beares chynne/ and delyuered the shepe oute out of his mouth. &c. By touchynge the chynne of a man is token of loue and of truste. ii. regum. xvi. Joab helde the chynne of Amasa/ as though he wolde kysse hym. &c.

¶ Of the mouth. Ca. xix.

The mouthe hyght Os in latyne/ for that therby we putte in meate, as it were by a doore/ and put out spytrell & brethe: eyther for that out of the mouthes come, as it were out at a doore, as sayth Jsidore. And also ysidore saith, that the mouthe is the messager of the soule. For we tel out bi the mouth/ what we cõceyue before in soule & in thoughte. Gregory saith/ that the mouth is closed & clipped with many kepynges & wardis as with teeth and lyppes, that by so many meanes the wytte and the soule maye deme and auyse fyrste what to speake, er any worde be spoken, that the worde may rather passe by the lymme than by by the tongue. Constantyne sayth, that the instrument of the mouth is nedefull to receyue sedynge and nouryssynge. For no membre in a beest is nourysshed, but hit receyue fyrste nouryssynge in the mouthe. For the mouthe fyrste receyueth the meate/ and cheweth and seasonneth hit/ and maketh hit able to dygestyon, and sendeth it to the stomacke/ and therfore kynde maketh the mouthe moyste within/ to tempre and chaunge the easelyar the dryenesse of the meate by moysture of the mouthe. Also kynde maketh the mouthe synewy and meanely harde and holowe. Synewy to feele the easelyer the sauour of the meate: Harde, that it be not greued and hurte with roughnes of the meate: And neuertheles it is not made to harde, but meanely harde: leest the wytte of taaste shulde be loste by to great hardnes. The mouthe is holowe and rounde within,

that the meat take may meue the eaſelier hyder and thyder, and that breth may paſſe by the teethe without let. Alſo the mouth is nedefull to drawe the ayre and brethe. For the ayre and brethe drawen in by the mouth, is chaunged, purified, and made ſubtil in the holowneſs therof. And is ſo ſend by the woſen of the loũges to kele the herte. Without kelynge wherof the herte ſhulde be brente and diſtroyed by to greatte heate. Alſo the mouthe is nedefull to ſhape the voyce: & for that intent the roſe of the mouthe is holowe, that the wraſte of the tongue may meue the eaſelier/to ſhape the vois/ and moue vp & downe. Alſo it is profytable to put out/and caſte of the greatte ſuperfluitees, that come of the brayn to the lounges: the whiche ſuperfluytees whan they ben caſte out by the dooze of the mouthe, in the herte, and the brayne of the beaſte, the ſpirite vitall doth his dedes moze ſpedefully. Alſo it is pꝛofytable to diſcharge the fedynge membres of ſuperfluite. For whan the ſtomake is charged with rawe humoures / kynde werkynge by the vertue of out puttyng clenſeth the ſtomake by the offyce of the mouth, as ſayth Conſtantyne: and Galene ſuper illud Aphoꝛiſ. ſayth: In ſpewynges and purgations, that ben wylfully made, if they bene made as they ſhulde, they profyte and helpe: And the contrary falleth, if they bene not made as they ſhulde. Conſtantyne in viatico ſayth, that the mouthe is greued ſometyme by ſoozenes and ſyckeneſſe of the lymmes that ben nye therto. And is greued with pymples, and bleynes, & with welkes & botches, & with ſuche other, & with coꝛrupte humoure that falle to the mouth frome other places. And if the mouthe be reed and ſomdeale browne & hote and skyng, and brennyng: the mater is of blode and colera. And if hit be moche blacke, hit is the woꝛſe and the moze greuous, and the moze to drede leſt it brede a cankre. It happeth that botches brede in the mouthes of ſoukynge childreu: the whiche botches comen of ſharpnes of milke & of coꝛruption therof. Dytherto ſpeketh Lon.

Of the teeth. Ca. xx.

Dentes in Grewe ben called Edentes, as it were cleuynge and deuidyng all that cometh betwene them, as ſayth Iſid. And Conſt. ſaythe/ that the teeth bene a maner plantes ſtycked and pyght by rootes and mozes in the bones of the chekes and of the chyn/ And Lon. ſayth that a man hath .xxij. teeth. Syxtene ben ſet in the cheke bones, foure of them ben ſette in the foꝛmeſt party, and bene called Pares, and Quadrupli alſo. And theſe teeth ben brode and ſharpe/ & phiſitiens call them foꝛcutters. For they ben able to kerue all thynge: & all thinge that they receyue they bruſe and byte aſõder. And ther be other two that hight Canini/ and they ben ſet beſide the teeth that hyghte Quadrupli: And they bene ſharp in the endes, & ben able to bruſe & grynde harde meates. And Iſiõ. ſayth, that they hight Canini/hoũdiſſhe, to the lyknes of hoũdes teeth. And houndes with the ſaid teeth gnaw bones: and bẽ ſtrõger & ſharper, longer, & roũder/than the teeth that hight keruers. And therfoꝛe ſom mẽ call thẽ the necke of a maid. And what the fyrſte teeth may not kerue & breake with bytynge, they betake it to theſe teeth, as to the ſtrõger to broſe and to bite. And ther bẽ other .x. in either pty of the ouer iowe/ that ben ſet beſide the keruers: & theſe bẽ brode & great, & they bẽ Molares, grinders, & they be apt to grynde meate. For the thing/that is kyt and broke by the foꝛeteeth in the mouth, cometh betwene the grynders, as ſayth Iſidoꝛe. Thanne in the ouer iowe benne xvi. teethe: foure of whiche hyghte Quadrupli and Pares, keruers: and two, whiche hyght Canini, houndyſſhe/ and .x. which hight Molares, grynders. And ſo manye bene ſette in the nether iowe/ oꝛ in the chynne. Than touchynge theyꝛ nombꝛe and offyce, the teethe bene departed and deled in foure maneꝛ. For ſome ben keruers/ whiche ben four, two

aboue, and two beneth: and these ben fyrst sene. And some arne pares/and they ben.iiii. two aboue and two bineth/and ben set in eyther side besyde the kerueres/ and touche eche other. And some hyght houndysshe, whiche are soure: two aboue and two bynethe stryking ech other. Some hyght gryndere/whiche ben. xx. x. aboue & as many beneth, & they touche eche other, and grynde alway as mylle stones the meate that the other teeth be ganne to kerue. And all these ben pyght and rooted in the Jowes, and ben some what forked and twysted, but dyuersly. For the formeste whiche hyght Quadrupli & Pares the sore teethe, haue but one lyttell forke and twyste, or one rote. Canini the gryndere haue thre forkes or soure, as saith Constantyne. The qualite of a man and of a woman demeth and sheweth the nombre of tethe. For a má hath moo teeth than a woman, as sayé Lon. and Jsidore. Also the processe teeth ben distingued and knowen by age. For Aristotle li.ii. saith/ that teeth in olde mé & beestes bene generally blacke, and not sharpe: as hit sarethe in houndes, the whose age is knowen by the teeth. For yonge houndes haue whyte teethe and sharpe, and olde the contrarye. Oute of this generalyte Arystotle out taketh the teethe of horses, that wexen whyte by age. Also there it is sayde/ hit nedeth to know that beestes with many teeth ioyned togideres, ben of long lyse. And beestes with fewe teeth, sette thynne & asonder/ ben of shorte lyse. Also there it is sayde/ that euery .iiij. soted beest, that getteth & gendreth a beest like to it self/hath teeth. Also manes sore teeth falleth in yongth, & not the cheke teeth. And that happeth pchance for this cause, for sebleues of the forkes and twystes, and of the rootes. And for the contrarye cause the cheke teeth fall not so sone. And it is generalle in other beestes, that there falle not any tothe before suche other sprynge & grow in their stede. Also Arist. li. xij. saith, that euery beest that lacketh teeth in the ouer iowe, is dry, & of erthy kynd. And euery beest that hath teeth in the ouer iowe, is lyke to sames. Also li. xij. he sayth kynd dothe not make any thyng, but that that is beste and most perfyght. And therfore it nedeth that the matter of erthy parte drawe in some beastes towarde the ouer parte, and tourne into teeth, mane heer, and fethere, & in some beestes into hornes. And therfore a beaste with hornes maye not haue teeth in eyther iow. Also li. xvi. he sayth/ only teeth amonge other bones growe whyle the beest dureth: & that is knowé in teeth that ouergrow. & by leanyng & bowyng aside, touche eche other/ And the cause of the growyng of them is for the werkyng of thé. For if they shuld not growe, they shulde be soone wasted. And therfore the teeth of beestes that eate moche, and haue no great teeth: ben sone bruised & wasted. And therfore kind wisely gadreth the teeth togydere for aege & ende. Els if lyse dured a thousande yere, alway shulde growe teeth more & more. And so li.ii. he sayth, teeth that growen within the gomes, grow nat in mé & women but after. xx. yere. And in some wise they grow in womé after. lx. yeres with full sore ache. Also li. xix. he sayth/ sharpe teeth ben nedefull to byte first the meate/ for it nedeth to bite rather thá to grinde: & therfore they grow the soner. For they ben lasse, for the lasse thinge groweth by heate sooner than the more thing. Also the heate of mylke maketh tethe growe soone. And therfore chyldren/that souke hotter mylke haue teeth sooner. Also he sayth there that the sore teeth growe in a thynne bone and a feble: and therfore they sayle soone. Hytherto speketh Aristotle. And Constantyne therto saythe, in viatico particula. ii. The helpe of the teeth is great/ and with helpe/ a greatte hyghtynes of the body, that is to vnderstõde if the teeth ben not sore. For in sore teeth the werkynge is corrupte. And the passions of the teeth ben dyuers, whiche part of diuersite is openly knowen to the sight, as quitter, rotténe, stinkynge, briekynge and busynge, hooles relyng or sallynge, watryng, and suche other. The

parte not apparyng, is hydde, as whan the tethe ake soore/ and yet seme they to be in good case without.

℣. The cause of suche akyng is humors that come downe fro the heed, other vp fro the stomacke by meane of fumosyte, other els by sharp humours/ and beryng in the gomes. And than is sore ache felte with kepynge and pryckynge, throughe the malyce and sharpnes of the humors. And if the ache com of the heed the heed is heuy, and aketh in the face / that cometh of reed bloudde / or of colera, that cometh downe to the rotes of the teeth. And if the ache come of the stomake, the akynge and peyne is felte in the stomake, and there gothe and bresteth out contynuall belchynge. Also some tyme teethe ben perced with hooles, and sometyme broken, and some tyme by wormes they ben chaunged in to yelow colour, grene, or black: all this cometh of corrupt and euyll humours, that come downe of euyll meates by the synewes to the strynges of the teethe. Also some tyme the teethe rocke and wagge, and that is for humours ben in the rootes of the teeth. For if the humours bene sharpe, nedes the teethe shall haue holes, and stenche, and matter shall brede in them. And yf wormes ben the cause, full soore ache is bredde: For they eatynge perce in to the subtell synewe / and make the teethe to ake and greaue them well sore, by soore humoures within other without, that infecteth the synewes of felynge. And semeth somtyme to slepe/ by cause of great colde, as by snowe or yse that contrayneth the synowes of the teeth. Also some tyme the teethe fall out, by cause of great moysture / that leuseth the strynges of the teethe. And somtyme by great dryenes / as it fareth in olde men, the whose teethe falle out through withdrawynge of moysture of fedynge. Constantyne reherseth these and many other passyons of the teeth, but these shall suffyce. Thā vnderstonde that the teethe ben rooted and sticked in the iowes/ as in theyr proper grounde and foundement, and by reson of cold hauynge maystry in thē, they ben whyter than other bones, & for they bē hard/ they ben not esely hurt. The substace of the teeth seleth not: for they haue not wyt of felynge as sayth Const. And therfore a broken tooth aketh not. yet it is sayd, that a tooth is greued & aketh, through the synew of felynge that in the roote therof is often hurte and greued. Teeth ben bounde within with synewes and teeth passe the boūdes of the flesshe, & they fele no sorence within them selfe/ & ben closed with lyppes / that they ben not seen: It is vncomely whan they be sene, except it be in lawghynge. And the ouer & the nether comen oft togythers/ and touche eche other: and though the nether meue somtyme, the ouer ben stedfast & meue not. And bē ordinatly ordeyned, specially to shape the voice of word & of spekyng, and they serue al the body.

¶ Of the tonge. Ca. xxi.

The tong hyght Lingua in latin and hath that name of Lingere, to liche: for it lycketh mete. Or by the tonge the sown of spekynge byndeth wordes. For as a wraist repreth stringes so the tongue smiteth the teeth/ as sayth Isid. The tōge is the instrumēt of taste & of spekinge/ as sayth Con. & is made & cōposed of nesshe flesshe ful of holes like a spoūge. It is synewy, for feling & meuing, it is ful of holes that the sauor perce & come the easelyer to the sinewes that make the tast/ to the which comen many veines ful of blode, therfore it is reed in colour. All this werketh it by the same skinnes that close the space of the mouth & rose aboue. And on the ouer side the tonge is all sene, on the nether side it is sene to the stringes, by the which it is fastned to the chynne/ & so the rotes & mores of the tōgue, & the subtyll sinewes/ by the whiche it taketh feling & meuing of the spirites bē hyd & vnsene. Als Cō. sayth/ in som the tōg is cōstrained more thā it nedeth in somoch that it may not meue into diuers pies, therfore it nedeth to kyt the striges to haue the larger meuing by all the space within the mouthe. The tōge hapthe to haue many passions

ſions and greues / as in the ſubſtaunce therof, and in the ſinewes that commen therto. And therfore in Viatco Conſtantyne ſayth, The tongue of a beaſte leſeth wylfull meuynge, and the vſe of speakynge. The cauſe therof cometh of deſaute of the vertue of meuynge, that cometh fro the brayne / by ſtoppyng of the ſynewe, by the whiche the vertue of felynge paſſeth. Sometyme of a poſtume, other of blaynes that ryſe on the tonge. Some tyme by propre defautes in the ſubſtaunce of the tongue, as euyll complexion, by the whiche the felynge is diſtempered by to great heate, or colde, or moyſture, or dryenes, or a poſtume / or ſwellynge / and ſuche other. And if the tongue be to ſoore ſwollen, hit tokeneth exceſſe of heate: and if it be whyte, hit tokeneth coldenes: and if it be neſſhe, it tokeneth moyſture: and if it be drye and rough, it tokeneth dryenes. And all ſuche thynges lette the vſe of the tongue or take away all the vſe or parte therof. If the tonge ſemethe hoole and withoute wemme / and the ſpeche fayllethe: / the deſawte commeth of the brayne, or of the ſynewes of felynge ſtopped. Some tyme leſyng of ſpeche, cometh by leſyng of wytte, as in frenelye and Litargi. Vytherto ſpeketh Conſtantin in viatico. In Pantegni Conſtantyn aſſigneth other defautes of the tongue, where he ſayth, that there ryſe brode blaynes ſpradde into the vtter ſkynne of the tongue, as hit fareth in chylderne that ſouke euyll mylke: And theſe blaynes ben ſomtyme whyte and ſometyme blacke. And ſome tyme happeth a poſtume in the tongue / that maketh it greatly ſwollen, and paſſeth out of the mouth: and that poſtume hyght outlawynge of the tongue. And an other poſtume of the tongue hyght Rana, a frogge. For bycauſe it is bredde as a frogge vnder the tongue / and taketh away and bynymmeth the vſage of the tongue. And ſo hit is called a domme frogge, for the effecte and dede. Alſo there is an oher poſtume of the tongue, ful of blod, wherby al the tõge is greued & the ſpeche and taſte is let. By gleymy humours, that haue maiſtry in the tonge / the wyt of taſt is corrupted, and chaunged: ſo that ſwete thynges ſeme bytter and wery ſſhe: & contrary wyſe / as ſayth Galen. Alſo Galen ſaythe that ſomme tyme it happeth, that the tonge buſſeth & ſtamereth by to moche moyſture, whan the ſtringes of the tonge may not ſtretch and ſprede in to the vtter partyes therof for to moche moyſture, as it farethe in dronken men, that ſtamere, whan they ben to moche in moyſture in the brayne. Therfore Galen ſaythe that kyndly ſtamerynge men, ſtamere through to moch moyſture of the brayne, or els through to moche moyſtynge of the tongue, or for bothe. Alſo that ſuperfluyte of moyſture is cauſe why that ſome men may not redyly ſowne al letters: but ſomtime ſowne li for J, other C for T, as it fareth in chylderne that ſpelle and corrupt many letters, and can nat pronounce them. All this ſaythe Galene ſuper Aphoriſ. Ipodrauli. Ratlynge men bene moyſte: for to moche moyſture of ſuch men, whiche is cauſe of ratlyng, cometh to the ſtomacke, And maketh ofte the bowelles ſlypper, and bredeth diarriã, that is the flyxe of the wombe, as ſaythe Galene. Alſo in Pantegni Conſtantyn ſayth, that in the ſydes of the ſtrynges of the tonge ben ſome veines that ſerue the tongue of ſpyttell, and theſe veynes ſpryngе out of the begynnynge of the tongue. And of theſe veines come a fleumatike moiſture, that hight ſpyttel / & ſo phiſiciẽs calle thẽ the veynes of ſpytell, & the hous of ſpittel. The begynnyng of the tonge / wherof theſe veines com & ſpring, is white kirnel fleſhe, & bredeth ſpittel, that moiſteth the tonge, & tẽpreth drynes of mete: & encrea ſith the iuis therof, as it ſhalbe ſaid after. Ariſto. li. vi. ſayth / that ſome ſhepe haue white veines vnder the tõge, & they haue white lãbes: & ſome haue blacke veines, & they haue blacke lambes. Than gether breuely of that is ſayde, that the tongue is a ſubſtaunce fleſſhy, blodye, and holowe, and receyueth thinfluẽce of ſpirite,

and is hotte and moyste in complexion, and sklender and euenlonge in disposytion shapen as a swerde in the formeste parte/ reed in colour/ sette in a holowe and moyst place, to meue easely, to forme the speche & voyce, to knowe sauours, to moyst the mouth by emission of spytel, & to telle the meuynge of thoughtes of the soule. And hit is closed with the teeth & lyppes, as with double wall/ and in many beastes concernynge the forme, it hath a dyuers shappe. For in some beastes it is shorte and great, and in some contrary wyse. They that haue great tongues, haue dymme or sadde voyce, and contrarye wyse. And somme beastes haue tonges medicinable and helthfull, whiche commeth eyther of the goodnes of kynde, or of some other hydde propicte, as the tongue of an hounde, as sayth Cassiodorus. And somme haue sleenge tongues and venomous, through malice and woodnes of the humour that hath maystry therin: As the tongues of serpentes, addere, dragons, and of a wood hounde, whose bytynge is moost venomous, his tongue hangeth alway without the mouth, and droppeth venim/ and corrupteth and infecteth the water, in whiche it falleth in/ and who that drynketh of that water/ shall become wood, as sayen Auicen and Constantine in tractatu de venenosis animalibus et venenis. And Aristotle sayth, that the tongues of adders, ben blacke/ bloo, or reddysshe, speckled, sharpe, and in meuynge moste swyfte. And that happeneth through the woode and venomous humour, the whiche so swyftely meueth the tongue/ that one tonge semeth forked & twysted. And though the tonge of an adder, that hyghte Aspis in latyne, is full of deedly venym whyle it lyueth in the bodye of the adder: yet whan hit is take fro the body of the adder and dryed, it leseth the venym: and by it is knowen whan venym is present. Therfore in the presence of venym suche a tongue vseth to swete. Therfore suche a tongue is nedefull and profytable, and is accounted precious amonge treasours of kynges, though it were venomous afore. &c.

The propretees of spyttell. Cap. xxii.

The spyttell is a fleumatike humour, bredde in the kynde veynes of the tongue, as sayth Constantyne. Spyttell is kyndely moyste and whyte in colour, and by continuall meuyng of the tongue, and the spiritual instrumentes it is fomy/ wery sshe, and sauourles. For it is able to take all maner sauour. For if it hadde a certayne sauour of his owne, it shulde not receyue other sauour. Also Constantyne sayth, that the spyttell is meane betwene the wytt of taste, & the thyng that is tasted. For nothynge is tasted by the wytte of taast, but the sauour therof be presented by the spyttell in the lymme of taste. Therfore the spyttell is chaunged and lykened by the sauour of the thynge that is taasted. Constantyne sayth, that spyttell is nedefull to moyst the mouth, that the mouthe be moysted by the benefyte of the spyttell: and also to araye the fyrste digestion. For drye meate taken in the mouthe may not be sende profytably to the stomake, but it be wete fyrste and moysted by the spyttell. For withoute helpe of spyttell a drye thynge maye not be easely swallowed. Also the spyttelle is profytable to eyther voydynge of superfluite of the brayn and of the lounges. For suche snytynges made harde or clámy with heate or with colde: can not so easely be spytted and put out by the dore of the mouthe/ but if they bene fyrste made able and slypper to passe oute by helpe of the humour of spyttel. Also the spyttell of a man fastynge hathe a maner strength of preuy infection. For hit greueth and hurteth the blode of a beaste, if it come into a bledynge wounde/ and is medled with the bloode, as in tractatu de venenis the forsayde auctours telle. And that parauenture is, as sayth Auicen by reason of rawenesse. For rawe humour medled with bloode that hath per-

perfyght digeſtion/ is contrary therto in his qualite, and diſtourbleth the temperance therof/ as auctours ſay. And therfore it is that holy men tell, and Plinius ſaythe, that the ſpyttell of a faſtyng mā ſleeth ſerpentes and adders, and is venym to venomous beaſtes, as ſayth Baſilius ſuper illud verbum in exameron: He ſhall bruſe thyn heed, and thou ſhalt lye in awayte vpon his heeles and ſteppes. Geneſ. iii. Alſo as Galenus ſuper Aphoriſ. ſayth, in the ſpyttynge of quitter and fylthe is tiſike and fluxe bredde: And where the ſpyttell is holde & withdrawen, men deyen. &c.

Tiſike men alway cough for the botche of the loūges. And by ſpyttyng they diſcharge thē ſelf of the quitter of the botch of the loūges/ as wel as they maye. But yet dethe foloweth, whan they may not ſpytte. For ſpyttell holde and kepte in with quytter, ſtoppeth the veynes of the hooles within: And ſo men that haue the tiſike bene ſtyfled and dyen. Alſo as Galene ſayth/ in li. Criſ. betwene Sputū and ſaliuam, there is differēce. For ſpyttell that hyght Saliua in latyne/ is the ſuperfluite of kyndly fedynge of the breſte, and gendreth in good digeſtion. And the ſpyttell, that hyghte Sputum, commeth to the breſte by dyuers kyndly courſes/ and by courſes that benne not kyndly, and is not alwaye digeſted and defyed. And therfore ſputum, that ſpyttell in ſharpe agues/ and poſtumes, if it paſſe eaſely with tokens of digeſtyon/ & without trauellous cough, hit tokeneth ſtrength of vertue, and failynge of the euyll: as hit is ſayde in Pronoſtic. and ayenwarde. Therfore Galen and other Commentours there tell, that in eyther ſpyttynge we ſhall take hede generally of. iii. thynges: of colour/ ſmell/ and ſauour: For if the ſpyttell be bloo in colour/ it tokeneth hurtynge and greuyng of the herte and of the ſpirituall membres. And if hit be reed, medled with quytter, it tokeneth botches of the loungeo. And if it be ſtynkynge in ſauour/ it tokeneth corruption within. Alſo if it be bytter other ſowre in ſauour: it tokeneth that corrupte humours haue mayſtry in the ſtomake and in the lounges, or elo in the ſubſtaunce of the tongue. Alſo moche ſpyttell is token of fleumatyke complexion: therfore in olde men is moche great ſpyttell and thycke, gleymy/ and remynge, after the ſtrengthe of colde and waſtynge of the ſubſtanciall moyſture.

Of the voyce. Ca. xxiiii.

A Voyce is a very thyn ſmytynge of the aire, & ſhapē with the wreſt of the tonge, as ſaith Iſidore and Priſcian. The inſtrumentes of the voyce ben many as ſayth Conſtantine, that is to wytte, the lounges, the arterye ſtrynges, the throte, & lydde of the woſen, the mouth the teethe, the lyppes/ and the tongue. For withoute the ſeruyce of theſe, the voyce is not ſhapen. And ſome of theſe receyue the voyce, as the lounges, with the receptacles, woſen and pypes therof. And ſome ordre the voyce, as the lydde of the woſen, as Conſtantyn ſayth, that maketh the voice fayre and ſtronge/ whā it is proporcionate to other inſtrumētes: and it tempreth thayre that cometh in/ & letteth and kepeth that the ayre paſſe not to ſoone out, and ſaueth and letteth the throte and the woſen, from duſte, that wolde falle therin. Some ſende out the voyce, as the pypes of the lounges, and the woſen, that ben as hit were pypes: the whiche if they ben lyght/ clene, temrate, and ſmothe: they make the voyce euen and temperate. And if they bene rough/ and ouer meaſure brode, other ſtreyte, or elo to moche awry, they make the voyce ouer ſad, or ſklender ſowne, or vneuen. Than to ſhape the voyce, thayre is receyued in the leues of the lounges/ and by ordinate meuynge of the woſen/ the ayre commeth oute at the mouthe: and ſo by ſwyſte meuynge of the ayre, and by ſtretchynge of the inſtrumentes of the voyce, the ſowne is made: the whiche in the mouth of a beaſt brought

sourthe / and shapen with the wraste of the tongue is called of wisemen a voice. Huc vsqz Constantinus in Pantegni. Li. iiii. Arystotle sayth, that the lounges ben the fyrst receyuers of the voyce. And therfore euery beaste, that is withoute lounges, is withoute voyce and speche. Speakynge is distynguynge of voyce. And so euery beaste, that hath no tonge vntyed / as he sayth ibñ. Bees and flyes haue no voyce, but they make a noyse in fleenge, stretchynge and drawynge. ii. wynges by the ayr / that falleth betwene the bodye and the wynges and so done longe flyes. And by experiẽce, they make no sowne syttynge / but onely fleenge, as a frogge hathe a propre voyce, and his tongue is applyed to the mouthe afore. And that partie of the tonge that is nye to the pype of the lounges, is vntyed. And therfore he hath a propre voys and it hyghte Loax in latyne. And maketh not that, but in the water onely, and namely the Male in tyme of bredynge / whan he calleth the female by a voyce knowen. The frogge multiplyethe the voyce, whan he puttyth the nether iowe into the water, and stretcheth the ouer iowe / And by stretchynge of the two iowes, they make a noyse and voyce. And for the great force of stretchynge, theyr eyen shyne as candelles. They synge and crye more by nyghte than by day. For than is the tyme of theyr gendrynge. Also there he sayth / that small byrdes cry and chatter more than great / and namely in tyme of gendrynge: for than is greatest chattrynge and cryenge of byrdes. And he sayth, that the cocke croweth oft after batayle and victorye. Also it is so amõge byrdes & foules / that the male cryeth, and not the female. As the cocke & males of quayles. Spekyng is appropred to mankynde. Menne that ben kyndely dombe bene deef: and they haue voyce, and all vndistincte, as sayth he. Also in eodem li. he sayth / that all females haue smaller and sharper voyce thanne males, out take the cowe, that hath greatter voyce than the bulle. Also there he sayth, that passynge of sperme in males is in the tyme of chaungynge of the voyce, and that is in the tyme and ende of. xiiii. yeres. yet sometyme the voyce chaungeth sooner in some men / whiche sygnifyeth the styrynge of Venus. And there he sayth, whan horse begynne to gendre, theyr voys is greatter, and lykewyse the maare, but the voyce of the maare is more clere. Also the voyce of the males chaunge whan they ben enamored. Also in .li. viii. it is sayde / that the voyce of all foure footed beastes chaunge / and ben made lyke the voyce of women whan they ben gelded. And li. xix. it is sayde, that the cause of sharpenes and of chaungynge of voyce, is by chaungynge of age. For the voice of yonge bestes is sharper than the voice of olde: and the voyce of women is sharper than the voyce of men: and the voice of all beastes is sharper in yongthe than in age. And he sayth that many females and many yonglynges cry with a sharp voice for by feblenes they meue but lytel and scarse ayre / and that that is lyttell and scarse, is mcued swyftely / & swyfte is sharpe: The heuynesse of the voyce foloweth the slowncs therof, and moch ayre is slowely moued. Males and olde men moue moche ayre and therfore they haue greatter voyce. Males haue stronger synewes and strynges than females: and olde men haue stronger than chylderne, and vngelded haue stronger than gelded. Hytherto speaketh Aristotle. Than an euen, clere / and stronge bynding and a plyaunt voyce, meane betwene heuy and sharpe / is good and pleasaunt. As contrarye wyse a voyce quakynge hoorse, and rough, feble, and discordyng to heuye, or to sharpe, is euyll and dispraysed. For a discordynge voyce and an inordynate, troubleth the accorde of many voyces. But accordynge voyce swete and ordynate gladdeth and moueth to loue / and sheweth out the passions of the soule, and wytnesseth the strengthe and vertue of the spirituall membres, and sheweth pureneſſe and

good

good disposition of them/ & releueth trauaylle/and putteth of disese and sorowe, And maketh to be knowe the male and the female, and gettethe and wynnethe pray synge, and chaungeth the affection of the herers: as it is sayde in fables of one Orpheus/that pleased trees, wodes/ hylles, and stones with swete melody of his voyce. Also a fayre voyce is accordynge & frende to kynde/ And pleaseth not onely men, but also brute beastes, as it fareth in oxen that bene exeyted to traueylle more by swete songe of the herde, than by strokes and prickes. Also birdes and foules haue lykynge in melodye of swete voyce, in so moche that ofte by swete noyse the fouler bryngeth them to grynnes and snares/as the poete sayth. The pype syngeth swetely whyle the fouler disceyueth the byrde.

Also by swete songes of armony and accorde of musyke, sycke men and frantyke come ofte to theyr wytte ayene and helthe of bodye. Wherupon Constantinus in viatico particula.ii.ca.i.de amore, que dicitur hereos/ sic dicit:

Some men telle/ that Orpheus sayde, Emperours praye me to feastes, to haue lykyng of me: but I haue lykyng of thē/ whiche wolde bende theyr herted frome wrathe to myldnes, fro sorowe to gladnes, fro couetyse to largenes fro drede to boldenes. This is the ordynance of musitiens, that is knowen aboue the swetenes of the soule. And with swete melodye sometyme fendes ben putte of, and compelled to passe out of bodyes: as it fared in Saul, out of whom an euyll spirite was compelled to passe by the voyce of Dauyd, as hit is wrytte. ii. regum. xvii.

Nowe it is knowen by these forsayde thynges, howe profitable is a mery voys and swete. And contrarye wyse is of an vnordynate voyce and horryble/ that gladdeth not, nother comforteth: but is noysful and discomforteth and greueth the eares and the wytte. Therfore capitulo supra dicto Constantyne sayth: that a philopher was questyoned, why an horrible man is more hevy thanne any bourden, or wytte. And men sayen that he answered in this maner. An horrible man is bourden to the soule and wit. &c. This sufficeth atte this tyme of the voyce good and euyll: for it is reherced afore of thynges lettynge the voyce in the tretyse of the tonge, and yet it shalbe spoken of innermore.

Of the throte. Ca. xviij.

The throte is the vttermest partes of the pypes of the lounges/ as sayth Constantyne/and is of double help. The more and the fyrst is to drawe and sende ayre, the seconde is to receyue and bryng in meate and drynke, and to make the voyce and sowne. The substance of this pype is gristly and harde, that whan the ayre goth out, the voyce shulde be clere. For the hoorsenes of the voyce cometh of the moysture of the wosen of the lōges. The voyce is made and composed of thre gristels: the fyrst is knotty and botchy without, and within holowe. The seconde is more than the first/ & is set fast by the mouth of the stomake. The.iii. gristell is in the mydle betwene the fyrst and the seconde. Of these thre gristels the throte is made, as it were cheined togythers, that it may open and close. And al the substaunce of the throte is closed within the same clothynge and skynnes that clothe the tonge and the rose of the mouthe. The holownes of the throte, in the whiche ayre cometh in and oute, hathe a bodye composed lyke the tongue, of gristels, fatnes/and skynnes. And physicyens call it the tonge of the throte, or Cataracta: and is the first Instrument of the voyce, as it is sayde. And the voyce may not be: but if this Cataracta maye be closed. For if the waye of the throte be open, the voyce may in no wyse be: for the ayre passeth out lytell and lytell. And therfore the way of the throte is nedefull to withholde and close in the breth. And for the throte is somtyme greued by humoure, that

that cõmen downe fro the heed/therfore is hoorsenes of the throte and cough, & somtyme it happeth by drawyng of corrupt and dry ayre. And somtyme it falleth by engendred castynge in of duste. Therfore it hath bondes and obstacles to withstonde and lette the duste / and other suche greuous thynges, that they entre not to the loũges: and that is nedefull to make the voyce fayre, stronge, and spedefull. And it releueth the ayre that cometh in / and tempreth the coldnesse therof. Therfore some men deyen, whan that the tonge of the throte is kytte: for thenne to moche ayre entreth and keleth the throte & the longes. Then the throte is a nedefull instrument to make & shape the voyce, and to brynge in meate and drynke to the fyrste place of digestyon, that is the stomacke: And is longe and rounde, to drawe in and put out moche ayre: the more easely to kele the hete of the herte, and it is more holowe in eyther ende, and streyght in the myddel, to shape the voyce the better. And hit is made and composed of dyuers gristels, that hele them selfe as a cuppe/ to be the stronger/and to bende it selfe the easelier, to varye the voyce by tendrence of the grystell. Rynde ordeyneth wysly about the throte dowble office / nedefulle to a beest, and double holownes of way. It hath a pype waye to drawe the ayre and brethe. And it hath an open way to take meate and drynke. And this double way is departed in two/by a couerynge/ that hyght Epyglotum: and is in the vttermest party of the throte, as it were a clothe or helynge to couer the two holes of the throte. And whan kynde desyreth meate, the hole of the breth is closed, and the hole of the receyuynge of the meate openeth it selfe. And in lyke wyse whan kynde desyreth breth, the other hole of the throte closeth and stoppeth it selfe at full. Also the throte is oft greued by compassyon without, and by many greses/ and sometyme by vnwyse and vnware takynge of meate and drynke. For if the meate comme in at the way/ by the whiche breth is drawe/the way of the spirite and breth is lyghtly closed and stopped, and the beest is choked and styfled. Somtyme by gatherynge of humours and rewme. The humours come fro the heed to the pypes of the throte/ and they maketh there a postume: and if the matere be coleryk and wood/ it styffleth and sleeth the beest anone. For as Constantyne sayth, It streyteth the breth, so that the sicke man may vneth take mete & drinke, and is ful of woo and sorowe. And if the matere be of blode, the sicke man semeth full of corrupcyon in the body, redde in the face, the veynes ben full, and the pulses, the swellynge is hote and swete by plente of blode. And if the matere be of reed colera, then the forcheed aketh, and hath great anguisshe. Then is great hete with great thyrst/and bytternesse in tast. And if the mater be of fleume, than the tonge not onely aketh but swellyth and is nesshe. And if it be of salte fleume/ all that commeth in the roote semeth salte: and the voyce is made lyke as hit were the voyce of smalle whelpes. For by drynesse of the salte fleume, the arterye Trachea is made streyte, as sayth Constantyne. And it happeth, that this matere is somtyme all greped within the skynne/ that departeth the way of the breth, that is called Trachea arteria/ fro the waye of the meate and drynke/ that hyght Isophagus/ and bredeth Squinaci, that sleeth in one daye: For by pressynge and thrustynge togyders the way of the breth: the free passage of the aire, that shulde come to the herte/ is forbode and let, and by wryngynge and pressynge of Isophagi / the waye of meate and drynke is forbode and lette. And somtyme this matter is gadered within/ and somtyme without, and then agayne it hyght Squinaci, and is not so perylous as the other. And somtyme al the mater is without, and hyght Sinancia, and is lasse perylous. In al these is strong ache of the throte/ and namely in the fyrste with styflyng of the voyce, and straightnes of brethe: and so full the synewes be

of

of Squinantia, and the chekes haue so the crampe, that vneth the teeth may be opened with an hamour. And the tonge is so shorted, that it is vneth drawen out or neuer. In all these euylles that greue the throte, swifte brethynge is a good token. For then the way of the breth is not wronge. Therfore it is no drede of stuflynge. Nothynge is more to drede in this euyll, than lesynge of brethe: For a beaste maye not be withoute brethe the xxvii. parte of an houre without greate peryll. These euylles and many other the throte suffreth, as Constantine saith, as whelkes, swellynge, Immoderate thyrste, hoorsenes of voyce, that cometh of to moch moysture shedde in the way of the pipe of the throte, and lettethe the voyce: and somtyme taketh it awaye, and roughnes of voyce, that cometh of dryneſſe of ayre, other of the body of the mete and of drinke, other of dust that maketh the Instrument of the voyce rough. This that is sayd of the voyce sufficeth at this tyme.

¶ Of the necke. Ca. xxv.

The necke highte Collum in latyne, bycause it is great and rounde, and bereth and susteyneth the heed. The formest partye hyghte Gula, and the hinder Ceruix, the nolle as sayth Isodore: And hath that name, for by that party the narowe cometh to the rydge bone. Therfore Ceruix is sayde quasi via cerebri, as it were the way of the brayne, as sayth Isodore. The necke is a rounde membre, and meane bytwene the body and the heed, and is bonny, made and composed of many bones and synewes. It is bonny to be the more stronge to susteyne and bere the heed. It is synewy to make wylfull meuynge, and to sende felynge to the nether partyes of the body. The necke receiuth & taketh of the braine Influence of the vertue of mouinge, and sendeth it by synewes to the nether partyes of the bodye. The necke ought to haue a manere a corde and proportyon with the heed. For if the heed be temperatly great, and the noll of the necke somdele great: it betokeneth lightnes of complexion & disposition, as saith Constantine. And if the heed by lytell, and the necke great, not proporcyonate to the quantite of the heed: it betokeneth great superfluyte of mater, and defaut of the vertue Informatyue of shapynge. And such an heed is trauelled and greued with heed ache, and ache of the eares, as sayth Constantyne. Aristotle. Li. xiij. sayth that the dysposition of the necke varyeth and chaungeth in beestes and in foules. For in foure foted beestes with thicke bodies and meane thyes, the necke is shorte and great: and moche strength of suche beestes is in the necke. As it fareth in oxen, bugles, beres, and wolues, the mooste strength of thē is in the bone of the neck: and therfore oxen ben commynly yoked by the necke. And beestes with longe thyes and great bodyes haue ofte longe neckes: and that is nedeful for to pasture or fede. As it fareth in horses, camelles, hartes, and suche other beastes. And the most fayrnesse of an horse is in the necke. For by the hyghnes, and thickenesse, and stretchyng therof, he is acounted wylful of many men. Also in eodem. li. Aristotle sayth, that foules that haue croked bylles, haue shorte neckes, as it fareth in goshaukes, egles, and sperhaukes. And foules that haue long bylles and streight haue long neckes, as it fareth in cranes, heyrouns, gees, and ganders: and that is for to get them meat in depenes. Also he sayth there, that all foules that haue long bylles, haue gret neckes and thicke, and flene with the neckes streygth out. And if they haue longe neckes and strechable: they bende and plye them, as it were foldyng in pleyghtes, whan they flee. Also he saythe, that if a beest hath longe thyes, he hath a longe necke: and if he hath shorte thyes, he hath a shorte necke. Euery beast that hath a necke and he breth not, he hath none ayre within. Also euery beest, that hath a necke, hath longes, & that best that draweth no ayre

in

in/ hath no necke. All beſtes that folde and winde them ſelfe rounde as a ringe, haue no necke dyſtyngued fro the body. As fyſſhes, eles, and addres: and ſuche other longe wormes that bende them ſelf. And that for they haue no ſhulders. For nothing is called the necke, but that membre that is bytwene the heed and ſhulders/as ſayth Aryſtotle there.

¶ Of the ſhoulders. Ca. xvi.

MAnnes ſhulders hyghte Humeri in latyne/ for dyſtyncc yon bytwene manne and other beaſtes. And ſo our ſhoulders hyghte humeri, and haue armes, as ſaythe Conſtantyne. And the ſhoulders benne compoſed of dyuers bones/ of whiche the ſhoulder blades benne cheiſe, and hyghte blades: for they bē ſhape as a brode ſwerd. Spaton is to vnderſtonde brode/and theſe bones ben nedefull, as Conſtantyne ſaythe for double cauſe/cyther to defende the breſt, that it be not greued behind by outward thynges/or els to bynde to geders the bones of the ſhulders, that ben holowe within and bounchynge without. The holownes within is nedeful to helpe the rybbes. And theſe bones haue knottes, whiche ben called the eyen of the ſhulder blades, as phiſycyens ſay, and haue that name of offyce. For as the eyen defende and warde all the fore partes of the body/ ſo theſe defende and kepe behynde the breſtes and rybbes. Theſe eyen ben holowe, that the ſharpenes of the ſhulders maye entre. The ſhulder blade hath two ſharpneſſes, that one is behynde lyke to a rauens bylle, by the whiche the ſhulder blade is bounde to the forke, that it go not out of his ouer place inwarde. Take hede, herto kynde ſendeth and ſetteth that other ſharpeneſſe of the ſhulders, that hit ſhulde not paſſe out douneward. The twyſtyd forkes ben nedeful to bynd the ſhulders, and to departe them fro the breſte. The bones of them ben rounde without and holowe within, and bounde to the tenderneſs of the breſt, and behynde to the rauens bylle. The bondes of them ben gryſtly bones, and ben called the heedes of the ſhulders, and onely ſet to cheyne the ſhulders linke wyſe togythers. Here of it ſoloweth, that the ſhulders bē nedefull to defende the ſpyrytuall membres: and to bynde and cheyne togythers the bones of the breſte, of the armes, and of the rybbes. Alſo to bere vp the bones and ioyntes of the necke. Alſo they ben nedefull to bere burthens and weight/ for by reaſon of theyr bonynes and ſynewynes they ben ful ſtronge and myghty. Alſo after the heed the necke is the highest of the bodye aboue other lymmes that ben ſette vnder the heed/ as it fareth in all beeſtes. And ſomtyme the ſhulders ben greued without by woundes and by dyuers hurtynges, and by contynuaunce of great trauayle and berynge. And than they bene chiefly cured by reſte/ or annoyntyng with ſome oyntmentes. And Aryſtotle ſayth. li. vij. that men vſen to enoynt the ioyntes of the Elyphaunt with oyle oliſſe, the more eſely to ſuffre trauayle and charge of beryng, and to ſlepe the better. Alſo ſomtyme the ſhulders ben greued by flowynge of humours, that come to the ioyntes in the ſynewes of the ſhulders, by the whiche the ſynewes ben greued and let in theyr effectes and doynges. And ſomtyme the ioyntes ben full of ſuperfluyte of humors/ by the ſharpenes and bytynge wherof ache bredeth in the ſynewe of ſelynge.

¶ Of the armes. Ca. xvij.

ARmes hyghte Brachia in latyne, and haue that name of Darim in Grewe/that is ſtronge, as ſayth Iſidore. In the armes be brawnes called Thori, and they be of great ſtrengthe: and bene called Thori, for they ben leche bowelles as ſaythe Iſydore. Conſtantyne ſayth that the arme is made of two bones. One is aboue, that hyghte the ouer cubyte: and the other is beneth, that hight the

the nether cubyte. The nether boone is more than the other. For the berer shuld be more stronger than the thynge that is borne: The arme is cheyned to gether with the ouershulder, and is knitte with moste stronge sinowes: by meane of whiche sinewes the arme taketh selynge and wylfull meuynge, and sendeth it after to the honde. The armes ben rounde to be more able to werke/ to meue, & to withstond the better, that they ben not lyghtly greued. And they bene byndynge and plyaunt in thre ioyntes, that is to wytte/ at the hande/ at the elbowe, and at the shulders, to be the more able to wylfull meuynge, and more redy to be obediente to the comandement of the wyll. Also in cõparison to other limmes, the armes bé lesse flesshy/ & that is through the substãce of bones & sinues, of the whiche they ben composed, & to haue the more vertue and strength. For in the armes is the mooste strengthe of a man, to beare/ to lyfte/ to holde harde/ to put fro, to fyght/ and to werke. Also the bones of the armes ben great harde, holowe/ and ful of marowe. They be great & harde, that they breke not lyghtly. They be holowe that they shulde not be to heuye by massyuenes. They be full of marowe/ to moyste the dryc and harde bones by fatnes therof: And that the spirites that comen fro the synewes and veynes ben saued by temperance of marowe, and noury shed. They bene clothed and couered with skynne, brawne/ and stringes with flesshe among: that they shuld not be lyghtly hurte and greued by any thynge without. And also thei ben couerid in ioyntis and whirle bones, with gristels/ that the sinues of selyng be not greued by hardnes of bones that smite & meue togither. And that the same bones i their iointes meue the more spedefully by smothnes, softnes/ & nesshenes of gristel. And that they bé not taried nother let by meting and selyng of roughnes. Also for the armes ben nye the herte they taken spirite and poulse by veynes and stryngeo/ and dyuers chaungynges for to knowe and shewe the state of desaute/ or profyte in the veynes of pulse. Also for the armes ben nygh the brayne/ they haue an homely and a priuie accord with the heed, and take of hym influence of priuie vertue. And therfore for defence of the heed, by selynge of kynde/ and without auysement/ the armes put them forth ayenst hard strokes. Also the veinis of the body, & namely they that bene about the heed & the hert, and the lyuer, com together in the hãdes & the fyngers/ and sede theym. And therfore they that sele them selfe full of bloode and greued, vse to open some veyne of the armes. And so the armes bene oste tymes woũded and greued to cause the other lymmes haue the profyte of good heale.

Also phisitions saye, as it is wryten in libro de Flebotomia, he that is sycke on one syde of the body shall open the veine afore the other syde. And so he that is greued in the right syde, is letten bloode in the leste syde: and so of other. Except the matter be venemous, or els wood. For than the blonde shulde not be drawen to the other syde, leest the venym of the matter passynge by the herte, other by some other membre, that is noble, be hurte and greued, as it is sayde there. Also the armes for profyte of other parties of the body seruen eche other: And for kepynge of other membres they ben wounded and stryken and made to blede and they flee not, and they abyde strokes. Galene sayth, that the armes haue this propretie, that what the hert loueth the armes loue, and beclyppe hit wilfully. And whome they knowe/ that the herte loueth, they beclyppe it, and sette hit as nygh the herte as they maye. In so moche that if they myght/ they wold prynt it in the herte all that the harte louethe. Also in acutis febribus vncouerynge and puttynge oute of bare armes is token of dethe.

¶ Thio that is spoken of the armes and of the propretics of them suffiseth.

¶ Of the handes. Capitulo. xxviij.

The honde hyght Manus in latyne, For that it is the yefte of all the bodye, as sayth Isidore. For the hõde serueth the mouthe of meate, and disposeth and doth all werkes. By the honde we receyue and yeue, And abusiuely the hande is called a craste or a werke: as it is sometyme sayd of a peynter or a wryter: He hath a good hande, That is to vnderstãd a good craft of wrytyng other of payntynge. Dextera, the ryght hãde/ hath that name of Dare, to gyue. For as Isidore sayethe, suretie of peace is gyuẽ with the right honde. And he is witnes of sayth, truste, and sauacion. And this is that Tully meaneth. I gaue publyke sayth vppon behestе of the Senatours/ that is to saye/ the ryght honde. And apostolus ad Galathas, to whom I gaue the ryghte honde of fayethe and of compayne. The lyfte honde is sayde, as hit were sufferynge the ryght honde. For it suffreth the right hond werke, and hath that name Sinistra, of Sinere, to suffre. And the honde hyght Palma, whan the fyngres ben streyght out: and fyste, whã they ben clyght in. And the fyste is callid Pugnus in latyne, and hathe that name of Pugillus: and is called Palma, whan the honde is streyghte oute/ as hit were bowes and braunches spradde. Also the honde is a great helpe and ornament of the bodye: and is the propre and principall instrument of touchynge and of gropynge. For no parte of the bodye towcheth and gropeth so surely as the parte of the hande, as sayen Isidore and also Constantyne. And Constantyne sayeth, that the hond in the vtter partie is made of.ix. smalle bones and dyuers, without marow, and ben sadde bones, And hath so manye bones to be mevable. The bones ben of dyuers shappes: Some bene knotty, some bene holowe/ and somme streyghte, that whan they ben all ioyned togythers/ they may be as hit were one bone. And these bones stonde of two ordres/ of that one syde with the rootes of the fyngres/ and of that other syde with the two armes they bene cheyned and strongely bounde. The ouer cheynyng hath thre of these bones that entre in to the holownes of the armes: by the whiche cheynynge the honde openethe and closethe sydelonge. And the nether cheynynge and the lasse is ioyned to the inner ende of the arme by sharpnes therof. And this cheynyng maketh meuyng forwarde and backewarde.

The holownes of the honde hight Pola, and is the inner partie, that the wytte of touchynge and of gropynge: hathe moost werkynge in. And therfore in that parte hit is more flesshye, and more nesshe, for good towchynge and gropyng: and hath two parties. Pecten the combe is one parte/ and the other parte is the fyngres. Pecten, the combe, is the space of the honde within the fyngres, and is composed of foure bones: For yf hit happed, that one were hurte: that other shulde not be greued. In the holownesse of foure boones of the combe, that comenly hyght the palme, the foure fyngres bene pyght and cheyned therin. And therfore Aristotle.li.xiij. sayth, that the hande is not one instrument, but many. For Kynde hath gyuen to man instrumentes accordynge to his vertues: as the hondes, in whiche ben many fyngres and dyuers, that they maye therby holde smalle thynges and great. For as he sayeth, the makynge of the honde is couenable to manye werkes and to contrarye werkynges: and is dealed and streyghte into many partes. And a man may vse one parte alone, or two, or mo, in dyuers maners.

The palme of a mannes hande hathe this propretie, that it is neuer heeri with in/ though heere growe without on som handes: and that dothe chaunce mooste in handes of males/ and that is for plentie of heate that hath the maystry. And the ryght honde is of more stronge hete/ & hath more dryues than the lyft hande. And therfore the right hond is lighter & abler to werk/ than the lyft honde. Therfore.li. ii. Ari. saith, that four fotid bestis that gẽdre bestis haue foresete in stede of

manes

mans hondes. And the lefte fote in ſuch beſtes is not ſo free / nother ſo lyghte of meuynge as the ryghte foote is, as the lyfte honde in a manne is not ſo able to werke as the ryght honde / out take the eliphaunt. For as Ariſtotle ſayth. li. i. the eliphant hath a long noſe like a trompe, whiche he occupyeth in ſtede of hondes: and with that noſe he taketh meat, and putteth it in his mouthe, and with that noſe he putteth drynke in to his mouthe, and no beaſte may do that with his noſe but he. Amonge byrdes and foules the Popyngaye and the Pellicane vſe the fote in ſtede of an honde. For the popyngay taketh meat with his fote, and weteth it in water, and whan it is wette putteth it in his mouth with his fote: and ſo doth the pellycane, that hyghte alſo Porphirio. The hande is greued in many maners, by the crampe / ſhrynkyng of the ſynewes, by crokednes, by dryenes / by blaynes and whelkes / by kyttynge and cheynes, by fretynge of wormes, by itchynge and tycklyng / by wraſtynge and wrenchynge of ioyntes / by Cirogra paſſio, that is the goute in the hondes. The cauſe of ſhrynkynge and crokednes cometh ſometyme of hote humours and dry, whiche dry the ſinewes: other of colde humours and moyſt, whiche infecte the ſynewes / and cloſeth the paſſage of the ſpirites / as hit fareth in Paraliticis and Leproſis, the hondes of whom bene ſhronke, & croked by reaſon of corrupte humours / that dryen and diſtroye the ſinewes. The handes ben dried by withdrawynge of dewe ſedynge. As it fareth in olde forlyued men / and in mē that bene defaced and ouercomen with great traueylle of faſtynges / and ouerſebled with age, traueylle, and diſeaſe. And ſometyme by diſtemperance of hete and exceſſe, that waſteth the moyſture, as it fareth in riſikes, ethikes, and ſuche other. And ſometyme by vice and defaut of the veines & of the ſinues, the whiche bē ſtopped: And ſo by defaut of humors & of ſpirites, the vertu of rulinge is let: wherby the handes drie & leſeth ſtrēgth & fatnes. Blaines & ſwelling bladers ben bred & comen of ſhrewde & corrupte humors / whiche come to the vtter parteis & ſo the fleſſhe within is waſted & corrupte in the vtter ſide, and the ſkyn arered, is turned & changed into blaines & bladers / Clyſtes & chinnes, & other ſuche, come of hote humors & ſharpe, and of fumoſities betwene the ſkyn & fleſhe, that cutte the ſkynne, and with their ſharpenes they diuyde and perce the vtter fleſſhe: And firſte they cauſe ytchynge and tyckelynge, and afterwarde greatte ache and ſmertynge. Alſo corrupt humour hydde in the ſkynne / whan it is not putte out, neyther waſted by kynde heate, and lytell and lyttell hit is corrupte more and more and is chaunged and tourned in to ſmalle wormes: The whiche wormes lyttell and lyttell eate and wroote the ſkyn, & cauſe tyckelyng & ytchyng. And brekyng out of ioyntes ſomtime happeth of fallyng, other of ſmytynge, other of harde thruſtyng and wryngyng. For by ſuche violence the lymme falleth oute of ioynt & of his place: And than comethe ſote akyng & ſmertyng, & all the hōde is made vnmighty to warke any werkes. The ſame happeth alſo of ſome inwarde cauſe / as of to moche humour kelynge & flypperynge / and ſlakyng the ſinewes of the ioyntes. And ſo lyghtly the lymme falleth out of his place. The paſſion whiche hyght Podagra in the fete, hyghte cirogra in the hondes, and is bredde and cometh of great humours and rawe gadered in the ioyntes. Therfore the ioyntes of the toes & fyngres were harde / and bene made as it were knotty. And ſuche ſyckeneſſes ben called Longa arthetica / and are bredde in the hōdes. And vneth it is healed, if it hath longe endured, as it is ſayde ſuper Aphoriſ. Many other diſeaſes occupye oſte the hondes, as blaynes and ſuche other: but this that is ſayd ſhall ſuffyſe atte this tyme. Saue only this wolde be noted, whiche is ſpoken in Aphoriſm, that a woman vſethe not the lyfte honde and the ryghte all alyke. Vpon whiche worde

Galen sayth that males werke a lyke with bothe the hondes: whiche we neuer sawe nother herde of no woman. And that cometh of defaut of her kind. For vnneth she is stronge to werke with the ryght honde, so moche she maye the lesse with the lyfte honde. Males haue stronge synewes and brawnes in eyther syde: and they haue stronger herte than women: and for that cause hit happethe ofte that they werke with the lyft hõde and with the right honde also.

Of the fyngers. Ca. xxx.

The fyngres hyght Digiti in latyne, and eyther they haue that name of Decem, that is the noumbre of .x. in englysshe, for they be .x. other of this word Decent, in englysshe semely. For they ben semely sette and ioyned, and they haue amonge them selfe a noumbre and order ryght sayre, as sayth Jsidore. The fyrste hyghte Pollex, the thombe: for that amonge other he hathe moste vertue and myghte. The seconde hyght Index and Salutaris, as it hyght demonstratiuus, the shewer, For with hym we grete, and shewe and teche all thynge. The thyrde is the myddell fyngre, and hyght Impudicus also. The fourth hyght Annularis, the ryngе fyngre: for thereon the ryngе is borne. And also he hyghte Medicus or medicinalis, the leche. For with hym they done Colerium about the eye. Colerium is a principall medicine for the eye. The fyfthe is the lyttell fyngre, and hyghte Auricularis, the eerefyngre, for with hym we clawe and pycke the eres, as sayth Jsidore. Constantyne sayth, that the fyngres benne composed and made euerychе of thre bones cheyned togyders. And the foure fyngers ben cheined and bounde to the fayre combe of the honde: and the thombe is ioyned with the vttermer cheynynge of the arme. The nether pieces and knobbes of the fyngres ben gretter & broder than the ouer, as the berer is rydger than the thyng that is born. They ought to be broder, & more stedfast as saith Gon. li. iii. Ari. saith, that the mouablenes of the fingres is cõuenient to take and to hold. And the fyngres ben distingued in sklenderneo and lengthe and departed asondre. In the endes they be warded with nayles. And the more euen that they bene, and the more ben dynge and playant: the more couenable they bene and able to dyuers werkes. They ben but lytell flesshy, for easyneste of meuynge and of touchynge and gropynge. For nothynge in the body knoweth and demeth so easely betwene thinges, that benne touched and groped, as the endes of the fyngres. And that may happe is throughe quycke lyuelyneste of the synewes, that bene bende agayne in the ouermeste partyes of the fyngres: and for softenes and smothenes of the skynne in the vttermeste parties of the fyngers, as sayth Constantyne, and the fyngres haue these proprietees: they be greatter afore meate thanne after. And therfore a ryngе, that is streyte on a fyngre, and may vnneth be take of afore meate, maye easely be taken of after meate, as it is sayde super Aphoris. Aristotle sayth, li. viii. that water foules haue betwene theyr toes and clawes, as hit were a skynne, and theyr dwellynge is in waters. And foules with toes and clawes dreyyed, and cloue footed, dwellen properly nyghe water, and ben feede with meate that groweth on lond. And these foules eate no fysshe, nother lyue with rauyne, as done foules with croked toes and clawes, that eate all bestes that they may hunt & take: and they lyue by blode, and yet they eate not eche other. But they spare foules of theyr owne kynde. And so doo not fysshe: for they eate fysshe of theyr owne kynde.

Of the nayle. Ca. xxxi.

The nayle is the vttermest part of the fynger sette in the ouermeste parte thereof. And Constantyne sayth, that hit is ioyned fulle nyghe therto with flesshe and skynne: and the bounde therof

therof be ful of strenges. And to the nayles come veyne and synowes & arteries to gyue them selyng, and kyndely helpe. The nayles growe in length and in brede proporcionat to the syngers. And that that growethe ouer, & passeth the touche of synowes, hath no selynge. And therfore they be cutt and pared without selynge of sore and of smertynge. For the growynge and sedynge of the naylle is lyke to the growynge of heare. And therfore in growynge they passe the endes of the syngers as sayethe Constantyne. The nayle is bredde of certayne fumosites, that are resolued frome the harte / and spriede on the syngers endes, where the fumosites entrynge in, are dryed with the vttre ayre and changed in to the substance of the nayle, as hit is sayde in the booke of pronosticis / in the commente. And they be made to helpe and socour the syngers endes to defende them and saue them with hardenes / or they shulde elles for tenderneslle be lyghtly hurte and greued. And so nayles helpen & lighten moche the syngers. The nayle is nesther than aboone / and harder than flesshe or gryssell. And hathe somdele disposition & kynde of horne: For they be clere and playne on the vtter dele therof, clene and bryght as horne. And so therin is sene a maner bryghtnes & shappe. And for the nayle is bredde of fumosite of the hert, liuynge and dyenge of the herte is in the nayles most openly shewed. For if the heate of the herte sayllethe / the nayles waxe blacke and paale. And therfore by chaungynge of them, shrynkyng and ryuelynge, bodeth and tokenethe quenchynge of hete, and dyenge and sleinge of kynd, as it is sayd in pronosticis. Alsq Aristotle. li. vii. sayth / that the clawes of egles waxen croked and dull, whan they syt a brode vpon egges and sedeth theyr byrdes: And theyr wynges waxe white and seble. And the Egle hath this proprete, that whan he sytteth on a tree and resteth, he beholdeth oft his clawes and dredeth lest they waxen softe and nesshe. For he hath clawes in stede of weapons. And therfore lest his clawes shulde be hurte and greued / he setteth not gladly vpon a stone, sayth he. And whan he restethe, he benderthe and closethe in his clawes, that so they may be kept and saued without harme and grefe: So doth the lyon and bestes with croked clawes. Also. li. viii. he sayth / that hole soted soules drynke not, except a fewe. And all soules that haue croked clawes, haue croked bylles, and short and gret nckes, and eate flesshe and hunte byrdes, but they eaten no byrdes of theyr own kind, nother pursueth nother reiseth on them / to the intent to eate them: but they fight togy thers, and hurte one an other with bylles, and with clawes, they teare eche other for the females and for nestes. In all bestes and soules be dyuers maners clawes and nayles touchynge their disposition and also theyr doynge. For in a man the nayles fence and hight the hondes: and in soules and byrdes they fence and arme the fete. And in some bestes the nayles and houes be rounde and hole, as in horses / in some they be longe and clouen as in swine. Li. xij. Aristot. saith, that euery beaste, hauynge styffe stondynge here / hath clouen fete, as swyne. And kinde setteth strength in the clawes and nailes of bestes. And therfore. li. xiiii. Ar. saith, that kind alway setteth strēgth in limmes & membres, that bestes vse / as in teeth that be as it were yren / & in the clawes and nayles, for strength & helpe.

Of the syde. Ca. xxvi.

The syde is called Latus in latyne / & hath that name of latere / to lurke / other to be hyd. For whan a man lyeth / the syde is hyd. And there is bothe the lyfte side and the ryght side of the body, that be called in latin dextra & sinistra. And in the right side is most able meuing, but the lyfte side is more stronge and more conuenable to the burthens & charges. And therfore the lift side is called leua in latin and hath the name of leuare to heue, & to lyfte: for it is more able to lyfte and to beare some thynge / as sayethe Isydore.

That syde beareth the shylde, and the buckeler/swerde, the quiuer, the knyfe, & other burthens, that the ryght hande maye be redy at lybertye to do what it shall/as sayth Jsidore. The sydes be specially strengthed with the bones of rybbes. And the rybbes ben called coste, as Jsidore sayth: bycause the rybbes kepe the inner parte of the bodye, and all the nesshenesse and tenderneſſe of the wombe is wysely kepte and saued by the ossyce of the rybbes.

And the syde ribbes be made and compounded of many bones, ioyned & boũde to the bones of the ioyntes of the rygge bone, and of dyuers gristels, that ioyne the foresayd bones togyther/as sayth Constantyne. And these bones haue the lykenes of halfe a cercle: And whan they be ioyned to gyders to the ioyntes of the rygge bone and of the breſt bone/ they seme to make a full cercle, as sayth Constantine. The bones be fourtene saith he, sette in the eyther syde seuen/seuen on the one syde, and seuen on the other, the whiche be bounde to gyders to the twyste of the breste, with seuen tender bones, that be as it were of grystel kind. Of whiche the endes are tendre and grystely, shape as the poynt of a swerd/ and sett vnder the mouth of the stomake for defence therof, and of the herte.

And so in the makyng or composition of the rybbes and breste/in all be two and thyrty bones. Of the which fourtene be in sydes, and in the composition of the breste ten. Behynde in the rigge be. viii. gristelbones togythers as saith Constantine. It happeth that the syde is oft greued, somtyme by cause that is without, as by fallynge, breakynge/smytyng, and other suche. And somtyme bycause, that is within, as by fletynge and conours & comyng to gyders of the humours to the place & holownes of the smal ribbes. And somtyme a postume is bred therin, as it fareth in pleurefy/that is bred and cometh of a postume, that is in the tenderneſſe of the ribbes. The tokens therof be ache of the syde, coughe, and febris acuta. And is specyally know by bloudy spyttell: if it comme of bloudde by citrinesse, or yelowe/yf it comme of colera by whyte spyttelle/yf it comme of fleume by bloo spyttell/yf it comme of melancolia/but it bredeth selde of melancolia/as hit is conteyned in practica.

Suche postumes/whan they be roted & pyghte in the syde, than they be cause of sore ache, styfynge, and brennynge/and than he that hath that euyll, maye not reste vpon the syde, that the postume is on. Therfore it is said in pronosticio, that it is a good signe, that a sycke mã in febribus acutis lygge on hio syde/and specially on hio ryghte syde. For that tokeneth/that the nyghe places haue no postume/and that the spirituall membres be free and haue large place to open and to spredde. And so a man bretheth the better. For nother the stomacke/nor other membres greuethe nother thrystethe the spiritualle membres.

Also it happeth/that vnder the smal ribbes in a voyde place, wynde is gathered and closed within the smalle skynnes of the rybbes, and by the stretchynge therof is bred sore prickynge and ache. And somtyme it happeth, that the place is stopped and made harde by gatherynge of great humours. And so the syde places be haled and rente, other made to harde, other shronke, other to moche heued vp. And therfore it is sayd in pronosticio Ypocratis: Jn the smalle rybbes yf they be without ache and soore, and yf they be nesshe and welle compowned in euerye syde, hit is good. And if they ake, or haue the crampe, and be drawen togythers, as it fareth in the crampe: If they be onely great wapping and lepynge in any of them, it betokeneth wo and sorowe, other rauynge. &c.

¶ And that is sothe in febribus acutis, and spectally if the syghte of the eyen, be horyble and inordynate, as sayth the same commentator. And if the meuynge of the eyen be ordynate, it is not so great drede of rauynge in acutis/vt dicit idem.

Of

¶Of the backe. Ca. xxij.

The rygge is called dorsum in latine, and hath that name of hardenes, for it is the hardeste parte of the bodye / as it were a stone stronge to bere / and to suffre durable as sayth Jsidore. And the rigge hath an other name, that hight the back. For therypó we liggen backwarde & vpright on the erth. And so may a man do and not other bestes: for other bestis lyg on the wõbe other on the side. And therfore it is vnproperly said, that other bestes haue backes, as saith Jsidore. But it maye be called backe / for betynge and beryng: for it is beaten with dyuers maner of whippes: and not only the backes of bestis, but also the backes of men that be prisoners, as saythe he. Or as Remigius sayth, this worde tergum maye be sayde of teros in grewe, that is rounde in latyne. For the rygge of a beest hathe a maner of roundenes. For all the bones in the body be founded in the rygge, as a shyppe on the kele. Constantine sayth, and Jsidore also / that the rygge begynneth fro the nolle of the heed, and stretcheth nere to the kydneyes. And the rygge is made and compouned of diuers bones and ioyntes, and that for foure causes. Fyrste for he is foundement of all other, and theron all the other bones be sette as the shyppe is on the kele. The seconde / for it is defence and healynge of the inner parties. The thyrde, for hit is helpe and socour of the synewes / that comme fro the brayne downewarde to dyuers partes of the body to gyue wyllfull meuynge and felynge in euery part. The fourth / to beare marowe that commeth downe fro the brayne / and to kepe the marowe and saue it fro greues with in forth. The rygge bone of a beaste is made and compowned of many bones, that they may the eselyer ryse and arere them selfe, and bende / and to bere more strongely charges and bourthens. And the rygge boones ben called spondilia in latyne, and benne holowe / that the marowe of the rygge boone, that Physicyans calle Nucha, maye the easelyer be bore and come to the neyther membres, to make the wylfull meuyng. And the same kynde and vertue is as well in the brayne as in the marowe of the rygge bone, as sayth Constantine. And therfore it is clothed with a double skyn / as the brayne is / as sayth he. And therfore yf this marowe in the rygge bone, be in any wyse let other hurte / the vertue of felynge is hurte in worknge and doynge / as it is whan the brayne is hurte. And therfore if this marowe be hurte, the beste dyeth lyghtly / and therfore kynde maketh the rigge bones hard and senewy / and also pycked and sharp, for the more defence of the marowe, and for the more easy withstonding and puttynge of of hurtynge and wronge. The skyn of the rygge is harder and thycker thã the skyn of other partes of a beest, & that is for the cause aforesayd. And the rygge suffreth many greues within and without / for without it is beatynge, fleing / & hath many greues. Within it sufereth shaynkynge of synewes, to moche replecion of humours / stoppynge of the veynes and the yates of the spyrytes, sore pryckynge and puttynge / and stoppynge, and greues of dyuers goutes and dropsyes.

¶Of the breste. Ca. xxiiij.

The breste is the ouer bony parte betweene the pappes and teetes / and is called pectus, bycause it is next betweene the heed and the pappes as sayth Jsydore. Jsidore and Constantyne saye also, that the foundement of the breste is sette within the rygge, & is ful holow, to kepe & to saue / & to defende the inner mẽbres / as the herte and the longes, with other spiritual membres. The great holownes of the breste is nedefull and profytable, that the longes maye close and open to kele the hote smoke of the herte. And it is bony and full of synewes for the more strength and stronger defence of the membres of lyfe. And the breste is beclypped and

and defended within with ſkynnes, and a maner fatnes to norysſhe & to ſauckynd hete/ & to ſwage the coldnes of bones of the breſte plate. Conſtantyne ſaythe/ that in the breſt be two holownesſes departed a twene with ſome manere ſkynnes. And this departyng is nedefull to kepe the brethe in one parte of the breſte/ if it happen that it were loſte in the other: and ſo to ſaue & to kepe the lyfe of the beaſte in the other partye. For if eyther holownes were greued/ and the brethe ſtopped, than the beaſte ſhulde ſone dye. Alſo the herte and the longes be bounde togidere with ſkynnes of the breſt, and they be wrapped therin, that they paſſe not out of theyr place, as ſaythe Conſtantyne li. ij. Ca. xv. Than the breſt is ſoundamente of the pappes and teetes. And that is not only for hyghtines and fayrenes, but alſo for nedeful helpe of the breſt, with his fleſſhynes, it healeth: and temperynge the bony coldenes therof, couerethe and defendethe frome outwarde hurte of colde ayre. And ſo the breſte is the moſte noble membre of manne: For it is the place and ſete of wytte and wiſdome, and the houſe of hete of life and of ſtrength. And if the breſte be well diſpoſed and in good poynte, with all that is there in/all the ſtrength of the body is comforted in his worknge. And ageyne wardeall the breſt be greued, all the makynge of the body is appeired. And the breſte is greued in many maner wyſe.

Somtyme by great colde, conſtreynynge the ſynewes & ſtrynges of the breſt bone, they be greued and hurte/ and be lette in theyr workes and dedes. And ſomtyme by great hete and dryues, waſtynge the ſubſtancial humour therof/and conſtreining or ſhrikyng the ſinewes of the breſt/ as it fareth in Ptiſicio and Eticio, that be ſpended and waſted with to great hete. Somtyme by to great moiſture of blode other of fleume comyng and fyllyng the weis of the breſt/ & ſo ſomtyme foloweth ſtiflyng: & ſomtime horſnes: & ſomtyme withdrawyng & leſyng of voice/ as ſaith Ló. Somtyme of a corrupt humour/ gathered in the ſkynnes of the breſte, that bredeth a poſtume in the breſte, and letthe the brethe: and ſo ſometyme the beaſte is ſtyfled. Sometyme the breſte is greued by gatherynge of other membres/ that be greued: for if the throte be greued/ other the lounges, other the ſtomache: nedes the breſte is ſore and euyll greued. And the greues of the breſte be moſt perylloue, and namely they within: for the nighnes of the herte that is the place of lyfe. And therfore a lyttell prickynge other pynchynge in the breſt with in, is more ſore than a great wounde in the arme other in the thigh without.

Dyuers diſpoſition of the breſte is in men and in foules, as ſaythe Ariſtotle. For mē haue brode breſtes and ſomdele arered in the ryghte ſyde and leſte, and that arerynge is token of boldenes and of ſtrength, and no beeſt hath pappes in the breſte but men and oliphauntes/ as ſaythe Ariſtotle. li. ij. And ſome beaſtes haue pappes in the ſyde/ or in the wōbe as ſwine, houndes/aſſes/kien, ſhepe/and other ſuche/ as ſaythe he. A beaſte that hath pappes in the wombe bryngeth forthe many mo at a tyme (as it fareth in houndes and ſowes) than thoſe that haue teetes in the breſte, as it fareth in men and olyphauntes/ that gendrethe neuer but one, as ſaythe he. lib. v. And foules haue generally ſharp breſtes, and namely foules of praye/ with croked bylles and ſharpe clawes/ & lytell fleſſhe and good flyght/ and ſharpe ſyght: For they ſe theyr mete very far of. And therfore ſuche foules flien vp in the ayre, moche more hygher than other foules: and that is for praye/as ſayth Ariſtotle. li. ij. The ſharpnes of breſte is token of boldnes and of gentylnes, as ſayth Jſidore, of a goſhauke/ that is of more boldnes in breſte than in bylle other clawes/ and more armed with the breſte than wyth byl or clawe. And therfore the goſhauke is bolde in the breſte, and in the ayre he ſmyteth his praye to the grounde.

The pappe is called mammilla in latyne, and taketh that of roundenes/ for maso in grewe is rounde in latin as sayth Jsidore. The teete/ the hede of the pappe/ that the chylde souketh and taketh bytwene his lyppes/ is called papilla in laten, and hath that name of palpare to grope: for the childe oft toucheth it & gropeth therafter. Also the pappes be called vbera in laten/ either for they be ful of milke, other of humoures of milke, as it were a bottell. For after the byrth of a chylde, yf blode be not wasted with sedynge, it cometh by a kynde way in to the pappes, & waxeth whyte by vertu of them. And taketh the qualite of milke/ as saith Jsidore. And Constantyne saith/ that the pappes be made & cõpowned of a maner kynnell substance/ that is nesshe, fleshy/ and white: as the kind of milke is. The veynes and stringes in the kynnell substaunce of the pappes/ are medled: By the whiche blode with breth is conueyed to the pappes. The pappes be set in the brest to be nygh to the hert, that by decoctiõ of the hete of the hert the blode may the easelier be turned in to the kinde of mylke. For blode cometh by an holowe veyne to the herte, and than to the breste, and pereeth at last and cometh to the pappes: And in the holowe fleisshe of the pappes the bloudde, by vertue of hete, tourneth in to the substaunce and kynde of mylke. And the fleisshe of the pappe hath vennes & holes as a sponge. And therfore is it mete to bredynge of mylke to the sedynge of any chylde. The pappe hath this propertye/ as it is sayd vpon Aphor. That the pappes of a woman, that shall haue chylde before her tyme, waxen softe and tender/ as sayth Hippocrates. Also he sayth, that yf the right pap of a woman, that goth with two chyldren/ waxeth tendre and soft/ the man chylde shalbe borne before his tyme. And if the lyfte pappe waxe soft, than the female shall be borne before her tyme. And if bothe the pappes growe nesshe and soft, bothe the chyldren shall be borne afore theyr tyme. And in commento Galeñ telleth the cause hereof/ And sayth/ that the smalnes of the pap tokeneth scarsite of mylke. And therfore yf the chylde hath not dewe sedynge, he muste nedes be deade borne before his tyme. Also Hyppocrates saythe there, that in women in whiche superfluite of hotte bloudde tourneth to the pappes, betokeneth madnes. Galeñ telleth the cause therof, and sayth, that whan superfluite of feruent hote blode cometh to the pappes, if it may not be turned in to mylke for passynge great heate and abundaunce therof, than it is dealed and tourned in to sharpe smoke, and goth vp to the heed, and troubleth the brayne/ and so bredeth madnes. Also he saythe there: if thou wolte make the blode of menstruum in a woman lesse, thou shalt set a coppe to the pappe, to the veynes, whiche come fro the mother/ as saythe Galeñ. And by such maner of drawing/ the superfluite of blode is drawen to the pappes. And so the nether bledynge of menstruum is wel the lasse, as Galeñ reherseth. Also he sayth. Jf moche mylke ren out of the pappes of a woman, that gothe with chylde/ it is a token that the chylde is feble: And yf the pappes bene harde/ it is a token, that the chylde is feble. For the mylke is not mynysshed, by reason that the chylde is feble to receyue and tourne it in to his sedyng. Therfore to great droppynge of the pappes/ is a token of corruption and imperfection of the chylde as saythe Galene. And if the pappes ben meanly harde, it is a token of the chyldes helthe. For to great smalnes & lenes of the pappes, after the conception/ is a token, that the chylde is feble and corrupte: And it is a token, that the chylde shall be deade borne: or els to be borne afore the tyme/ as sayth he. And if a woman be with chylde of a man chyld, the ryght pappe is more than the lefte. And if she be with chylde of a female, than is the lyft pappe more than the ryght. And that is lyfte knowen/ whan the chylde begynneth to meue him selfe, as sayth Aristotle li. vij. Also as he

he sayth, ofte tyme be reason of to moch mylke and cruddyng therof, the pappes waxe over harde. And if there growe any here, whyle the bestes benne over harde there cometh a great syckness and sore, that hyght pilosa, and the ache ceasseth not tyll matter and corruption cometh out as saythe Aristotle. Also he sayth. li. vi. that bestes with many pappes bryngе forthe many at a tyme, and they haue teetes deuyded, as it fareth in a bitche, and in a sowe. Whan a sowe farroweth, she yeueth the fyrste pappe to the fyrste pygge, and the nexte to the seconde, and so of the other. And bestes with fewe teetes bryngе forth fewe at a tyme, as a woman and an elyphante, that hath teetes sette afore in the breste. Than the pappe is a nedefull membre to fede and nourysshe the chylde, and to take menstruall bloudde, to torne in to mylke: and to cause the pure blode that is vnpured, to defye, and to make it white, swete, and thycke. And to defende the breste and the harte, and to knowe sexus and ages, and is shewer of corruption. And the pappe is rounde, euenlonge, sinewy, fleishy, denny, and fully set to the teeth of chyldren.

Of the lounges. Ca. xxv.

The lounges be the belowes of the herte. For in the lounges is a spirite that blowethe and meuethe, and receyuethe and putteth out ayre. Or elles the lounges hight Pulmo in latyne, bycause it bereth in openynge of it selfe, that it may take in brethe, and thurstynge together, may put it out: And so it is in contynuall mouynge, in drawynge in and out of brethe, as sayethe Jsidore. And the longes are made of fleshe neshe and ayrly, sul lyke to the some that is ronne and crudded as sayth Constantyne. The lounges helpeth the herte, and byclyppeth it all about and serueth the herte of colde ayre, to make it temperate. Also the lounges be the instrument of the spirite and of the voyce. The spirite y breth is nedefull for the herte to drawe in ayre to kele the herte: and to put out superfluite and sumosite by closynge of the lounges. And therfore the lounges be a meane betwene the herte and the throte, that colde ayre breke not sodaynly in to the herte: but rather to temper the ayre that is receyued. Also the lounges are the lykenes of a lytell folde, that kepeth colde ayre to swage greatte heate of the herte, that is nedeful to make the voice, And hotte ayre that is nedefull to the herte and to the brethe. For without the lounges may no voyce be shaped, nother brethe, as sayth Aristotle li. xij. And for these causes the flesshe of the lounges is nesshe, and smothe, and holowe, to chaunge the easelyar ayre in to his own kynd, that the spirit of lyfe may so passe easely in to the holownes of the herte, to kepe and saue the lyfe of a beest. And it is generall, as Aristotle sayth, that euery brethyng beest hath lounges, and all bestes that gone brethen. And some water beastes done brethe, as the dolphyn. Also euery beste, which gendreth hathe blacke lounges, and moche blode through the hete of kynde. The longes of a beaste, whiche layethe egges is lytel and dry, and maye swelle, and is holowe, as sayth Aristotle. And, as he saith. li. xij. some bestis haue no lounges, but they haue braunches in stede of lounges. Also. li. xvi. he sayethe, that euery beast, that hath lounges, is hotter than a beest that hath no loūges. And a beest, that hath lounges, hath moche blode in comparison to a beast, that hath no loūges. And the lounges be greued many maner wyse. Sometyme by the reumatyke humor, comyng to the pypes of the lounges: and than ben dyuers passions bredde, by dyuers florynge of humours to the prynceples of the lounges, as squinancy, tysyke, cough, hoorsnes, hasknes of the voyce, and suche other. And some tyme by gendrynge of humours in the wosen and pennis of the lounges. And so commen tysike and other dredfull passions, as it fareth in them that spyt blode

and

and quytter, as sayth Constantyne. Also sometyme the longes be greued by botches in the substaunce thereof, and that cometh of sharpenes of a humour, whiche fleteth to the substance of the longes. And suche a passion is not lyghtly cured. For whan the substaunce of the lounges hath botches by the sharpnes of the humour, that cometh therto, it may not be lyghtly closed and cured, for the tendernes and contynuall mouynge of the longes. And soo than the ayre drawen in at the hoole of the botche, vanysheth easyly away. And therfore it sufficeth not to cure the hete of the hart, but oft for scarsite of aire drawé in the hart it selfe saloweth and dryeth. Also libro. xij. Aristotle saith, that if a beest draweth brethe in and oute, whyle that he eateth, and soo some parte of the meate falleth into the holownes of the pypes of the lounges, than the beest cougheth, and some tyme by myshappe is strangled and choked. For coughynge is nought elles but mouynge of the vertue of the soule to putte out superfluities, that ben about the instrumentes of the spirite, as sayth Constantyne. Than gether ye by these thynges afore sayde, that the lounges be the propre instrument of the herte, for it kelethe the herte, and by subtyltie of his substance chaungeth the ayre, that is drawen in, and maketh it more subtyll. The lounges shapeth the voyce, and cessethe neuer of meuynge. For it closeth it selfe and spredeth, and kepeth the ayre to help the heate in his dennes and hooles. And therfore a beest maye nat lyue vnder the water without stiflynge, but as longe as he may hold in the ayre that is gathered within. The lounges by contynuall mouynge put of ayre that is gathered within, other clenseth and purgeth it and ministreth continuall and couenably fedyng to the vitalle spirite. And departethe the hert fro the instrumentes of felynge, and bredeth fomy humours, and beclyppeth afyde halfe the substaunce of the herte. And whan the lounges bene greued by any occasion, it spedeth to dethe warde. And lettethe and distroublethe the werkynges of the vertue of lyfe. All these thynges sayth Constantyne by order.

Of the hart. Cap. xxvi.

The harte hyghte Cor in latyne, and hath that name of Cura, besyneſſe. For therin is al busines & cause of wytte and of knowynge. And is nygh the longes to be tempered by remedye of the moyst lounges, if it be hote with wrath. The harte is sette in the myddell of the body of a beest, to gyue and to sende lyfe and meuynge to all the membres of the body, as sayth Jsidore. And Constantyn sayth, That the herte is a flesshely substaunce, denny, harde, holowe, euen lóge and rounde. And the herte is holowe to kepe hete. And the herte is foundemente of all the bodye. And it is denny and holowe, to moue it selfe the more easyly closyng and openyng. And it is harde, that it be not lyghtly greued and hurte. And it is round, to haue therin the more plentie of spirites. And it is euenlong shapen, as a toppe, to make the werkynge of kynde heate, that cometh alwayes into the sharpe ende, the more stronge. And the hart is set betwene the two holownesses of the breste, in the myddell of the beste: that the spirite of lyfe maye come from the hert, as it were from the mydle of the vtter parties of all the body. And the heed of the hert that hath the sharpe ende, is sette in the left partie of a mans bodye. And for the sharpe ende of the harte hath mooste strength in that syde, and the spirite of lyfe is therin, Therfore in the left arme the pulse is most strõgest. And the hert lieth toward the left side of a man to tẽpre the coldnes of the left side by hete of the hert. And the hert hath. ii. holownesses, one in the left syde that cometh sharpe: & one in the ryght side, that is within: And these two holownesses ben called the wombes of the hart. And betwene these two wombes is one hole, that some men call a veyne, other an holowe way. And this hole is brode afore the

hollownes
dennes, or holow
places of ỹ hear

the ryghte syde/ and streyte afore the left syde. And that is nedefulle to make the bloode subtyll, that commeth from the ryght wombe to the lefte, and so the spirite of lyfe may be bredde the easelyer in the lefte wombe. Augustyne in the boke de differencia spiritus et anime, sayeth, that in the ryght wombe of the herte is more of blode than of spirite: And in the lefte wombe the contrary. For there the spirite of lyfe is bredde to yeue the beest lyfe, and cometh by certeyn veynes spradd all abowte. The lefte parte of the herte hath two holes, one within the veynes of the veyne that bryngeth bloode from the herte to the longes: The other hole is it, from the whiche cometh the greatter arterie, that is the shappe and forme of arterie veynes and wayes of all the body/ And the pulses therby ben bredde in the herte, and namely in the lefte syde for the cause that is sayde afore. Also the ryght parte hath two holes, one comith and entreth into the veyne whiche hight Concaua, and bryngeth bloode from the lyuer to the holowness of the herte. And of the other hole cometh the veyn of the wosen and wayes to fede the lounges. And these holes ben heled with certayne smalle skynnes, the which skynnes open and sende bloode from the herte. And than they close and lette the comynge agayne. In eyther wombe of the herte is a piece, shapen as an eare without. And these two peces bene called the eares of the hert: and in them the veynes, wosen, and strynges ben pyght. The herte hath in the bredth therof two grystly bones, whiche ben called the seates of the hert. About the hert goeth a maner clothyng, that hyghte the shryne and the coire of the herte. And this clothynge is fastned with the clothynges or pannicles of the breste. This clothynge is not ioyned to nygh the herte, leest the meuynge of the herte shulde be lette/ whiche is nedefull to the herte for the foundement of kindly heate, whereby a beaste is bredde. Vue vsqz Constantinus. li. iiij. cap. xxi.

Also Aristotle iiino. i. sayeth, that there is no membre in whiche bloode is soo pyght as in the herte: Bloode is pyghte in the lounges, but it is more stedfastely pyght in the hert. Also as he sayth. li. xi. the hert is set of euery beest in the mydle of the breste, out take man. For the herte of a man leaneth towarde the lefte syde. And the sharpe ende of the herte leaneth inwarde to the breste in all beastis, oute take syshes. For in them the sharpe ende is hangyng toward a partie of the heed in the place of ioynynge of the gyllis. Also he sayth there, that euery beest that hath blode, hath lyuer and herte. Also libro. xij. he sayth, that in the hert is the well and the begynnyng of the veynes, & the fyrste vertue whiche bredeth blode: And the blode of the herte is clene, clere, hotte, and of greatter selyng, and accordyng to wytte and vnderstandyng. And he sayeth there/ that the welle or begynnynge of selynge of beestis is in the hert. And the wyttes of selynge bene continually with the herte. And, libro. xiij. it is sayde, that the herte is set in the formest partie of the breste/ in the myddell: For it is the welle of lyfe, And all meuynge and all selynge is therin. The selyng and meuynge is not but in the former partie of the hert. And therfore meane and last is distingued. And the brethe gothe fyrst into the inwarde parte of the herte. And the kynde of makynge and composition of the herte is of veynes/ for it is of the kynde of veynes. And the situation or place of the harte is conuenient: For he is set in the ouer place and in the formest. For bycause it is more noble/ it is mete kyndly ordeyned in the nobler place. Amonge all the membres the herte is most noblest: and therfore it is set in the mydle of the body, as it is full nedefull: For it is the complysshement and perfection of the beest/ and no membre is so nedefull to the lyfe as is the herte. Wherfore if the herte be hurte, the beaste can not lyue. And therfore the body of the herte is in the mydle: and the makynge therof is in a sadde bodye, and thycke, and kyndely holow. For the well of the veines spring

therof

therof: and it is holow to receiue blode and is thycke to saue it/ and is the welle of meuynge. And in no membre is blode without veynes, but in the herte alone. For blode cometh out of the herte, and gothe into the veynes: and no blode cometh to the herte out of other places.

For the hert is the begynnyng and welle of bloudde, and the fyrste membre that hath bloode, as it is shewed in Anathomia. For the makyng of the hert semeth fyrste of bloode/ and is the begynnynge and welle of meuynge/of lykyng, and of vnlykynge. And generally of all wyttis the meuynge begynneth of the herte, and thervnto resorteth, and the vertue therof is spradde and streyghte into all the membres, and after one maner. And in some beestes is a bone founde in the hert to susteyne the harte/as bones ben set in other membres. And in the hertes of beastes of great herte ben thre wombes: And in the hert of a beest with a lytell herte ben only two chambres. And for this cause a wombe ought to be in the hert of a beest: For the herte muste be the place of receiuyng of pure blode & tẽperat in quantite & qualitie. And is ful hote and moyst: for the herte is a membre, in the whiche is the fyrste vertue. Duc vsqz Aristot. li. 13. where he speketh moche of this matter. Also li. 16. he sayth, that the herte of a beest muste be complement/ therfore the herte is made fyrst, by cause of the hete of the hert, and for the springyng of veynes out therof, kynde hath set afore the hert a colde membre, that is the brayne. And therfore the heed in generation is creatid after the herte. And it happeth that the herte is greued eyther by byndynge togyders of other membres (as sayth Cõstantyne) Or els by distemperaunce of it selfe. For if passynge heate haue maistry in the herte, the bloode of the herte boyleth and meueth/ and so the vitall spirite is greued. For yf the herte be constreyned by ouermoche colde/ the bloudde is congeled, and therfore commeth dethe. And sometyme the harte is greued by some postume, that infecteth the cofire therof: and thanne the beaste lyueth not longe. Also the herte sometime quaketh, and that cometh of watry moisture shed and spradde in the skynnes of the herte/ the whiche moysture letteth the dewe ⟩we openyng and closyng therof. And so it semeth to a sicke mã/ that the hert meueth fro place to place. Also hit happeth/ that the herte hath a defaute, that cometh of wastynge of spirites/ and of spiritualle vertue, and of passing out of spirites. And this doeth chance/eyther of to great replecion that greueth and confoundethe the vertue: or els of to great wastynge, that wasteth the vertue: as hit fareth in them that haue a Lardiacle/and in some men that sweate to moche, or drynke to sharpe drynke. Also sometyme the herte is greued by some fumosites and smoke, corrupte and venemouse entrynge to the herte, and corruptynge the openynges of the harte, whervppon dethe folowethe anone. Also sometyme the harte is greued by stoppynge of the holowe veyne, wherby the bloode that is the fedyng of the herte, and of the vitall spirite/is warned. In these manere and in many other the herte is greued as sayth Constantine libro. 9. cap. 23. Galene in Tegni sayth, that the vertue and complection of the herte is knowen by these tokens: That is to wytte, by great brethynge and blowynge/ by swyfte pulse and thycke, and hasty, by vigorousnes, by wrathe, hardynes, and woodnes: by largenesse of breste and hearynes therof. All these be tokens that heate hath maystrye in the hert. And al the tokens cõtrary to those betoken the contrary hereof. Vpon the whiche place Valy in his cõment sayth, that in a man the hert is as a roote and a more in a tree. The wosen that comethe of the lyfte wombe of the herte, is lyke the stocke or legge of the tree: the which a good way runneth forthe as boughes of a tree into two parties/ of the whiche one goth vpward and that other downwarde. They spredc abrodc & deuide as hit were sprayes or small bowes into all the bodi euen to the arteries of the heed.

And whan the hert openeth, all the wosen and veynes open togyder: and whā the herte closeth, they close also: and by openynge of them colde ayre is drawen fro the vtter parte of the herte to the inwarde parte therof: and in closyng therof sowle smoke that is bredde in them, is wronge out/and drawen out somedeale: and by the drawyng out therof the complexion therof is made euen. And as he sayth the vertue of meuyng that is pight in the herte/ renneth and passeth by the wosen & veines to euery ptie of the body, & bryngeth to euery of them propre lyse and propre kynde heate. The breste serueth the herte in openynge of it selfe, and drawynge in of colde ayre: and closyng of hit selfe, and puttynge oute of smoky vapour, that is bred in the hert. Wherfore if the breste, wosen, and veynes, and other instrumentes of lyse be sase, the vertues be obedient in theyr worlkynges: & if they be sycke and greued, the vertues be not obedient. Therfore the gooodnes and euylle of lymmes that serue, eyther helpe or lette the herte to worke and to do the dedes therof. And therfore whan the herte is stronge, and hath the membres therto obedient, bothe in openynge and closynge well disposed: than cometh frome the harte stronge brethynge/ and stronge pulse, and stronge worlkynge, after the goodnes of the membre and of the vertue. And whan the vertue is feble & slacke, it maye not spredc the wosen and veynes into euery place of the body: and therfore brethynge is lasser, and pulo also. Also if the herte be to colde and to moyste, and the pulse nesshe: the man is bereste boldnesse and hardynesse, and is serdefull and slowe and bare of heare in the breste for scarsitie of smokye vapour/ of the whiche heare is bredde. And yf the herte be to drye and colde it maketh the poulse rough, harde, and small, and slowe breth and telde: namely if the brest be lytel & strayt. Vnc vlqs Daly sup Tegni Galen. And this of the hert suffyseth.

Of the breth. Cap. xxvij.

The brethe is the meuyng of the hert and of the longes gendred through drawynge in of cold ayre, to tempre kynde heate, and expoulsynge out of the same ayre. For the harte by no meanes can suffre the lacke of drawynge of ayre. For if the herte shulde rest a lytell while of drawing of ayre, it shuld be greued, or fayle. And therfore the hert hath contrary meuynges: for it openeth the lounges and draweth in ayre, and closeth the longes & putteth out ayre. And so the breth by drawynge in of ayre tempereth the heate of the herte, and by puttynge oute of ayre, hit clenseth the herte of smokye vapour. And also it fedeth and norisheth the spiritual lyfe. Also by strength and feblenes of breth is shewed the state of the spirituall membres: as hit is sayde afore of the proprietes of the loungis. Also in brethynge there is more ayre drawen in than is putte out. For a great deale turneth into the fedynge and norysshynge of the spiritual life. And the brethe is taken within the lounges, and the beest lyueth without styflynge as longe as the spirite is closed within the instrument of breth. Also whan the instrumentes of the breth be greued, the spirites are corrupte and chaungeth after the qualitie of the limme and the instrumente that is greued, as sayethe Constantyne. The brethe is some tyme greued by defaut of vertue that meueth & ruleth the sinewes. Somtyme by stoppynge of the instrumentes of the spirite/ that cometh of great and thyck humoure, or of great ventosite and wynd, that stoppeth the way of the brethe: Or elo of some postume of the lounges/that greueth the clothynge and the skynnes of the herte: or of the great heate of the herte, hauynge mayslery in the substance of the lounges. By reason of all whiche diseases, the brethe is made feble and scante. And yf the breathe be swyfte and lyttell, hit tokeneth stronge heate, that styfleth and ouercommethe the vertue, and namelye yf the touche be hote/ and yf there soloweth thyrste and dryenes of the tonge. And colde brethe and

and lyttell in febribus acutis is token of dethe: for slowneo of breth tokeneth defaut of vertue of out puttyng. And coldneo tokeneth quenchynge of kynde hete: and defaute of vertue in the substance of the herte and of the instrumentes of spirite. Also chaungynge of brethe cometh of vniuersall corruption of the inner mẽbres, as it fareth in leprosis, in the whiche the brethe stynketh and is corrupted, and infecteth the ayre that is nyghe. Wherfore the blowyng of suche is wõte to infecte those that come nere them: hit infecteth and corrupteth the ayre nere aboute, lyke as the whysshyng of the serpent called Regulus, blowynge corrupteth the ayre, and sleeth the birdes fleing, as Auicen and Constantyne say.

¶ Of the stomake. Capit. xxxviij.

The stomacke is the doore of the wombe, and taketh mete and drinke and sendeth hit to the guttes, as sayeth Isidore. And Constantyne saythe, that the stomake is rounde/euenlong/holowe within, rough in the botom/ manyfolde and fleshly/ and hath two mouthes/one aboue and an other benethe. And hit is rough and manyfolde to hold the better the meate that it takethe: for if hit were slypper and smothe within, by slydernes therof the meate shulde passe out without defyenge. And it is fleshy in the botome to comforte digestion. The flesshe of the stomake is hotte and also moyste: of whiche qualities the digestiõ is specially strengthed in the body of the beest. And it is rounde to be more able to take and receyue the more meate. And if the stomake were of an other shappe, thre cornerde or suche other, euyl humours ther in shuld easily be gathered to corruption and rottyng: For suche a shappe myght not for corners be dried and clensed of superfluities. It is euenlonge, for it shulde not presse and thruste the spirituall membres by to gret roũdnes therof, and also that it maye the more easely be ioyned with the ouer & the nether parties. Further the stomake/and specially of a man, is strayt in the ouer partie, & wyde and brode in the nether partie/ and that also is nedefull. For sithe a man gothe more vpryghte than other beestes, his meate goth downwarde alway: And therfore the neyther brede and wydenes of his stomake is profytable to take therin the more meat and drynke. Also it is fine wy to haue the more subtilnes of felyng and vertue and strengthe of appetite. Also it is beclypped in with the lyuer to haue of the lyuer the more heate to sethe the meate and drynke. For the lyuer with his fyue pypes beclyppeth the stomake/ and gyuethe hit heate: and taketh ius, woos, and humours, whereof bloode is bredde by certayne veynes, that the phisitions calle Miseriacas, and tourneth woos ius and humour into bloode by stronge worlkyng of heate. And Constantyne sayth, if the stomake be substancially hote/ it defyeth well great meates and wasteth lykynge meates: And defyeth more than it defyreth. And for lykenes it desireth most hote mete, & may not suffre hũgre. And if the stomake be colde it defieth not wel great mete, and is sone greued therwith, & changeth thẽ sone into sowre & corrupte humors. And a drye stomake is sone a thyrste and a lytell water suffiseth not therto: and if the water be to moche, it maketh rozynge and rollynge in the wombe. And if the stomake be moyst, it thyrsteth not: but it desireth moyst mete/ & desireth but litel. Duc vsq; Const. li. 1. ca. 13. And he saith li. 9. ca. 26. that to the stomake chãce diuers greues: as cuyll digestiõ fumosities/fluxe, spuing/ yexinge/blowyng/swelling and bolkyng: And these come of dyuers causes. For sometime they chance of yuell complection: somtime of to moche emptynes: somtyme of to moche replecion of meate and drinke: sometyme of to great sharpenes and bytynge of humours: sometyme of putrifaction of the harte: some tyme of defaute of vertue digestiue: some tyme of the qualitie of the meate, whiche yf hit pounche and pycke, the stomacke is

pounched and prycked/and compellethe it to passe out: or els if it be gleymy the stomake is made slypper, and so the mete passeth out easely: And sometyme grese of the stomake cometh of seblenes of the vertue of out puttynge: and grese of the stomake cometh not onely of it selfe/ but also of company and by meanes of other membres. And the stomake is purueyor and huf bande of al the body, and takith sedynge for all the membres: And serueth all the mẽbres therof/ as it nedeth, as saith Constantyne.

¶ Of the lyuer. Cap. xxxix.

The lyuer is called Epar in latine and Jecur also, and hit hath that name for fyre hath place therin/that passeth vp anone to the brayne, and cometh thens to the eyen, and to the other wyttes and lymmes. And the lyuer by his heate drawe th wood and ius, and tornieth it into blode, and serueth the bodye and membres therwith to the vse of sedyng: And hight Epar, for that it sedeth such membres. In the lyuer is the place of volupte and lykynge of the flesshe, the endes of the lyuer hight fibre/ for they bẽ streight and passynge as tounges, and beclippeth the stomake/ and gyueth hete to digestion of meate: and they hyght Fibre, by cause the nigromancers brought them to the aulters of their god Phebꝰ/ & offred thẽ there, & thã they had answeres. Duc vlqꝫ Jsidorus. Const. sayth/ that the lyuer is a membre hotte/ holowe, and slyder, sette in the ryghte syde of the beaste vnder the stomake, to helpe the fyrste digestion with his heate: And also he is blody and redde in colour, for the wood therof is tourned into humour of blode by full great heate. And he is somedeale harde, that he be not sone hurte and greued. And the lyuer is dyuers in men in quantitie of parties: For in men it is gre ter than in other bestes of the same quãtitie: The noumbre of parties therof in some is double/and that is at the leste: in some treble or quatrible, or at the moste quintrible. And out of the brode holownes of the lyuer cometh a veyn, that phisitions calle porta. And this veyne, or he come out/ is departed in fyue smalle veynes/ entryng in to pties of the liuer. The liuer draweth in his holownes the wood of the fyrste digestiõ by certayn veynes: and by boylynge of kynde heate dothe make digestion: secondly it tourneth the blody lumpe, into the kynde of four humours. And what is hotte and moyste passeth into the kynde of bloode, and is receyued and kepte in the veynes: And what is hote and drye passethe into the kynde of Colera/ and is receyued propre ly in the skybet of the gall: and what is colde and drye passeth into the kynde of melancoly, and his propre receyte is the skybet of the splene: And what is floting and watery passeth into fleume, and the receyuour therof is the lounges. Dereof it foloweth, that the lyuer is the chiefe fundament of kynde vertue, and grettest helper of the fyrste digestion in the stomake: And the lyuer makethe perfitely the seconde digestion in the stomacke, in the holownes of his own substance/ and departeth clene and pured from vnclene and vnpured, and sendeth sedynge to all the membres, and exciteth loue or bodily luste, and receyueth dyuers passions.

And the lyuer is greued somme tyme by greatte feruent heate, that openeth the poores within/ by whose openynge the vertue vanysshynge awaye, the lyuer worketh more slackely: And some tyme by ouermoche colde, whiche letteth the wood that is drawen, to be tourned in to bloody kynde. And hereof manye tymes commeth the dropsye: For the droppesye is nothynge elles (as the philosopher sayeth) but errour of the vertue of dygestion in the holowneſſe of the lyuer. For if this vertue erre and sayle in his workynge, nedes the bloudde is corrupte: And yf the bloode be vndefyed: the bodye that is sedde therewith swelleth and stretcheth, and thereof commethe the dropsye.

Also the lyuer is greued by euyll com-

plexion

plexion of his substance, & that is by the distemperaunce of the foure humoures: the whiche distemperance hath maystry in the liuer. Also it is greued by stopping of his veynes. For it happeth ofte that the great humours and gleymy are gathered in the veynes of the lyuer: and so whan the bloode is closed and maye not passe oute, it causeth straytnes and stoppynge. The same also chaunceth by to great heate, dryeng the blody humour, and makyng the substance of the veynes of the lyuer streyte, that the bloode may not freely shede it selfe, to sede the other membres of the bodye. The same maye happen sometyme by to great colde congelynge the humours, and makyng streit the wayes of the lyuer, and lettynge the passage of blode to sede the membres.

The same also hapneth by an impostume greuynge the substance of the lyuer, and bredynge quytter therin. Also the same happeneth by wynde inclosed, stretching the tender skinnes of the lyuer, and also by discordance of membres bredyng wo and sorowe. Also it is ofte greued by vnmeasurable passynge or rennynge out of bloode, that cometh of openynge of the veynes, that spryngen oute of the lyuer: And that cometh of to great sharpnes of bloode, or elles of to great replecion, or of feblenes of vertue of holdynge, or of to greatte besynes and labour, as Constantyne sayth. And yet of the kynd and tokens of complexion of the lyuer, Galene sayth In tegni, A token of the lyuer whan it is hotte, is largenes and wydenesse of the veynes that be not poulsed. Vppon this place Daly sayth, whanne great hete hath the maistry in the lyuer, the lyuer is more, and the veyne thereof wayeth more wyde and great: And whā that veyne is greatte, all the veynes that bene not veynes of the poulse, in all the membres ben great, and the bloode ther of is hote, and sometyme therof is bred Latrina colera. And by contynuance and passyng of tyme after the state of yongth the Latrine colera is brent, and therof is made blacke colera, and dyuers passyons bene bredde, encreasse, and comen of of suche colera. And sometyme the coldnesse of the herte withstondeth the passynge and ouer great heate of the lyuer: For the lyuer is ruled and gouerned in his werkynge by the herte, as by the superyour and more noble and worthyer membre. And this same sayth Aristotle li. 13. where he setteth the herte tofore the liuer, as ruler and gouernour therof. Also Galen sayeth, that the heate of the herte tempereth the coldnes of the liuer, and signe and token of coldenes and dryenes of the lyuer, is streyghtenes of the veynes, and scarsitte of blode: as nesthenes of veynes, and moche blode is token of moysture. Also Daly sayeth, that the lyuer is welle of moysture of the bodye. And therfore if the lyuer that is rote and welle of humour, be drye, hit maye not tourne ne change any membre of the bodye to humoure neyther to moysture, to withstonde his dryenes. The dryenes and the moysture of the lyuer is more or lasse after the disposition of the harte. Than the liuer is a noble and precius membre, by whose alteration the body is altered: and the lyuer sendethe sedynge and vertues of sedyng to the other membres, to the nether without meane, and to the ouer by mene of the hert as Galen saith. Yet contrary wyse Aristotle sayth, li. 13. that the herte doeth all that is aforesaid by meane of the lyuer, whiche of these opinions is of more truthe and certaynte, I putte and leue to the dome and discretion of other men.

Sympathia betweene the hearte & the lyuer

¶ And this that we haue treated of at this tyme is sufficient touchyng the propreties of the lyuer.

¶ Of the galle. Cap. xi.

The galle hyghte Fel in latyne, for hit is a case of a thynne selle, and conteyneth humour that is moyst & bytter: For redde Colera hathe maystrye and dominacyon therein, as sayeth Isydore. And the case of the galle is a certayne skynne sette vppon the bowncne

of the lyuer, and hath two spraye̅s, By the one therof redde colera is borne to the guttes to conforte the vertue of out puttyng/ that the guttes may be purged and clensed the better and the more easily by the sharpenes of that Colera: By the other spray Colera is brought to the stomake, that it maye with heate therof helpe the vertue of digestion. Than the galle is a membre hote and drye sette on the bonchynge of the lyuer: and is the propre receiuer of redde Colera, and helpeth to clense the bloode from redde Colera. For by the presence of Colera the bloode sholde be brent, but yf the superfluitie therof hadde a place within the case of the galle, and the galle by heate therof helpeth and susteineth the sethyng of meate and drynke, and perceth and thyrleth by his subtiltie, and poncheth and prycketh by his bytynge and sharpnes, and gnaweth and biteth the guttes, and excyteth and styreth to putte out superfluities and stynkynge thynges: And the galle for great heate is moost bytter, and by medlynge therof with swetenes of the blode chaungeth or altereth. Vue vsq3 Constantinus. Aristotle. li. 3. sayth, that the Delphyn hath no galle: and all kynde of foules and of fysshe/ and al maner beastes/ whiche layen egges, haue galles. Some haue more and some haue lasse, And by som maner wyse it is in subtyll wayes that stretcheth from the liuer to the guttes/ one maner these ways stinken: And one maner the galle is in a gutter dyuersly, for sometyme in the nether/ and sometyme in the myddell/ and some tyme in the ouer, and some foules haue galles priuely hydde in a gutte, as culuoure̅s or douues, and water crowes/ and swallowes, And some haue a great galle on the lyuer, and in the wombe and in a gutte, as in a goshauke, and in a kite or glede. Also li. 14. Aristotle sayth, that some beestes haue no galles, as horses, mules, asses, and olyphauntes. The camell hath no gall distingued/ but he hath smalle veynes/ in whiche is gallle. Also som men haue gret galle in the lyuer, and some haue not so great. And the galle is a certayne superfluitie/ whiche is gedred as drasles in the wombe: But yet kynde vseth superfluitie to certayne helpe and succour. Jn them that haue the kynde of the lyuer hole and sounde and well disposed and ordred, & haue kyndely swete blode, no galle is founden: Or if hit be founden it is but lytell, and that in ryght smalle veynes. And therfore theyr lyuer that haue no gall, is of good colour, and more sweter than the other. Jn a beaste that hath galle is somedeale/ whiche is full swete founden vnder the galle: For by gedrynge of the galle into one place/ the other parties being nigh there about are the sweter and more dulcette. Also the galle by his subtyltie and sharpenes kerueth and cutteth great humoure̅s, and wasteth them by hio dryneſſe. And therfore to clense the eye syght and to make it clere, and to put of the impediment and lette of the spirite of lyfe, and namely the gall of a goshauke, & of other soules whi che lyuen by rauyne is necessary, as saith Const. in Viatico. And by seruour and gret boyllyng of the humour of the gall/ commyng agayn to the lyuer, the bloode is enfected/ whiche being infected, doeth altere the̅ noury ſſhementes that are sent to fede the membres, and appayrethe and enfecteth them: and also maketh and causeth the skynne for to be yelow of colour, or els grene or blacke, The tokens of those passions ben these: The infection of all the body, thyrste/ bytternes of the mouthe, ache of the forheed, Ryngynge in the eares, yelowe vrine with yelowe some, contynuall yelowe spewyng. And sometyme it happeth, that the poores of the case of the galle bene stopped and letted: And than colera enfecteth the lyuer and bredeth the same maner passion.

Therfore in Viatico Constantyne sayth/ that whan the case of the gall is greued, that than faylleth the vertue therof/ by the which he vseth to drawe out the red colera of the lyuer: And so the colera abydynge with the bloode/ the bloode is dyed and chaunged. Also he sayth/ that whan

whan a postume is bredde in the wayes by the whiche colera passeth to the gall, the colera tournethe to the lyuer, and passethe abowte with the bloudde into all the body. For if the nether hoole be stopped/ than colera passeth vp to the ouer waye and to the stomake, and than the face is yelowe/ and the mouth is bitter and drye, burnynge and thyrst in the stomake, The vrine and dyete commeth whyte/ for that colera is serre from the lyuer and the reynes/ where the vrine is wont to be deyed. And if the ouer hole be stopped/than colera deyeth the nether parties: And tokens bene sene/ that ben contrary to the forsayd tokens, as Constantyne sayeth.

¶This that is spoken and treated of the gall suffiseth touching to this mater.

¶Of the splene. Cap. xli.

The mylte hyght Splen in latyn, and hath that name of Supplere, to fulfylle: for it supplyeth the lyft syde afore the lyuer, that it be not voyde. And some menne wene, that the mylte is cause of laughynge. For by the splene we are moued to laugh. By the gall we ben wroth/ by the herte we ben wyse, by the brayne we sele, by the lyuer we loue.

¶And if these bene in good state, holle, and well disposed, the beest is all hoole, as sayth Jsidore. And Constantine saith, that the mylte is sette in the lefte syde: And the shappe therof is euenlonge, and is somewhat holowe towarde the stomake, and bonchynge towarde the rybbes. In these two places hit is bounde with certayne smalle clothynges. And men sayen, that the mylt hath two veynes. By the one thereof he draweth to hym blacke colera of the blode of the lyuer, And by the other he sendethe that that suffiseth to the stomake, to comforte the appetite therof. The mylt helpeth to fulfyll the defaute of the body in the left syde, and to answere to the lyuer in the other syde, to the conseruation of the stomake, to drawe to hym the dregges of bloode for clensynge of the lyuer: and to sende what suffiseth to the appetyte and desyre, to comfort the stomake. The substaunce of the mylte is thyn and holowe to drawe easely the humour of dregges, And he is blacke, for the lykneo of blacke colera that he receyueth and conteineth: And he is also set in the left side betwene the rybbes and the stomacke for temperaunce and kelynge of the lyfte syde, and for to saue the heatynge of the stomake, to whome he is ioyned: He is somedele harde, that he be not lyghtely hurte by quantite and qualitie of the humour of dregges that he draweth and taketh. The mylte is ofte greued: sometyme by the defaut of vertue of conteynyng and holdynge: and that is whanne he maye not drawe to itselfe humour, nor is not able to sende hit that is drawen to an other place. And somtyme by stoppynge/ whā great humours and gleymy bene gathered, and stoppen the ways of the mylte, and lette the werkyng therof. Also sometyme by to great replecion of humours, for humoures fleinge to the mylte bene drawe thyther for lykenesse therof/ and may not be voyded at the full. And therfore the humours wexen gleymy & harde in the holownes of the mylt/in so moche that hit semethe that the mylte wexeth more. But by the sentence of Hippocrates, yf the splene be great, the body wydereth and fadeth: And if the mylte mynysheth and fadeth/ the body fatteth. Therfore if the mylte be somedeale more drawyng to lyttelnesse than to mochnes, it is a sygne and token of good complection, as sayeth Constantyne libro. 9. capitulo. 22.

¶Of the bowels. Cap. xlij.

The bowelles bene commenly called the guttes/ whiche bene sette vnder and subiecte to the membres of lyfe, as sayethe Jsidore. And they bene called Jntestina in latyne, and ben bounden to gethers within with a bonde/ and beare a maner seruice and reuerēce to the higher mem-

membres, and be theyr necessarie instrumentes: And they hight Viscera in latin, as it were hauynge lyfe: For they bene nere aboute those places that bene nygh the herte, where the lyfe is bredde and engendred. Vue vlgs Isidorus. And Constantyne sayth, that the guttes ben membres, whiche holde euerych other, with in holowe and rounde, set into the wõbe in length and in bredth. The making and substance of them is lyke to the stomake. And they bene noumbred. vi. principall guttes. Thre of them bene subtylle, and ben ioyned aboue: And thre arne grosse, and begynne frome benethe. The fyrste gutte of the thre subtylle guttes hyghte Duodenum, for in his length by the mesure of euery man, he conteyneth twelue ynches. And this gutte stretcheth vp by the rygge and bendeth towarde no side. The seconde gutte in latyn is called Jeiunium, to vnderstãde in englyshe, fastyng: For he is alwaye voyde of meate and drynke. And wyse men and assayers tell, that whan a beest is deed, that gutte is alwaye founde voyde and emptye. But some men say, as suche as knowen Anothomia, that this gutte puttethe of all thynges fro it selfe, and holdeth nothyng to his owne sedynge. The thyrde lyttell gutte is called in latyne Subtile, moche lyke to the seconde, but he is neuer foũde without somwhat of mete. Among the other great guttes, the fyrst is called in latyne Orbum, and hath a mouthe in the subtyll ende: And that gutte hath that name, for he is in rest, as it were made a wyndowe withoute the other mouthe. And whan other guttes haue two mouthes, that gutte hath but one: And therfore he fareth as a sacke, for he receiueth moche, and putteth out but litell in comparison to other guttes. The second gut is set vnder Orbum, whiche is called the sacke, and this second gutte hight Jleon: For in that gutte is the syckenesse that hyght Jliaca passio gendred. The thirde gutte hyghte Colon in the language of Brewe, and is ioyned fast to the nether openynge of all the bodye: And in this gutte is bredde a ryght greuous sickness, that hyght Colica passio, that commeth eyther of great streytenes of that gutte, or elo of gatherynge of great and colde humoure, that stoppe that gutte within, as sayen Constantyne and Galene super Aphor. By that that is aforesayde, it is knowen wherto the guttes ben nedefull, for they chaunge the meate in to sedyng, and receyue the superfluities in theyr howlowncs to discharge kynd. And also here is nedefulle roundences of guttes and bounchynge and soldyng, as sayth Constantine, that the meate from the stomake cleue somdeale in the bounchynge of the guttes, and to put oute superfluitie, and to holde what is nedefull for the beest. And they bene rounde, leest any superfluitie gathered of the stomacke shoulde abyde in any corner, and brede corruption in the guttes. Also the guttes ben clothed with twayne full subtylle clothes and smalle, other wrapped therin, and that is nedefull. For if the one were greued, the other clothe may helpe. Also the guttes be somdeale folded and roughe within, and the foldynge therof is streyt in brede, to putte oute the superfluitie of drastes, and to with holde couenably what is nedefull to sode. Also the guttes bene clustred and wounde togyther: so that the lasse maye haue succour of the more, and smalle and feble of the greater and stronger: that the werkynge of the vertue of kynde be made perfyte and couenable to putte out superfluities, and to withholde what is nedefulle. Also li. 2. Aristotle sayth, that the kynde of guttes varieth and chaungeth in quantitie and qualite by diuersite of teeth, in the iowes of a beest. Therfore he sayth, that in all beastes with teethe in eyther iowe, the gutte is lasse than the gutte in bestis with out teethe, And no beaste hathe an euen streyght gut, but he haue tethe in eyther iowe. And he saith there, that the wõbe of a serpent is streyte and lyke to a large gutte. And if he be lyttell by kynde, he hathe a galle in the guttes, and if he be great, he hath a gall vpon the lyuer. Also

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libro. 13. he sayth, that all beastes with large and streyght guttes bene full great glottons. For by scarsitie of vse of meate and indygestion, he defyeth indigeste superfluitie of meate, and the mete passeth soone out. And therfore he defyeth moche and seketh meate alwaye. The guttes and bowels bene greued in many maner wyse as sayth Constantyne libro. 9. cap. 26. Somtyme by a colerike humour, or by a melancolike humor, freting the guttes, and gnawyng and bredyng the fluxe that hyght Dissenteria, that is a ryghte euyll passion, and ofte bryngeth to dethe, as it is sayde in Aphor. If blacke colera come oute in the begynnynge of a fluxe, that fluxe is deedly. Also sommetyme by gnawynge, ponchynge, and woundyng of the guttes, and that is by an vtter impostume, bredynge quitter and ponching in the clothyng of the guttes: or elseby out warde hurtynge and greuyng. Also they be sometyme greued by wynde inclosed, that haleth and stretcheth the clothynge and synewes of the guttes. And that is a bytter and greuous peyne, so that somtyme it semeth that the guttes ben thryll led and wounded. Also sometyme by a humour great and fleumatike that stoppeth the nether parties of the guttes, and letteth the out passyng of the ourdours, and bredethe an euylle, whiche is called Iliaca passio, or elles that euyll, whiche hyght Collica passio. And eche euyll is pestilent and deedly, and full selde heled and cured, and ofte sleeth the second day or the thyrd, but men haue socour hastily. For the other passions of the guttes, seke in the treatise de infirmitatibus et Collica passione.

Of the kydneis. Ca. xliij.

The kydneyes hyghte Reines in latyne: For of them spryngen the humour Seminall, as sayth Varro, for the veynes and the marowe sweaten oute a thyn humour into the kydneis, and that lycour is ofte resolued by the hete of venus, and renneth and commeth, and shedethe hit selfe anone to the place of gendrynge, as sayth Isidore. And the place whiche is in the sydes of the ioyntes of the rydge, in whiche be the seatis of the kydneis, be called the loynes: and bene called in latyne Lumbi, For luste and lykynge of the flesshely acte, as sayth Isidre. For in men the cause of bodily lust is in the kydney and loynes. And Constantyne speakynge of the kydneyes sayth, that they ben made to sucke watrye humour frome the lyuer, and to clense and purifie it: And the purgation therof whiche is the vrine, the kydneis sendethe to the bladder by the wayes of the vrine. And so sayth Haly also super Tegni. And he sayth, that the hyghest maker and creatoure hathe made and ordeyned two kydneys to drawe watry moysture of bloudde from the lyuer, and to sende it to the bladder, to passe oute. Aristotle libro. 13. sayth, that the reynes ben made for the bladder, that so the werkynge of the bladder shulde be the better and the more perfite. For the reynes clensen the superfluitie of moysture, that renneth to the bladder. Also he sayth, that the right reyne is hyer than the leste in euery beest that hathe reynes. And that by cause in the ryghte syde the heate is hygher and stronger. Also he saith, that in all beestes whiche haue reynes, the lyste reyne is lasse fatter than the ryght, and hygher. For kynde in the right side is more light, and of more meuynge and hete: for hete dissolueth and wasteth fatnes. Also the reynes bene the vttermooste of the inner membres: and therfore they nede great heate. Than consyder that the reynes bene hotte, and kepe kyndely heate, and they tempre the coldenesse of the rydge and of the ioyntes of the rydge boone: and drawe watry humours from the lyuer, and dyeth and coloureth blode, and comforteth the vertue of kynde, and bredeth Seminall humour: And they bene flesshely, holowe, rounde, and couered with fatnes. They ben flesshely and poory to drawe and to receyue the caselyer watry superfluitie: they ben rounde, that they

they shulde not gadre no humour to rottynge and corruption. And bene closed and warded with fatnes/ that they bene not greued with the coldnes of the ridge bones. And they receyue certayn veynes of the stomake, that come out of the lyuer. In the whiche veynes the superfluitie of humour in the seconde dygestion is brought to the reynes. Therfore if the sayde veynes bene stopped and lette in theyr office: the reines ben greued & the lyuer also. Sometyme in the reynes falle dyuers greues/ as sayeth Constantyne libro. 2. cap. 34. If the veynes of the lyuer ben stopped, the reynes lacke humor of bloode to theyr fedynge: And therfore they were leane and smalle. And yf the nether wayes of them ben constreyned other streyghted with heate other with colde: Than by the presence of superfluous humor that cometh into their substaunce, they bene ouer moche stretched and dilated, and so consequentely corrupted, or elles the humours beynge fordryed, they putrifie and tourne into the stone.

Of the bladder. Ca. xliij.

The bladder hyghte Vesica in latyn/ and hath that name for takyng and receyuynge of wynde as sayth Jsidore. For by drawynge and receyuynge of wind the bladder openeth and spredith: As contrarye wyse by sendynge oute of wynde hit closeth and goeth togythers. And it hight Vesicula in latyn as it were the diminutife of Vesica/ and it hangeth as hit were a byrdes croppe vnder the throte, lyke a pourse, in the whiche the fyrst meate of the fowle is receyued, and kepte therin to the seconde digestion/that shall be made in the guysarne or mawe. And the meate is kepte in that croppe as it were in a propre spence & seller ayenste hungre that may come. But as we speke here (as Constantyne sayth) the bladder is an harde clothynge, and rounde, and holowe as a sacke/ close on euery syde/ out take the ouermouthe alone, and the substance therof is harde, that it be not greued by bytynge and sharpenes of the vrine, the whiche is receyued and taken therin. And it is close in euery side downwarde, that the lycour that is drawen in/ be not sodaynly putte out/ and vnvoluntarily. And so the vrine goth in by an hole/ and out by the same: as hit is shewed in Anathomia. Also the bladder is rounde to open and sprede as the clensynge and pourgynge of bloode waxeth more, and to be the more able to receyue the pourgynge and clensing that is vrine. Also lib. 13. Aristotle sayeth/ that euerye beaste that hathe lounges/ thyrsteth moche, And for hym nedeth moyste meate more than drye. And therfore the bladder is nedefuile to receyue the moysture of suche superfluitie. Also he sayth, that no beaste with fethers/ with scales, with ryndes, neyther with shelles hathe bladder, out take the Tortuca of the see and of the londe. For in suche bestes the superfluite passeth into feding of fethers, scales/ and suche lyke. Also li. 3. he saith, that euery beaste that gendreth hathe a bladder/ & those whiche lay egges haue none: oute take the kynde of eutes. And moisture cometh not out of the bladders of deed bodyes. In one maner, dry superfluite is gendred in the bladder/ and ther of cometh the stone. Also li. 6. he sayth, that in euery breest without a bladder is easye out passynge of dyate and of superfluitie of moysture.

Of the vrine Cap. xlv.

Isaac sayth/ that vrine is the pourgation of bloode and of humours, and is gendred and bredde by werkynge of kynde. For it taketh begynnynge of the lyuer, and substaunce and colour in the reynes. For watry substance of bloode is sende by certayne subtylle veynes to fede the reynes. And so whan it cometh to the reynes, there hit is dryed and clensed, as waxe that is molten and pured, and made perfit. And by the strēgth of heate of the lyuer and of the reynes it

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is dyed and coloured: And so it sweteth and woseth forth by certayne holes and poores into the bladder/ and is gatherid and brought into the holowne of therof. And so after that this moyste substaunce and fletynge is putte out of the bladder it is vrine: and hath that name, for it is Pritius, brennynge and bitynge. For as Egidius sayth/ what that the vrine toucheth it byteth, dryeth, & brenneth. For it hath brennynge and dryenge kynde. And therfore hit helpeth ayenste scabbes smalle and greatte, ayenste bleynes and whelkes, if the diseased be washed therwith. Also li. 13. Aristotle sayeth/ that vrine dronken helpeth Splenetikes, and clenseth rotted woundes and scabbed places. Vrine medled with the galle of a goshauke, & wysely and warely dropped in the eyen that bene anoynted therwith, freteth, gnaweth, and doth away webbes and fylthe of the eyen/ as sayth Constantine openly and Galen also. And therfore men shall not be squeymous of vrine: For in many thynges it is profytable and nedefull. And vrine also hath that name of Prith a worde in Brewe/ that is to vnderstonde, shewynge. For it sheweth and maketh the inner parties knowen. For we have knowlege of the vrine/ and be certified howe it standethe with the inner parties. For hit sheweth and maketh vs know the state of kyndly vertu of the lyuer & in other nether membres, and that by the substáce & colour of vrine. And namely by dyuers regions therof, that phisitions name Ipostasim. For yf that region that is in the botome of the vessell be whyte, fatty/ well coued and not departed: hit tokeneth strength of vertue and full werkynge of kyndely heate in the suyde membres. And by the mydle region of the vrine, that phisitions calle enormiam, we deme of the hert and of the membres that ben nygh therto. For if the vrine in the myddell therof be well disposed in substance & colour, not bloo, nother wanne, nother derked, nother shadowed with mystit tokeneth that the spirituall membres ben well disposed in substaunce and colour. And by the ouer part of the vrine that phisitions calle Nephilem, we deme of strength of the vertue of selynge/ that is in the regiõ of the heed. For if there be a cercle not to great, redde, bloo, ne grene, not graueloue, nother cozny, but temperate in colour and substaunce: hit tokeneth that the brayne/ & all the other membres that serue the vertue of selynge, bene sycker and sounde. And if the signes ben contrarye in the vrine, it tokeneth contrary disposition of the bodye. Vrine is iudged and demed namely by the substance and colour. For if it be thynne in substance, it tokeneth dryenes of humour that hathe the maystry/ and if it be thycke/ it tokeneth moysture of the humour that hath the maystry: And if it be meanly/ it tokeneth temperatenes, euennesse, and meane dispositiõ. And vrin is demed by colour: for it hath many colours, to the nombre of. xx. as sayeth Jsaac/ and Egidius. Of the which colours some betoken strẽgth of heate/ or els of colde/ and some sebleneo and some in a meane. For yelowe colour and lyke to mylke, and suche other, tokeneth sebleues of hete: And a depe red tokeneth strength of heate: Dozrey/ and citrine, and lyght redde tokeneth meanly. Also amonge these colours, some betoken dethe, as blacke, grene, and bloo: and some defaute of digestion/ as white/ mylky sshe and yelowe: And some begynnynge of digestion/ as whity sshe & pale: And some perfite digestion, as cytrine, & reddy sshe: And some passynge strengthe of heate, as redde and lyght redde. And some brennynge, as passynge browneesse: and some passynge brennynge and dethe/ as blacke and grene. yet blackenes commeth sometyme of colde, that quencheth vtterly all kynde heate, and than cometh bloodesse afore: But whan it cometh of the laste bournynge/ than cometh greues afore. Jt longeth not to this worke to determyne and reken the perticuler circumstaunce of these colours: But who that wyll knowe them/ lette hym rede the bokes of Jsaac, Theophyll, of Constantine,

and

and of Egidius, in them hit is treated of vrine full perfitely, but this mote suffyse at this tyme.

¶Of the belye. Cap. xlvj.

YSidore speaketh of thre maner of wombes, that one is called venter in latyn, that other vterus and the third aluus. Venter is that wombe, that taketh and defieth meate and drynke, and is sene outewarde, and is called venter, for by venter the wombe, meate & drinke venit cometh into all the body. Aluus is the wombe, that taketh meate & drinke, and is many tymes clensed. Properly to speke Vterus is the wombe of a womā, in the whiche she conceyueth, and is called vterus, for she is within forthe with chylde, as sayth Jsidore. Than venter is the wombe that takethe the fedynge of all the body, as Constantyne sayth, and is the place of fedynge and norysshynge and fundament of the fyrst digestion and of the seconde: and the makynge therof is hote, and moyst, and that is fleshly for nede of digestion, & it is wrapped about with dyuers subtyll clothynge and skinnes: and that is for the kepynge and sauynge of the entrailes, the whose disposition is roūde and euenlonge: it is roūde for the takynge of meate and drinke, and for the conteynynge of the membres of fedynge, it is euenlonge for easy ioynyng with the ouer parties and the nether. And this wombe chalengeth place in the mydle of the body, to deale and sende fedyng to the ouer & to the nether mēbres. Than this wombe amonge all the parties of the body is moost nesshe and vnstable, and is yet more profitable than other. For as the norryce of the bodye, it taketh and setheth meate and drynke to fede all the membres of the bodye, and sendeth dewe fedynge to euery membre. And gadereth many superfluities in hit selfe for fedynge of other membres, and it putteth them out, for hit maye not susteyne them longe time. And hath diuers greues, that come of euyll disposition of the mēbres of fedyng, that this wombe conteyneth in it selfe: The whiche greues the nerer they be than to the wombe and and membres of lyfe, the more perillous they be. The wombe is ofte greued by great fulnesse and replecion. And ayenewarde, yf it be greued by to great a voidance, it is succoured by to great replecion, as hit is sayde in Aphor. Also the the workynges of the wombe be dyuers by diuersitie of tymes. For in wynter kynde hete closed in the inner parties of the wombe worketh strongly: and therfore in wynter is greatter appetite and stronger digestion, as it is sayde Aphor. In winter and springyng tyme wombes be hotest of kynde, and of lengest slepe.

¶Of the Nauyll. Cap. xlvij.

THe Nauyll is in the myddell place of the body, and hyghte vmbilicus in latyne, as it were the myddell bosse of a ryne, as the mydle place of a bockeler as sayth Jsidore. And by the nauyll the chylde is holde and fedde in the mothers wombe. Constantyne sayth, that the nauyl is made and composed of sinewes, veynes, and wosen: and by the nauyl the chylde in his mothers wombe drawyth and sucketh subtyll bloode, and taketh brith by the wosen therof. In the byrth, er the chylde come oute, the nauyll breketh of fast by the mother, and cometh forth with the child. And the midwiues bynde the nauyll in the lengthe of foure ynches: And of that byndynge cometh the vttermest ende and roundenes of the nauyll. Hec vsq; Constantinus. Et super Exec. 16. Hierome sayth in this maner: It is kyndely thynge to chyldren, whan they be fyrste borne, that the nauyll be cutte, and than to be washen with water, and to haue awaye the bloode. The thyrde, to drye vppe the humour of the chylde in the sonne: The fourthe to be wrapped fast in clothes, that the tendre lymmes falle not nother appeyre. Also theron Gregory saith, that a child in the mothers wombe taketh fedynge by the nauyll,

nauill as trees & plātis by the rotis with an hid humor of the erth be fed. And the genytalo of women ben set in the nauell, as the genytalo of man is set in the loynes. And therfore vnder the name of the nauill / is tokened lecherye. In Job. 11. His vertue is in his loynes, & his strēgth is in the nauill of his wombe. Aristo the li. 13. speaketh of the nauill, and sayeth / that euerye beaste that gendrethe with egges, or layeng of egges / hath an nauil in tyme of byrthe, and whan the byrde is waxed, the nauill is hyd and not sene, for it is contynued with som gut, by som partie of the veynes. Also li. 16. he saith, that the makynge of the nauill is not but as it were a rynde, that conteyneth veynes / and is contynued with the chylde. And by veynes of the nauill / as it were by conduites or pypes blod [illegible] to the place that hight the moder, to the fedyng of the chyld. Than the child waxeth and thryueth well by the nauill, as it is sayde in the same boke.

¶ Of the genitalo Ca. xlix.

The genitalo be the partes of the body, that (as the name recheth) haue vertue of gendrynge and gettynge of a chylde / as saythe Isidore. Also for shame these parties hyght pudenda, the shamely parties. And therfore they be couered and hydde, for that they haue not the same maner of seyenes as other mēbres haue that be openly sene: and therfore they be counted vnhoneste. Amonge the genitalo one hyghte the [illegible] veretrū in latyne: eyther bycause it is onely mās membre, or elo for it is a shamefast membre, of verecundo: or elo for virus cometh out therof. For properly to speake the humour that commeth out of mannyde hyght virus, as saythe Isidore. And other membres be grounde and fundamente of the vertue of gendrynge / as the [illegible] stones / that hyght Testiculi in latyne / the diminutife of testis, wytnesse. For they nowmber begynne of two / without wytnesse of whiche two stones no man is perfite. These stones serue the pype and gyue it sede, and they take the sede of the mary and marowe of the rydge boone and of the reynes for cause of gendrynge. Hue vigz Isidorus. Constantyne saith, that the substance of these stones is made of vddrye and cruddye flesshe, whyte / nesshe, and not full saddle and harde: And that is for kepynge and sauynge of heate / and for chaungynge of bloode in to whytenes, whiche is done by strenge hete in their substance that seeth the bloudde and tourneth and maketh it whyte. And these stones be called principall membres, for they be the propre instrumentes of principall workynge of the kynde vertue of gendrynge. And if they be cutte of, meanely strength passeth and the male complexion chaungeth in to the female complexion. And therfore li. 3. Aristotle sayeth, that if men be gelded ante polutionem in somno / There after groweth none heare in her bodye. And if they be gelded post polutionem, than out take the heare of the berde / all the heare of the body falleth away / and becommeth as it were a woman nesshe and feble of herte and of body. Therfore li. 8. Aristotle sayeth / that the voyce of menne whan they be gelded chaungeth, and be as the voyce of women: and also the fygure and shappe of them chongeth. And whan beastes bene gelded in youth / they waxe great and moche: And if they be gelded after perfection / than they waxen not. Also if hartes be gelded after perfection they increace not. Also yf hartes be gelded or their hornes growe, their hornes shall neuer growe: And yf they be gelded after that their hornes are growen / than the hornes growe no more, & suche hartis chaunge not, nother caste not their hornes, as other do that be not gelded. Also there it is sayde, that if calues be not gelded soone after one yere / they shalbe lytel: And he sayth / that whā they be geldid, the rotes of the sinues and stringes ben ouawoot out. And yf there bredeth a postume in the place of the wounde / men shall brenne one of the stones that is cutte of, and laye the asshes

yonde

to the postume. Also some beastes be gelded onely for the gendrynge stones, as Lastors and bausons: Whiche whan the hunters pursewe them, they byte of their owne stones with her tethe, bicause the hunters shuld pursue them no more. And he sayth, that the males of the wyld asses gelde with theyr tethe their coltes, & byte of their stones, but the females beware and hyde the coltes fro the males, that they be not gelded. Also li. 16. it is sayde, that the stones of soules be smalle after the tyme that is ordeyned to them to gender by kinde: in somoche that than they appere not: but than they grow sul faste, whan the tyme of loue draweth on, Than the preuy stones with other membres that serue the preuy stones, benne heed and well of the humour semynall, and syxte fundament radycall therof. For as Constantin sayethe, for the couenable gettynge and gendrynge of beastes god hath ordeyned and made couenable membres, in the whiche he hath set the cause and the mater of generation: the whiche may not come forthe in dede and take effecte without affection of loue. In the membres genytal god hathe sowen suche an appetyte inseperable, that euery beaste shulde be stered and comforted to conserue & multiplye beastes of his owne kynd: & that is done by meuyng of god, leste that the gendrynge togyder benge abourd the generation of beastes shulde be loste. And to fulfyll suche generation it nedeth that tweye beastes come to gythers, male and female, of the sede of them euery beeste is gendred. So that in one of them that is the female, is as it were the cause meteryal and suffreable: and in the male is the cause formale, and principall workynge. Therfore li. 5. Aristotle sayeth, that the generation of bestes hath double cause, that is to wyt, male and female. Of the male comethe cause of meuynge and of shappe. The female is as it were the mater. Of the commixtion of bothe comethe the creature. &c. Than god ordeyneth the membres of them that gendre, that the one shulde gyue the matter semynall, And the other shuld receyue it. And god that is moste wise maketh these membres to theyr workynge, so that they maye not be better nother more perfyt, as sayethe Constantine. But trewely many myswe these membres that vse them not to the frute of generation, but rather ayenst the ordre of reuson and lawe of kynde, not to gette chyldren, but to foule luste and lykynge of lecherye. And therfore I lette this mater passe with sylence, Ne forte spermatis explanando origenem, progressum vel finem videar carnalibus occasionem cogitandi cernalia exhibere. Of this one thyng I warne all folke, that no man wene nother trowe, that the offyce of the forsaid membres shuld be misused in lewde liuing. For who euer it be that [illegible] the genital membres, & wyl [illegible]y vsyth them in flesshly lykyng, other wyse than it is graunted by lawfull generation of chylderne: he losethe god the father and the begynner of kinde: and he shall haue no place amonge the chyldren of blysse in the generation of ryghtefull men, but he do worthy penaunce. For mysuse of generacion offendeth and doth wronge to the father of lyght: And is worthy great peyne, and ouer that, hit benemeth grace, and woundyth kynde, & loseth compame of angele, and wynneth the peine of helle, & blemisheth fame, and wastith substance, and spoileth of endeles blysse, as sayth sayne Ambrose.

¶ Of the mother. Ca. xlix.

The mother in a woman is a syngwler membre disposed as a bladder, & kind hath ordeined that membre to take and receyue the humour seminall: Vnto the which the mistrual superfluite of humours (as it were to a pumpe of the womans body) floweth: the whyche for the mestruall flowing & reflowing therof, is called menstruli. For that superfluitie is wont to folowe the coure of the mone, as sayth Isidre. And it hight matrix bulsa also & dureth and lasteth kyndely in woman so longe as they haue vertue to conceiue chyldren: and whan matrix bulsa faylleth than

than fayleth the vertue of conceyuynge. And hit hyght mulicbria, for in women alone this infirmitie is founde. For only a woman is animal menstruale, as saith Isidore. By touchynge of suche bloode, fruite spryngeth not nother bourgethe, herbes dye, and trees lese theyr frute. &c. Seche the propetie and kynde of this bloode afore in the thyrde boke, in the treatise of humours. This menstruum is begynnynge of manes generation, and commen foode of ryche and poore, of noble and symple in the mother wombe, herewith the felde of our byrthe is moysted, and the chylde is fedde herewith, whyle he is in his mothers wombe.

And the mothers wombe hath two celles or holownesses, the ryght celle is it in the which the man chylde is bred: And in the lefte celle is the mayde chylde conceyued. The chylde that is conceyued somdele in both, hath dispositiō of either sexus male and female. In Anathomia it is saide, that the moder hath thre celles in the ryghte side propred to males, and thre in the lyft syde ordeined to females: And in the myddell is conceyued Hermofroditus, that hath both sexus male and female. ¶ And the chylde that is conceyued in the mother hyght Fetus in latyne. The chylde hath that name, Fetus, of Fouere, that is, tenderly fed and noury shed. The thynne bagge or skyn that the chylde is wrapped in, hyghte Secundina, whiche commeth oute with the chylde whan it is borne, And if hit happe, that by any chaunce Secundina abydeth in the mother after that the child is borne: therof commeth great perylle, but yf it be put out and holpe of kynde, vncle by medicine. The mother hath many greues: somtyme by conteinyng to moche superfluite of humours, and that is by a clammy humour, that stoppeth the mouthes of the veynes, or elles of colde, that constreyneth: or els of dryenes that wasteth. And these diuersites ben knowē by theyr owne propre sygnes & tokens. Also it is sometyme greued with to moche flowynge and shedynge of menstruall humours: and that commeth eyther of to great habundance, that kynde may not holde, or els of to great violence of sharpenes and byrynge of humours. And if this euyll be olde, vneth it maye be cured and holpen. For if the mouthes of the veynes haue ben longe open, hit is hard to close thē. Also the mother is greued with stysynge: in that passion it semeth to the woman, that she shall be stysled. For the mother pesseth the spirituall membres, and that commeth of to greatte repletion of humours that stretcheth the mother in length and bredth: or els it chaunceth of a corrupte and vemous fumositie, that commeth of some corupt humour, and fylleth the holownes of the mother, & maketh the mother to stretche in wydenes. And so the full mother asketh more place, and thrysteth vpwarde togyders the spirituall membres: whereby the womanne is nyghe stysled. Also the mother sometyme falleth to moche forewarde, other to the ryght syde, or elles to the lefte syde: and sometyme goeth out of her owne place. And that cometh of slackyng of sinewes therof, and of superfluitie of humours, that charge sore, & greueth the mother. And somme tyme the mother is greued with sore ache and pounchynge of postumes: whervppon foloweth full sore ache, prickyng, and brennyng. Also whan she is conceyued with chylde, the moder is greued with ache and stretchynge, that cometh of meuynge of the chylde, and namely aboute the tyme of traueylynge of chylde: For in that tyme the chyld meueth more strongly than afore. Therfore nedeo the moder is greued. It is most specially greuid in traueyle, whā it thinkith to discharge it selfe, & the outpassyng of the chyld by some maner hap to let: which somtime happeth through the streitnes of the ways of the moder, & sometyme for to great fatnesse of the woman: And sometyme for greatnes of the chylde, and feblenesse, and for defawte of vertue of out puttynge in the body of the woman, that trauayleth of chylde.

And somtyme it happeth that the chylde is deed. And therfore it may not helpe it selfe to com out of the mothers wombe. And somtyme the woman troweth that she goth with chylde: and she beareth in her wombe some maner lompe wonderly shapen, as sayth Aristotle li. 18. Also after in purgation it happeth women to haue an euyll that is called Mola. For sometyme a man laye by a woman, and after a certayne tyme she thoughte that she hadde gone with chylde: For her wombe beganne to ryse and swelle, and tokens of goinge with chylde were sene in the woman, and whan the tyme of byrthe drewe nygh: she broughte forthe no chylde, and the swellyng of her wõbe abated not. But she endured so thre yeres: And at last she trauayled & brought forthe a lompe of flesshe, so harde that vneth it myght be cutte, other departid with yren. And suche a loumpe is called Mola in latyne. And there Arist. sayth, that this happith, whan the matter that is conceiued is stifled with a vapour and humour of euyll digestion: for than such a lompe is bredde (that is called Mola) in the matrice or mother. &c. In these maners and many other the wretched moder is greued full sore.

Of the buttockes. Cap. l.

The buttockes be called Nates in latine, and haue that name for bicause the body resteth on them whyle we syt, as sayeth Isidore. And the flesshe in the buttockes is frompled and knotty: For they shulde not ake by weyghte and heuynes of the body, that sitteth theron. And so the stocke of the body is born vp, whiche beginneth at the necke, and stretcheth to the buttockes, as sayth Isidore. Const. saith, that the buttockes ben ful of sinues, and that is for to bynd the iointes of the thyes to the stock of the body. And therfore they ben fleshy, to tẽpre the coldnes of the sinues & bones. And to defẽde the felyng of the sinues as saith Constantyne li. 2. cap. 8.

Of the thyes. Capitulo. li.

The thyes bene called Femora in latine, For in that place of the bodye is distinction and differẽce betwene male and female. And the thyes stretche from the flanke and the cheste, and frome the buttockes down to the knees. The thies moue in ioyntes. And the holowe parties of the sayde ioyntes ben called Vertebra, in latyn, & Lore, as it were ioyned to an eyelyree. The thyes bende inwarde and not outward, vnder, and not aboue, as the armes done, and therfore somme men calle them Suffragines, as sayth Isidore. The thies ben made and compos̃ed of great bones, as sayth Constantine li 2. cap. 8. They ben all holowe aboue, and bounchy afore: and haue two sharpnesses. The greatnes is nedefull & eyther for they ben the fundement of the bones, or elo for they beare the great brawnes and sinewes, by the whiche the sete bene wylfully meued. Also crokednes and bendynge of the vtter parties is nedefull, that the brawnes and synewes maye haue place. For if thei were within, they shulde be hurte and greued. Also these same two bones bene somedeale rounde in the inner syde: and that is nedefulle. For yf they were croked onely on one syde: than all the bodye shuld be croked and vneuen. Also holownes is nedefulle with the inner bounchynge and roundenesse, that the passes thereof be more stedfaste. The holownesse is nedefulle to haue some entrynge into the holownesse of the legges. Also the thyes bene couered and warded with flesshe and with brawnes, that the bones may haue helpe and succour agaynste outewarde hurtes and greues, and also to tempre the coldnes of the bones. Further they bene greatte aboue, and smalle benethe: and that is nedefulle, for they are meane betwene the ouer partyes and the nether. And therfore they must haue dewe proportion to euerychc.

Of

¶Of the knees. Cap. lij.

The knees ben the iointes of the thies and legges, and be called in latyne Genua. For they ben shapen in the mother with the chekes, and thei longe ther to: and they ben of kynne to the eies, the iudges of teeres and of wepynge. For the knees haue that name Genua of Genis the chekes. For whan a chyld is gendred, he is so shapen, that the knees bene vpwarde: And by iuste ioynynge of the knees the eyen bene shape and made holowe/ other rounde. Secundum verbum philosophi. Genua comprimit arta gena. Which is to vnderstonde, Men wepe the soner, if they knele. For kynde wol that the eyen and knees haue mynde/ where they were togidere in the modere wõbe in derknes, or they came to the lyghte. Vne vsqz Isidorus. Constantyne sayeth li. 2. ca. 8. That the knees bene a maner rounde bones gristly, and holow. They ben holowe and rounde/ for that the legges and whyzlebones shulde be the easilyer ioyned in the holowenesse of them: They ben synewy/ that the legges bene not lyghtly departed fro the ouer parties: And also they ben synewy that the werkynges of the spirite of felynge maye be sent to the nether parties to cause meuing in them. Also for contynuall mouyng the knees bene sklender and poore of flesshe and fatnesse. For if they were moche fleshy, they shulde be lyghtly stopped. And so the werkynge of the vertue of felynge shulde be let by greatnes of flesshe. And therfore the knees bycause they ben synewy, they haue great felynge, and ben lyghtly hurte, whan the sinewes of felynge bene greued outwarde or inward, as sayth Constantyne.

¶Of the legges. Cap. liij.

The legges are called Crura in latyn, and haue that name of Currere, to renne: for with them we go and renne. Also they hight Tibie, for they ben lyke pypes and trompes in shappe and length as sayth Isidore. And Constantyne saith that the legges bene meane betweene the fete and the thyes, and bene cheyned to them with synewes and stringes/ by the whiche, the influence of goinge and meuynge of the vertue of rulynge, passethe and cometh to the fete. They bene made of ful stronge bones, and bene as it were pyllars of the bodye able to beare the weight of the body. And they bene couered on the ouer pt within with brawnes and with flesshe: that so in the folding of them with the thyes they shal nother greue nor be greued of the thyes. And so the flesshe of the legges is set in the ouer side within as a pyllar/ or els as a bote-rao to holde vp the weyght of the bodi. And also they ben sinewy, that they may be the more able and stronge to swyftmeuynge. And they ben fulle of marowe, that the lyuely vertue of the beaste/ the whiche is vealed and spredde by the synewes and stringes maye be preserued and kepte: And also to moyst the dryenes of the bones with moysture of the marowe, as sayth Constantyne.

¶Of the feete. Cap. liij.

A foote is called Pes in latyne, and hath that name of Podos in Grece as sayth Isidore. For the fete settyng to the groũd one after an other gone forth. The fote is the vttermest parte of a man and beareth vp all the body. Constantine sayth, that the fote is made of. xliij. bones, of the whiche bones two ben of the heeles, and two of the cheynes or ancle bones. x. of the come/ & .xx. of the toes. And the soole of the foote is fleshy and playne forwarde and backewarde/ and somdele holow in the mydle. It is fleshy to defend the sinues stringes/ & veynis fro hardnes of the bones. It is plain to haue foting & to be more redye to bere that is set theron. It is holow to haue succour i the holow place, if the plain side or faile. The bonis of the fete ben bound with diuers sinues & bondis, & that is nedefull to haue more strẽgth, for stronge sustinãce of the bodye/ and also for the feete shoulde

haue the more easye mouynge. Feete of bestes ben dyuers. For Ari. li. 14. sayth, that some footed beastes haue feete afore and behynde: and some haue in the sides, as a beest with bloode and with manye fete. And the proprietie of that kynde of beastes is to haue fete in the former partie of the bodye. And the cause therof is for the former and the hinder ben ioyned and houed in one place. Also ibidem he saith, that in four foted bestis kynd hath sette the forefete in stede of the hondes. The hynder feete be necessarye to beare the weyghte of the beastes. And it was moche necessarie, that foure foted bestis shulde haue foure feete. For all the body of them bowethe kyndely towarde the erthe, and also is moued to the erthe with all beastely appetite. And therfore hit nedeth to haue so many vndersettynges and vpholders, that suche a beaste may the more ably and quyckely moue, and goo, and stampe. Also therfore the hynder fete bene nedefull. For Aristotle sayth, the fore pte of the four foted beest is more and more large than the hynder parte. And therfore for to ryse vppe and moue them selfe, and to moue lightly before and behynde, the hynder fete bene nedefull. The contrarye is in chylderne: for the ouer parte in chyldren is heuyer than the nether. And therfore they crepe on fete and hondes, and vse their hondis in stede of foure fete in crepynge, for they may not rere vp their bodyes, bycause the ouer parte of the body is more than the nether. This changeth yet in yongth, for yet in yongth, the nether parte waxeth, and the ouer parte waxeth lesse than the nether parte of the body. And so by lyttell and lyttell he rereth hym selfe vp an ende. But the disposition of foure foted beastes is contrarye: for the nether parte is fyrste very great, but in yongth the ouer parte waxeth, and arrereth. And therfore the rerynge vp of the heed and fore parte of horses is moche more thā the hinder part. And there it is said, that the token and signe hereof is, that a colte toucheth his owne heed with his hynder foote: but whan he commeth to age he can nat do it. Also Aristotle li. 2. sayth, that the lyfte foote of suche beastes on the fore parte is not so free nother so lyght in mouynge, as the lyfte honde of a man, out take the olyphaynt. Also there it is sayde, that the olyphant in sittynge bendeth and boweth his fete: but he may not bende his foure fete at ones for heuynesse and weyght of his bodye, but he foldeth and bendethe the hynder fete as a man doeth. Also it is said there, that Polatile bendeth the hynder feete backewarde, and the wynges forewarde whiche ben in stede of hōdes. Also there it is sayde, that generally in beestes the right foote moueth more than the lyfte. And therfore it is sayde that some bestes moue fyrste the ryght foote, whan they shall goo or steppe: as the lyon, camell, and dromedarye. But yet somtyme som beestes moue fyrste the lyfte foote, as the fore and the wolfe, that haue feete and legges longer in the lyft side than on that other. And therfore they halt alway and rere and rise vpwarde from the lyft side, towarde the ryght side. Also generally in beastes the right foote hath more hete in mouynge and strengthe than the lyfte foote. Super Aphor. Galene sayeth, in token hereof, that if a woman, whiche gothe with chylde stonde vp ryghte and bothe her feete togyther, if she be with a chylde masculyne in her wombe, and is sodainly called, she moueth first the right fote to come to the callynge: And if it be a mayde chylde, she moueth fyrst the lift foote. Also he sayeth, libro. 2. et. 3. that euery beest with many toes in the feete, haue many chyldren, and contrary wise. And the feete of foure foted beastes are made of bones and synewes and of lytel flesshe. And also the fete of foules and of two footed beastes, out take mans feete, whiche hath moche flesshe benethe, and that is to defende the manyfolde and dyuers bones and sinues. Also some bestis vse the fote in stede of the honde, as an ape amonge foure footed beestes, and the popyngay and the pellycane amonge the

feinge

fleinge fowles: for they fede them selfe with the foote. And he sayeth li. 13. that no beaste with many clyftes in the feete haue hornes. And yet euery beaste with longe stroutynge tuskes in the mouth, is clouefoted, as the boore. Also he sayethe li. 14. that in bees the hynder feete bene more than the forther, or mydell, for goinge, and to ryse from the erthe whanne they lyste to take theyr flyght and theyr way. Item libro. 16. euerye beaste with many clyftes in the fote gendreth blynde whelpes / as the lyon / the hounde, the wolfe / and fore. Than to haue in remembrace the proprieties of the fote: the foote is the vttermest parte of the beest, ordeined for perfection therof / and it is longe, playne, and holowe, for shappe and printynge of the fore: and is distingued with toes, for his stronge holdynge: bony and synewy for better durynge. And is nedefull in beestes, for the reryng of them and meuyng, and also for warde and defence of them. In fowles clouen feete and croked clees / are nedefull to gette theyr lyuynge. In fowles closynge of the feete is nedefull for theyr ledynge, styrynge, and reulynge in waters. And this suffysethe touchynge the feete.

¶ Of the sole of the fote. Cap. lv.

The sole of the foote is the vttermest part of the beest, and is called Planta in latyne: for hit is playne. And hit is nedefull that hit be playne, to stycke the faster in the erthe, as sayth Jsidore. And hit is healed and clothed with harder skynne than the other partie of the body lest it be sodaynly greued with thornes, bieres, or with other pryckes. And ther fore of beastes the feete bene wrapped wounde and armed with cloues, houes, and sooles, that they bene not lyghtely hurte with tredynge. And the sooles of the fete beare al the heuynes and weight of the body. And therfore they nede hosen and shoes, leest they ben hurte and greued, as sayth Jsidore.

¶ Of the hele. Cap. lvi.

The hele is the hynder parte and the nether of the foote, and is called Calcaneus in latyne: for with them the fores or steppes bene pyghte and printed in the erthe, as sayeth Jsidore. And the hele is round, that it be not lightly hurt. And hit is euenlonge / to be faste stycked and prynted: And it is sadde, that it be not sone bruised. And it is bounde to the ancle bone with nesshe bondes & stringes to moue the easilyer vpwarde and downwarde. And hurtynges and woundes of the hele bene harde to heale / bothe for scarsitie of flesshe, and also for contynuall mouynge, as sayth Constantyne libro. 2. cap. 10.

¶ Of the bones. Cap. lvij.

For it is sayd & treted of the principal membres / & of the membres of office, Now we purpose to trete of those membres, whiche ben made of parties lyke, & of theyr condicions / & fyrst of the bones. As we speake / here is a thynge made of parties like, and hath the same name and kynde that the parties therof haue: As bones ben made and composed of bones. The bones bene the sadnes of all the bodye, as sayth Jsidore. For the strengthe of a beest is in the bones. The bones ben called Ossa in latyne / and they haue that name of Vsto, to brenne. For in old time the bones were brent, ore lo as som other suppose, the bones haue that name Ossa in latyne of Ore the mouth: For that in the mouthe the bones bene sene. For in euery place they be hyd or couered with flesshe and skynne, oute take the mouthe alone, in the whiche the boones of the teethe bene sene. The boones of the heed ben callid Compago. For that they ben ioyned togythers and bounde with sinues, as it were with glewe. The ouer endes of the bones ben called Verticule, as it were turners & wynders, or whirlers. And ben warred with gret knottes. And they haue that name, bycause they

tourne

turne and wynd in clytchyng, byndyng, and ſtretchynge of membres / as ſayeth Iſidore libro. 11. Conſtantyne ſaith li. 2. that the boone is the hardeſt and dryeſte parte of the body of a beeſt. And that is nedefull/ eyther by cauſe the bones bene the foundation of all the body/vpon the whiche the buyldynge of all the body is ſet, and therfore it nedeth that the bones be ſtronge: or elles bycauſe they defende the inner partes from greues that might happe and falle by dyuers thynges that bene without. Many and dyuers bones bene in the body, and that is for more ſadnes and ſtrength of the body, or for eaſines of mouynge, or to auoyde great greues from the body. And ſuch byndinges and accordis be betwene the membres of the body, that if one be greued, they ben all greued. And therfore kynde doubleth well nye all the membres, that if one be greued, the tother may haue compaſſion and helpe hym. And therfore hit neded that many bones were made, and diuers in quantite. For in great membres bene great bones, and in ſmall membres ſmall bones. Alſo ſomme bones bene vnlyke in quantite, and dyuerſly ſhapen. For ſome ben longe, ſome bene rounde/ ſome bene holowy, and ſomme maſſyue and ſadde. They ben ſadde for the more ſtedfaſtnes, and holowe for the more lyghtnes of mouynge. For kynde bycauſe the bones ben great and meuable makith them holow: the which bones for two cauſes, ben full of marowe. One is leeſt they ſhuld breke by reaſon of their holownes, and to be fedde by the marowe. Therfore by the wofynge of the marowe, whiche wofith out by the bones at the poores, the fleſhe that is nexte the boones, is ſweter than other fleſhe. Alſo the bones ben bounde and ſtreyned togyders with certayne ſinewes: For they ſhulde not falle nother departe aſonder by great mouynge: And for they ſhulde helpe eche other the more effectually. In the fyrſte ioynynge of the bones is a maner of glewy and gleymy moyſture, bycauſe the boones ſhulde the more eaſely moue togyders. And in the endes they ben clothed with gryſtils, for they ſhulde not be greued with fretinge. Hue vſq; Conſtantinus li. 2. ca. 51. Ariſtotle li. 12. ſayth, that the boones were created for the ſaluation of the neſſhe body. For the bones therof ben full harde. And in a beeſt without bones is a membre accordynge to the ſayd bones/ and is in the ſtede of bones, as ſmalle heery bones in fyſſhe. And as the hart and the liuer ben heed and welle of all the veynes, ſo the ridge bone is welle and heed of all other bones. For on the rydge bone all other bones ben moued and founded, as the ſhyppe on the kele is buylded. Alſo the kynd of bones is continued with the rydge bone, bycauſe the rydgeboone kepeth and ſaueth the tendernes of the bodyes of beaſtes. And the bones that ben nygh the wombe ben lyttell, bicauſe they ſhulde not lette the ryſing of the wombe whan beeſtes eate and drynke. Alſo generally and commēly the bones of males bene ſtronger and more harder than the bones of females: and ſpecially the boones of a lyon, out of the whiche if they be ſtrongly ſtryken to gythers, fyre ſhall ſprynge and come oute, as it were out of ſtones. And the bones of fowles ben febler than of other beſtes. Alſo Ariſt. li. 3. ſayth, that the bones that ben cut grow no more, like as the griſtyl doth not. For the makynge of gryſtils is lyke to the makynge of bones. And though hornes, nailes, and clawes of beaſtes, and bylles of fowles may be made neſſhe at the fyre, croked, ſtreyght/ and bended: yet bones may not be made neſſhe and ſofte, nother croked, nother euen. But bones may be cutte hewen and thwyted. Item idem libro. 2. Beaſtes that haue heary pryches in ſtede of bones haue lytell bloode. Alſo euerye beaſte that hath teethe in euerye iowe, hath boones with marowe. And the marowe of them is lyke to fatnes or greece. Some bones ben thycke and hard, wherby thei ſeme to be without marow as bones of lyons and of olyphauntes: For the marowe of ſuche beeſtes lurkith and is hydde in the poores of the bones.

Than

Than gether of this that is spoken, that the bones bene the foundacion of all the body / and ben colde, harde, and drye. And by cause colde hath maystrye in the bones, they ben whyte stronge and stedfaste. And they be holowe within / and full of marowe, and bene bounde togyders with sinewy bondes, and beare euerych other continaully. For the lesse bene moued and roted on the more, and the more bene couenably ioyned to the lesse by the wonderfull craste of kynde. The bones bene couered & clothed with flesshe, and with skyn, and are by the sustentation of bothe, flexible. And they are bounde togyders with ioyntes, with synewes / and strynges / and receyue temperaunce of kynde / heate of flesshe and bloode. Also the bones feele not: but in case the bones bene hurte other greued, they greue the body ful sore, and namely if they ben broke other sore hurte: and that is bycause they ben nygh the sinues, with whose bondes they ben knytte together. Bones ben sometyme greued by outward doinge, as by brekyng, cutting, smytyng / hewynge, wastynge & fallyng out of ioyntes, and such other. And somtyme by doinge and werkynges that is within. And that is oftentymes of fretynge and gnawynge of woode and enraged matter, as hit fareth in them that haue an euyll and disease that is called Derisipila, whiche somme men calle the holy fyre. Sometyme by ouermoche gadrynge and replecion of humours in the ioyntis of the bones, as it fareth of them that haue the gowte. And somtime they ben greued by corruption of the marow that is within / as it falleth in lepers. And some tyme of wastynge of humours of the marowe, as it fareth in them which haue the Etike, or ben wasted and consumed: And the deper in the holownes of the boones, the bone ache is rooted and moued, In so moche it is the more greuous and perillous. And so the corrupt bones do corrupt by lyttell and lyttel the flesshe that is nexte to them / and maketh them to rotte.

Of the marowe. Ca. lviij.

Medulla in latyne is in englysshe marow, and hath that name, for that it moysteth the bones, and it comforteth and tempreth the coldenesse of them as sayth Jsidore. Constantyne sayeth / that the marowe is in substance hote & moist, & is bred into the holownes of the bones of the moste pureste partis and vnctuous humours of nourysshement. And so the marowe by the heate therof tempreth and coldeth the boones. And with his moysture, moysteth the dryenesse of the bones: And by his substanciall proprietie hit fedeth / nourysheth, and saueth the vertue of felyng. For the marowe receiueth of the brayne influence of spirites, and namely of the rydge bones, the whiche marowe is called Nucha amonge phisitiens. And this marowe by meane of certayne veynes serueth those membres whiche ben sette benethe the necke, and gyueth to them felynge and mouynge as sayeth Const. li. 2. cap. 10. Also Jsidore sayth / that the marowe by the subtyltie and moyst vnctuosite therof wosceth and sweateth out at the bones a lycour / whiche is thynne, And by the veneriall hete this lycour is resolued in the reynes of beastes, and bredeth lykynge of loue and of luste. Loke before in the chapitre of the reynes.

¶ And therfore beastes with bones full of marowe / haue great lykynge in luste, as sayth Varro. And beestes that haue sadde bones and voyde of marowe / are seldome moued to bodyly luste, as the olyphant. Varro saith that the marowe foloweth the kynde of the mone. For it waxeth, whan the moone waxethe, and whan the mone waneth, it mynysheth. And by preuy suspiries and sentynges it feleth the vertue and the strengthe of the mone, and foloweth the mone in waxing and mynisshynge: as it fareth in beastis and in trees, whiche haue passyng plentie of humours and of marowe in the fulle of the mone, and great scarsitie therof in the newe of the mone. And therfore

in the newe of the mone it is not good to grasse trees. For the fruite shall be fulle of wormes, and lyghty rotte. And this perchaunce happeth by reason of superfluous moysture, that the grasse thanne grassed receyueth in the sappe: And the superfluitie therof may not be ruled/neither haue digestion of kynd. Therfore suche humours sent to the frute is cause of bredynge of wormes, and of soone rottynge. Also Aristotle libro. xij. sayth, that a beaste whiche hath tethe in either iowe, hath the marowe lyke to fatnes: And some beastes haue but lytel marow, as a lyon, whiche hath harde bones and thycke, in wham is but lyttell marowe/ and some done seyne, that the lyon hath no marowe at all. Dioscorides sayth/ that marowe is fulle medicinable and also helthfull/ and namely of fowles and of wylde beastes. For it healeth bicking out, stryppynge / chynnes, clyftes, and whelkes of the lyppes, And slakyth ache in sore eares: and maketh neshe the hardnesse of kyrnelles: And healeth the blayne of the fete: and aswageth smertinge and sooreneesse of the throte, and of the brestes, and teetes. And it is a principall remedye for the tisike and etike: And hit hath vertue of recouerynge. Therfore it restoreth to the membres the humour that is loste.

Of the grystill. Cap. lx.

A Gristyll is the tendernes of the bones, and is called Cartilago in latyne/ bycause hit maketh no great grese though it be folde and bended, as sayth Isydore: as hit fareth in the nose and in the eares and in the endes of the rybbes. For the grystyll is harder thanne the flesshe, and nesshier than the boones. And kynde hathe made suche places of suche dispolytion, bycause they shulde not breake whanne they shulde be folded or bende, as sayeth Constantyne libro. 2. ca. 9. The gristyll dothe clothe and arme the endes of the boones, that they be not greued with frotynge togydere, and that the bones shuld be the easilyer ioyned to the flesshe. Aristo. li. 14. sayth, that the grystil cutte groweth not agayne. For the makynge therof is lyke to the makynge of the boones. Also the grystill hath no selynge of it selfe/but only the synewe ioyned therto, is cause of selynge and of mouynge/ whan it feleth or moueth, as sayeth Constantyne. In the myddell of the herte of a beaste is a grystill boone sette in the bredth therof, and that is called the seate of the hert, as saith Constantine li. 3. cap. 20.

Of the sinewes. Ca. lxi.

The sinewes ben some of the parties of the body, and ben called Neuros in Grewe: bycause the ioyntes ben sadly coupled togyder with the sinewes: And hit is certayne that the synewes make most vertue and strength. And the thycker that the sinewes bene, the more stedfastnes cometh of them, as sayth Isidre. And Constantyne sayth/ that the sinewes bene nedefull/ to beare and to bringe selynge and mouynge to the membres, and namely to the grystils and boones, and to suche that haue of them selfe nother selynge nother mouynge. And the brayne is chiefe foundation of the sinewes: for it is welle of wylfull meuynge and felyng. For all sinewes springe and come out of the brayne, or elo out of the marowes of of the brayne, that is of the marowe of the rydge boones. Suche a meane is nedefull, leest if they all shulde come without meane fro the brayne, Other in brekynge they shuld be greued, or elo for ferre way fro the welle of selynge / in the dede of selynge, and in the myght of gyuynge of lyfe, they shulde lacke in myghte. Than those sinewes, whiche come and springen oute of the brayne, bene more softer than they whiche procede and commen out of the marowe of the rydge boone, for they bene more harde. And those synewes/ whiche come and growen out of the formest partie of the brayne/ben most nesshe: for they beare selyng to the other.

For

For nesshes changith in to selyng hastily. The synewes whiche come of the hinder partie of the brayn, ben more harder to suffre mouynge: For nesshe thynges breke lightly with swyft mouyng. Syxe payre of sinewes comen from the braine. The fyrste payre passen to the eyen, and to the other lymmes of selynge, to gyue to them selynge and mouinge, And these bene more holowe, greatter, and softer than other synewes. And they be more holowe to gyue more plenty er spyrites to the wittes: And they ben more gretter that the substaunce of them breake not in the holowesse: And that they may haue shutte in them the more plente of spirites. Also they ben nesshe to make selynge in them the more spedfully procede. In the out passing of the brayn the synewes ben nesshe and softe, but the ferder they ben fro the brayne, the harder they bene in kynde.

¶ The seconde paire of senowes begynneth behynde the fyrste: and that payre cometh out by a certayne hole, that is nygh to the holownes of the eyen, and gyuyth mouynge to the eyen. The thirde payre begynnyth behynde the seconde, and commynge by the seate of the heed out of the hinder parte of the brayne, is departed in foure particuler synues, and spriede in to diuers places in a nette wise. The fourth payre is Joyned to the fyrste payre before: but beynge afterwarde departed therfro, spredith in to the milde moder, to gyue therto selynge of towchynge. The fyfthe paire, in his out goinge is departed in to twaye synewes, The one wherof cometh in to the hooles of the eares, and spredeth there, and gyueth herynge to the eares. That other cometh by the eare bowes to the chekes, and spredeth and helpeth the werkynge of membres there about. It semeth that the fyxt payre cometh out of the hynder party. And out of euerichе of these three comen sinewes, to ordeyne selynge and mouynge, and spredyth in lyke vpwarde and dounwarde. And yet besides these payres there cometh one out of the hynder parte of the brayn. And of this payre the marowe of the rydgebone cometh & springeth. This spredeth in to the pryes of the tongue and of the throte, And gyueth to them selynge and mouynge. Out take these forsayde synewes, all other synewes of the bodye comen out of the brayne by meane of the marowe of the ridgebone. And the sinewes ben accounted in all to the nombre of .xxij. payre, and one odde synewe. And all these ben spradde, dealed, and fastned in euery side to the chynnynges of the body, by wonderfull craft of kynde. Hue vsq; Constantinus li. 2. cap. 12. Item lib. 3. Aristotle sayth, that in the place of bonco is the multitude of synewes: and a synue stretcheth kyndly in length and not in brede, and is greatly stretched out. And about the sinewes is moch vnctuous moisture, whiche kepeth and saueth the synewes. And euery beaste that hath bloode hath synewes: and a synewe whiche is cutte a sondre and detrenched, groweth neuer after, nother the synewe, whiche is slyt and clouen, closeth nor ioyneth, lyke as a veyne dothe. For if a veyne be slytte and clefte, it woll be sone ioyned hole ageyn. Also he sayth li. 29. that the mooste vertue of a beest is in the sinewes, and namely in a bulle: For the elder he is, the strōger and the harder he is: and the harder be his sinues: and therfore it may be drawen and stretched in length, and streighted, as a corde or rope. Than gether of this that is sayde, that a synewe springeth and cometh out of the brayne. And receyuynge therof selynge and mouynge doth distribute the same to the other membres: And coupleth and byndeth togyders the other parties of the body, and is nesshe in the out commynge, and hard forthwarde. The sinue in the holownes and voydnes therof receyueth the spirite, and kepeth it. And by the foldynge therof the sinewes bende and folde the lymmes, that be flexible. And as sayth Constantyne, they endure dyuers greues, as cuttynge and slyttynge, pynchynge and prichynge, and slakynge, and stoppynge,

as appereth in Pantegni li. 9. capit. 8. et li. 11.

¶Of the veynes. Ca. lvi.

The veynes haue that name, for that they ben vie the wayes, conduytes / and stremes of the fletynge of the bloode, and shedeth it into all the body. For by the veynes all the membres ben moysted and fedde, as sayth Jsidore. And Constantyne sayth, that the veynes sprynge out of the lyuer, as the arteries and wosen done out of the harte, and the synewes out of the brayne. And veynes ben nedefull as vesselles of the blode, to bere and to bringe blode fro the lyuer to fede and nourisshe the membres of the body. Also nedely the veynes ben more tender and nesshe in kynde than synewes. Therfore that they be nygh to the lyuer may somewhat chaunge the blode that commeth to theym. And all the veynes are made of one curtyll, and not of two, As the arteries and wosen. For the arteries receyue spirites, and they kepe and saue them. And the veynes commynge out of the lyuer / sucke therof, as it were of their owne moder / fedynge of blode, And dealeth and departeth that fedyng to euery membre, as it nedeth. And so the veynes spreden into all the parties of the body; and by a wonder wytte of kynde they do seruice echeto other. Also amonge other veynes open and preuy, there is a veyne and it is called Arteria, whiche is nedefull in kynde to bere and bring kindly heate from the herte to all the other membres. And these arteries bene made and composed of two smalle clothynges or skynnes called curtelles: and they ben lyke in shappe, and dyuers in substance. The inner haue wrynkels and foldynge ouerthwarte / and theyr substaunce is harde, and more boystous than the vtter be. And without they haue wrinkels and foldynge in lengthe: of whome the substance is hard for nedefulnes of mouyng, openynge, and closynge. For by openyng doth receyue it selfe fro the hert, and that by the wrynkelynges and foldynge in lengthe. By closynge it selfe dothe putte out superfluous fumosite: which is done by wrynklinge and foldynge the curtelles ouerthwart and in brede: in the whiche the spirite is drawen from the hert: Wherfore they be harder without than all the other veynes, and that is nedefull, leest they breke lyghtly & sone. Also these veynes sprynge out of the lyfte holowneffe of the herte. And tweyn of that side ben called Pulsatiue: Of whiche, one that is the innermoste hath a nesshe skin, and this veyne, which hyght Pulsatiue, is nedefull to bringe greatte quantitie of bloode and spirites to the lounges: and to receyue in ayre / and to medle hit with bloode, to tempre the feruentnesse of the bloudde. This veyne entrethe in to the lounges / And is departed there in manyr maner wyse.

¶The other arterie is more thanne the fyrste, and Aristotle calleth it Hoaren, this arterie cometh vp from the herte, and is departed in tweyne, and the one part cometh vpwarde, and carieth blode, that is puryd and spirite of lyfe to the brayne that so the spirite of felyng may be bred, nourysshed, kept, and saued. The other partie goth downwarde, and is departed in many maner wyse towarde the ryght side and toward the lyfte. Hue vsq; Constantinus li. 2. cap. 12.

¶Than marke well, that a veyne is the bearer and caryer of bloode, keper and wardeyne of the lyfe of beastes, And conteyneth in hym selfe the foure blody humours cleane and pure / whiche bene ordeyned for fedynge of all the partyes of the body. More ouer a veyne is holow, to receyue bloode the more easily / and as it nedeth in kynde / that one veyne bring and yeue bloode to an other veyne. Also a veyne is messager of heele and of sykenes. For by the pulse of the arteries / and disposition of the veynes, phisitions demen of the feblenesse and strength of the herte. Also yf a veyne be corrupte, and conteyneth corrupte blode: it corrupteth and infecteth all the body, as it fareth in lepre

lyers, whose bloode is moost corrupte in the veynes / of the whiche the membres ben fedde by suckynge of blode, and taketh therby corruption and syckenesse incurable. Also the veyne of the arme is ofte greued, constreyned, and wronge, opened and slytte, and wounded, to release the syckenes of all the body by hurtyng of that veyne. Also the veynes that be ouermoche strayted or wronge with fatnes, or with fleisshe / haue lasse of blode and of spirite than the other veynes. And therfore in the substance of such veines, kyndly heate sayleth: and the spirit vsual is lasse. Therfore suche beastes lyuen and endureth the lasse tyme / as sayth Constantyne li. 11. cap. 17. Aristotle. li. 2. sayth / If a veyne be cutte or slytte / it may be healed and toyned ageyn, and so may not a synewe. Item ibidē lib. 6. Suche as the veynes ben vnder the tongue of a beaste, suche is in colour that that beaste bryngeth forthe. And therfore he sayth, that shepe with white veynes vnder the tongue, haue whyte lambes. And in like wise shepe with blacke veynes vnder the tongue, haue blacke lambes. If ye desyre to knowe more of this matter, seke more in the chapyter of the tonge.

¶ Of the flesshe. Capitulo. lxii.

FLesshe is called Caro in latyne, and hath that name of Carie, that is quitture and rotennes, as sayth Remigius. Gregory sayth that the flesshe is ofte chāgeable, and therfore hit rotteth hastely. And Gregory sayth, that there ben many maners of fleisshe: For some is flesshe of fysshe / some of fowles and somme of serpentes, and some of addres. And in this mans flesshe is priuilegid, for man is formid to the noblest and worthiest, that is to wytte is toyned to the reasonable soule. Therfore hit is aboue wonders / and moost wonderfull, that in the laste tyme mans flesshe is made goddis flesshe, when goddes sonne became manne and dwelled amonge vs. When the fleisshe that was freel and bestyl of mankynde / was made hyest aboue other / when hit was toyned to goddis sonne, as sayth Gregory. Constantyne sayth / that fleshe is kyndly hote and moyst, & fedeth kyndly heate, and coureth sinewes, bones, and brayne, and defendeth them & tempereth the coldnes of them. And there is iii. maner of fleisshes / som is medled with Muiculus, synewes, & strunges, & is called brawne: The other maner of flesh is temperat betwene harde & nesshe, and is called grisilly. The thyrde is kynelly. And pure fleisshe is moost in the rydge and in the gomes. The flesshe that lyeth in the vtter parties of the bones / that reseth vppon that flesshe / is as hit were a nedefull tapyt of eisement for the sayde bones. The flesshe of the rydge boone is nedefull bothe within and without for two causes. For it heateth the marowe of the rydge bone, and fillieth the holownes betwene the rydge bones, and also kepeth and sauethe the synewes, that come vpwarde and downewarde, that they breake not, nor sayle by reason of the longe waye / and the fleisshe specyally defendeth the rydge from outemperate ayre, and from vtter greues and harmes. The flesshe that is betwene the teeth, kepeth and saueth the moores and rotes of them: and sedeth these moores and rootes, and maketh them stedfaste and stable. Knotty flesshe hath thre proprietes. One maketh wete and moyst / as the flesshe of pappes and teetes, and the kyrnelles vnder the tongue / whiche bredeth spyttell, for the mouthe, the tonge, and the chekes, that they ben not lette of mouynge with to great dryenes. The other parte that is kyrnelled and knotty fylleth and occupyeth the voyde places, and succoureth the veynes and the synewes, and receyue the superfluite that woseth out of them. The thyrde partie of flesshe beclyppeth the stomacke and the gutteo: And with this partie is medled certaynne netteo and cailes of sinues, veyneo, and wosen, whiche bryngē mouynge and felynge to the inwardes.

Nor theyr way shulde not be sure, with out this kynckled flesshe were so spradde/ that the synewes and the arteries might reste easily thervppon: And also that the synewes and the arteries maye synde a nesshe place to flee to for succour, if it happed them to mete with any thynge, that shulde greue them with hardenes. Hue vsq; Constant. li. 2. cap. 14. Flesshe that is temperate and meane betwene fat and leane is good and helthfull, namely if it be not medled with corrupte blode, nor bredde therof/ nor fedde therwith. For suche flesshe is the begynnynge of corruption, as sayth Aristotle libro. 3. And like wyse Constantyne li. 11 cap. 17. Aristotle lib. xii. sayeth that to moche flesshe letteth the werkinges of the spirite. And therfore the heed is not made of moche flesshe, that it may be of the better wyt and perfyght vnderstondynge. Jté li. 1. If the place aboute the eyen haue moche flesshe, it betokeneth euyll disposition, gyle, disceyte, and euyll custome, and defawte of vertue informatiue. And so yf there be to moche flesshe/ and the vertue of formacion and shappe be feble: than wonderfull passions and euyls brede in the body: as Arist. li. 16. sheweth an ensample of a woman, that supposed that she was with chylde, and at laste she brought forth a griesly lompe of flesshe/ whiche is called Mola amonge phisitions. &c. Also the very pure flesshe is tendre and nesshe: and therfore it woll not awaye with traueyle. Wherfore lib. 2. it is sayde, that the fete of a camell haue moche flesshe, as the fete of a beare: and therfore men make to the camell stronge shoes of heare and of ledder/ whanne he shall werke, to kepe hym from ache and soore hurtynge. Also (as he sayeth, libro. 12.) The flesshe is not the fyrst membre of felynge/ nother a membre conuenient to felyng: But the synewe, whiche is within the flesshe, is the lymme of felynge. And therfore deed flesshe feleth nothynge, nor flesshe, whiche is cutte and detrenched all of. For hit hathe not the welle of felynge of it selfe/ but of synewes. Therfore if the synewes be corrupte or stopped at the fulle, the flesshe feleth nothynge/ as it fareth in lymmes/ which ben take and vexed with the palsey. All fowles with croked hylles and sharpe clawes/ bene fedde with flesshe, and wylde beastes also, and flesshe is the proye of suche fowles, for nede of meate and of foode, as it is sayde li. 14. And fowles of proy that be but lyttell flesshy, ben bolde and hardy, and good of flyght, and sharpe of syght/ as it is there sayd. And soules of great fatnesse, bene slowe of meuynge and of flyghte/ and they be more flesshy in wynter than in sommer. For in Wynter the poores ben closed, and the humoures waxe thick and tourneth into flesshe and fatnes: and also by reason of reste. For than fowles meue lasse fro place to place, as sayeth Jsaac in Dietis.

Of fatnesse. Cap. xiii.

FAtnesse is a moyste thynge, and fyteth vppon the smalle felles and places as sayth Const. For subtylle blode and vnctuous gadreth no fatnes in hote places, there it may thrylle and perce. But whan hit commeth to places, that kyndely are colde, there hit congeleth at laste, and tournethe in to fatnesse. And that kynde dothe for ryghte great nede, to tempre with the moysture of fatnesse, the synewes and felles, whiche ben kindly dry, that they shuld not lyghtly breake, by somme happe that myght falle: And also to kepe and saue with fatnes that that is betwene the inner parties, from colde ayre/ that is without, as sayethe Constantinus li. 2. cap. xiii. And Aristotle li. 2. sayth, that fatnes is bredde in the bodyes of beastes of blode vndigested and vndefied/ and namely for scarsitie of mouynge. And the more the fatnes encreaseth and waxeth, the more the blode myny sheth and vany sheth. And therfore in ryghte fatte menne, is lyttell bloudde. And he sayethe libro. 16. mouynge wasteth and dystroyeth fatnes

fatnes, and so doth heate also. Therfore in all beastes the ryght reyne hath lasse fatnesse than the lyfte reyne, and is higher in place and stede. For in the ryghte side the hete is more stronger than in the lift side, and of more mouynge. And Lō-fan. sayth, that fat bodies and to full of greace, ben worst, and appropied to most worste euyls, and syckenes. For in suche bodyes ofte kynde heate is stysled: And by stoppynge of fatnes, the waye of the spirite is closed and forbarred: And the influence of the spirites may not come to rule the synewes and arteries. And he sayth, that all fatte bodyes fall into lōge syckenes, whiche ben harde and slowe to heale: and that is for the great superfluitie of humours gathered to gether in them. For suche bodyes charged with fatnes moue not them selfe to traueylle, wherby kyndly hete shulde be augmented. And so the fatnes congeled is dissolued: And than kyndly heate fayleth, and sodayne dethe foloweth, but yf there be succour the sooner, as sayth Constantine li. 11. cap. 17. Than consider, that fatnes by vnctuositie thereof is fyre nutratiue: and for light aire that is therin, it passith into the vttermest part that is of a thing: and lesseth sore the sinewes and ioyntis: and defendethe theym: and slakethe the strengthe thereof, and maketh softe the skynne: And stoppeth the nether poores and kepeth and taueth kyndly hete: And fylleth and replenysheth the holownes and voydnes of the body. And stretcheth out the wrynkelynge of the skynne: And presseth the veynes and arteries of the body: and letteth the werkyng of feling and reason: and sloweth perfite generation of beestes. Also it is sayd in Aphor. that a woman that is to fatte, conceiuith not tylle she becomme leane: and it is no wonder. For the fatnesse lettith and stoppeth the way of the mother. Also greace and fatnesse do moyste thynges: and are not soone drye. Wherfore li. 3. Aristotle sayeth, that the brothe of beastes with moche greace renleth not, as the brothe of a horse, or of a swyne. Item euery beast with greace not departed from the flesshe, hathe but lyttell fatnesse in the wombe. And whan the wombes be but lyttell, the flesshe is verye fatty. Item he sayth, that that is nygh the black of the eye in all beastes, is full fatte, though the eye be hard. And euery beaste with moche tallowe, hathe lyttell sede: whether hit be male or female. And beastes with teeth in eyther iow haue no talowe. Talowe renleth anone whan it is taken out of the body and sette in colde ayre. Pinguedo, Adepo, and Aruina be all one touchynge theyr substaunce. But Isydore sayeth, Aruina is that fatnes, that cleueth to the skynne: Adepo is that fatnes that beclyppeth the guttes, and kepeth and saueth the membres within. Zirbus is called a thynne skynne, vnto the whiche that fatnesse cleueth, that many calle Alluta: whereof soloweth this verse. Intus adepo, aruina foris, pinguedo ꝫ queuis, Whiche is to vnderstonde, that in the beaste is fatnes, that is called Adepo, Aruina without, and both within and without hit is called Pinguedo fatnesse.

Of the skynne. Cap. lxiiii.

The skynne is the vttermest parte of the bodye of a beaste, and is called Cutis in latyne, for it coucreth the body, and is ofte cutte and corsen, as sayeth Isidore. For Cutis in Grewe is Incisio in latyne, that is cuttynge in Englysshe. Also the skynne is called Pellis in latyn, and hath that name of Pellere to put of: For it putteth of the vtter greues of the body, as wynde and rayne, and suffreth sonne burnynge, and other greues. And whan the skynne is flayn, and is drawen of, thanne hit is called Corium, that is sayde of Caro in latyne, flesshe. For the flesshe is couerid with the skyn, as sayth Isid. Than the skynne is the vttermeste part of the body, & beclipppeth the flesshe and bones, and coucreth & defendeth all the inner parties, & is now stretched out, and nowe drawen to gether, after as the

dyuers nedes of the body vseth. Also for defence of the inner partie of the bodye the skynne putteth it selfe forthe ayenste dyuers greues of the ayre. And the skin hath a kyndely thynnesse, as sayeth Constantyne, for that it shulde not occupy the bodye ouer measure. And the skynne is sadde to conteyne the more easily the parties whiche bene within, and also to let and withstond the vtter greues. In men the skinne is more nesher and softer than in other beastes. And that is for to haue good towche and gropynge. For yf the skyn were harde and thycke, as the shell of a fysshe is, it shulde not fele nothynge. And if they were roughe and heary, as the skynne of an asse: than it shulde feble and appayre the wytte of selynge and of gropynge. Therfore in the palme of the honde the vtter skynne is more and softer than in other parties of the body, that it shuld the rather be chāged to touchynge. And the skynne is all ful of poores, and namely the skynne of the heed, and that is nedefull to putte of superfluous fumosities. For by heate the poores open, & the superfluitie, that is betwene the selle and the flesshe is putte oute by vapours and sweatynge. Also mannes skynne is not in all membres lyke. For the skynne of the vysage is more tendre and thynne and more subtyl than other. And that is for the perfytenes of selynge and shewynge of fayrenesse. For yf the skynne of the visage were to great, men shulde not see there through the reednes of bloode: Also yf it were thick, it were not accordynge to the werkynge of the wyttes, that bene in the vysage. And the skynne is so faste ioynynge to the body, that it may not easily be flayn and departed therfro, and namely in the fooles of the fete, and in the palmes of the hōdes: in the which it cleuith to the sinues of the hart, and braynes, as sayth Const. Aristotle li. 3. sayeth, that after the colour of the skyn the heare and the nayles of beastes varie. For yf the skynne be blacke the heare and nayles bene blacke. And yf the skynne be whyte, the heare and the nayles bene whyte. And euery beast that hath bloode, hath a skynne. And if the skynne be hurte, or yf it be flayne of, hit hathe no selynge. And the skynne hathe this propertye, that yf in a place without flesshe, it be cutte of, it groweth no more, nor draweth not to gether, as it fareth in the nayll, and in the bredes of the eye lyddes. Also. li. 19. In some beastes the skynne is smalle and thynne, and in some great and thycke, as the humour smalle or great hath the maystrye. And in a great skynne groweth greatte heare, and in a smalle skynne smal heare. And in age the skynne waxeth great and harde, and shaynketh and ryueleth, for defaute of heate, and consumyng of kindly humour, and than the beautie changeth. Also the skynne is ofte greued as other membres be. Sometyme the cause is without, as with woundes and flytynge, with heate of the sonne, with brennynge, with hotte and colde, wherwith it waxeth pale, wanne, and bloo, and taketh manye dyuers vnsemely colours: Sometyme the greses of the skyn come of a cause that is within, as ryuelynge, whiche cometh of wastynge of the substanciall moysture, as it fareth in old men and women. Sometyme of infection of humours, as hit fareth in lepreus, and in them that haue the Morpheu. For kynde putteth out from the inward parties the matter that is infect to the skyn: and that matter abydeth vnder the skin and chaungeth and infecteth the skinne. Sometyme it is greued with scales, and sommetyme with ytchynge, with drye scabbes and wete: somtyme with strippynge and pyllynge, and with many an other grese. And skynnes of beastes ben ryght necessarye for menne, for ryght many maneres & dyuers vses, as for clowtynge, and for armour, for wrytynge, for botes and shoes, and for many other necessaries, the whiche were longe to reherce. And vneth is any beaste founde but that his skynne is couenable to some vse of mankynde.

Of

Of the heare. Ca.lxv.

The heare is called Pilus in latyne / of Pellis the skynne / for the heer cometh out of the skynne as sayth Isydore, And the here is bredde and cometh out of a fumosyte, hote and drye, as saith Constantine. For whan the subtil smoke cometh out of the poores, hit is dryed with the ayre without, And whan the vtter nesh smoke cometh out, thayre is not dealyd to gyue it full passage, But the ayre letteth the passage of this nesshe smoke / and dryeth it, and tourneth it in to the kinde of heer. The heer helpeth & hightith the body as sayth Con. li. 2. et vltimo. And li. 3. Aristotle saythe, that heare groweth not / but in bodies of bestes / whiche gendre and gete beastes.

And the heer is diuers by dyuersite of skinne of the beastes / in the whiche hit groweth as it is sayde li. 19. for beastes that haue greatte skinnes, haue greatte heare: and that is for the multitude and plentie of the erthly partie, and also for wideues of the veynes and poores. And if the skinne be continued and thicke, the heare is full thinne and smalle, for the streyghtnes of the weys. And whan the humour of fumosite, that is in the skinne drieth swiftly / there groweth not moch heare nor longe: And if that humour be great, thicke, and fatte / the heare is than contrarie wise. And therfore the heare of mans heed is full longe, bicause that humour is fatte of kinde / and drieth not so sone. And therfore men & women, that dwell in moist countrees, and haue moist complexions / haue nesshe heare and softe, As men and women in Tracia.

And contrarie wise / men and women that dwell in hote and drye contraies, haue harde heare and crispe, And namely if they haue complexions accordynge, for by heate there / the heare is bente / reuelid / and pinched, as it is said there. And the heare groweth crispe and comminge out of the skin: for hit cometh out by two contrary wayes. For the erthely parte of the hote fumosite and drye commyng out of the skin meueth vounwarde: and the party hote and lyghte meueth vpwarde: and so the heare is bowed and bent / ryueled and pinchyd, and made croked and crispe. And whan beastes that haue heare waxe olde, than the heare waxeth harde and more stiffe than they were before / as fethers of soules waxen harde in age, and that is for scarsytie of humours. Also there hit is sayde, that whan a man is gelded, there groweth no heares on hym neuer after: and that is for scarsite of humour, and throwgh diminution of heate and humour in the principalle membres. Item some tyme the heare chaungeth colour / that is by reson of some cause without. For as it is said there li. 19. hot water maketh whyte heare, And cold water maketh blacke heare. And the cause is / for in hote water is more spirit than in cold water. And therfore whanne the water heateth, thereof cometh whytenes / As hit saryth in foome. And this chaunge accidentally of the here is as wel of smal heares of the body / as of the heed. But it cometh not alway of changing of hote water or colde.

Of the heares of the heed. Capit. lxvi.

Heres of the heed ben called Capilli in latyn as sayth Isidore, and bene made to hight the hede / and to kepe and saue the brayne fro colde. Heare shorne is called Cesaries. Sheringe besemeth well a manne and not a woman. Heare vnkytte is called Coma in Grewe / womens here ben called propely Crines in latyne. For womens heare is dealed / shedde, pleted, and bounde with laces. And so the pletes of womens heare bene knytte and bounde with laces that bene callyd Discriminalia in latyn. Hec vsqs Isidorus. And Constantyne sayth, that the heare of the heed cometh out of fumosyte thick grosse & hote. And that fumosite cometh of hot fury & intensiue humors & passeth out at pores of the heed. And is dried with aire that is without, & so torneth in to the substaunce of heer.

While this humour growith, the heare groweth / that is bredde and comethe therof / and is nourysshed therwith. And who that leseth this fumosite, leseth also the heare of his heed. And the heare hath the qualite of this fumosite. For if this fumosite be blacke, the heare is blacke: And there is moche heer whan the fumosite is moch, & scarsite of heer, whan it is scars. And whanne this fumosytie fayleth, the heares falle of, and the man is ballyd, for the heer groweth no more. And in this case medicines help not / And if such fumositie faileth not / but is infected or lette by some other humour: than faylynge and lacke of heer is not properlye baldnesse, but a speciall euyll that phisycions calle Allopicia. By that euyll / the nourysshinge of the heer beinge corrupt, the heer failyth, and the fore party of the heed is bare, and the fore skynne of the heed is the fouler. Such men fare as foxes done. For the heer of them faileth haply throwgh immoderate heete. Allopes in Brewe and Vulpes in latine, is called a foxe in englysshe. For suche other passions and causes of faylynge and defawte of heare, serche inner in the treatyse of the infyrmyties / of the fallynge of / and of the sautis of the heare. Of the hoornesse and the cause there of seke lykewise there. Also loke before in the treatise of the heed, where ye shall fynde the disposycion, kynde, and dyuersite of the complexyon of the heer / by the erudytion of Galene, Vayly, and Hippocrates. But of horenes here take hede as Constantyne and other auctours tell. For the mastrye of colde slewme and moyste bredeth horenes. For of white fumosite & colde cometh horenes of the heer of the heed, and of the other heer of the body. Aristotle sayth, that the heer of the temples hooreth sooner than the other heer: and that is for scarsitie of humours, and for the maystry of the coldnes of the bones therof. Than horenes betokenethe length of life and of aege, and the quenchyng and passynge of flesshly lykinge, the stintynge and fleinge of vices and lykynge of chyldhode, and endinge of this lyse / and nedefull tydinges of the newe lyse that cometh afterwarde. Baldenes is priuation and defawt of heare, and comethe of defaute of fumosyte in the fore party of the heed / as sayth Constantyne. And it cometh sometyme of greate abstinence / and of defawte of moyste fumosite, that is the matter of the heer / as Aristotle sayth li. 3. The ofte seruinge of Venus, maketh the here to fall and bredeth baldenes lytell and lytell / And if it fall in yongth, it groweth ayene. And if it falleth afterwarde youthe is gone, hit groweth no more. Thanne hit foloweth that heer falleth in the fore parte of the heed / and suche fallynge and defawte of heer causeth baldnes comenly. And hit falleth of, eyther for the skyn is to thyn / or for scarsite of humours. Heare falleth not behynde the polle, and that is for sadnes and thyckenes of the skyn, and thicknes of pores and of cleuynge of humour that is there: wherby the here is fastned and nourisshed, as sayth Galene sup Aphor. And there it is sayde, that chyldren and wommen waxe not balde, and that is for plentie of moysture in theyr heedes. Also gelded me were not balde: and that is through chaunginge of their complexion, and for maystrye of colde, that closeth and stoppeth the pores of the skynne of the heed, and holdethe togiders the fumosite that it may not passe nor vapour oute, but in womenne and in gelded men other here fallethe and fayleth / as sayth Aristotle. li. xix. Than the heare of the heed kepeth, hyghteth, defendeth, and heateth the heed. And yf a man be without heare on the heed, he semyth the more vnhonethe. This defaute falleth in youthe, but mooste in age: for the forsayde causes and resons.

FINIS LIBRI QVINTI.

INCIPIT LIBER SEXTVS.

FOR AS MOCHE as it is said in special of the propretes of the parties of man/ nowe it soloweth to speake of the propreties of hym in generall and in speciall touchynge the diuersitie of age and of sexus, And also touchyng distinction of sexes and manye diuersyties of kyndely and vnkyndely thynges: For by all these dyuers propretyes manne is knowen.

Of the age. Cap. i.

REMIGIVS sayth/ that the age of man/ is nought elles but tenoure and durynge of kyndely vertues in consideration, meane betwene contrary meuynge/ or elles meane betwene quiete and reste. For hereby man passeth and moueth, and neuer abydethe in the same state. Or as Jsidore sayeth, the age is the space of the lyse of a beast, and beginneth from the conception, and endeth and sayleth after age. Jsidore sayth and Constantyne also, that there bene many dyuers ages. The fyrste is called Jnfancia, chyldehode with out teeth/ and late ly gotte, and borne, and dureth. 7. monthes, And is yet full tendre and nesshe, and quauy & clammy. Therfore in that age a chylde nedeth alwaye tendre and softe kepynge and fedynge and nourysshynge. And chyldehoode that bredeth teethe endurethe and stretcheth. vij. yeres. And such a chylde is called Jnfans, that is to vnderstonde, not speakynge, for he maye not speake nor sowne his woides perfitely: for the teethe bene not yet perfitely growen and sette in ordre, as saythe Jsidore. Afterwarde cometh the seconde age, that hyghte Puericia, chyldhode: whiche dureth and lasteth vther. vii. yere/ that is to the end of. xiiij. yere. And hathe that name Puericia, of Pubertas, or elles of Pupilla, the blacke of the eye, for as yet the children bene pure, as the blacke of the eye is, as Jsidore sayeth. And after that commeth the age that is callid Adolescẽcia, the age of a yonge strypplynge, and dureth the thyrde. vij. yere: that is to the ende of. xxi. yeres, as it is sayde in Viatico. But Jsidore sayeth, that hit endureth to the fourth seuen yeres, that is to the ende of xxviii. yeres. But phisitions accounte this age to the end of. xxx. or. xxv. yeres. This age is called Adolescencia, for bycause it is fulle age to gette chyldren, as sayth Jsidore: and able to burnysshe and encreasse/ and hath myght and strengthe. Jsidore sayeth yet in this age the membres bene nesshe and tendre, and able to stretche. And therfore they grow by vertue of heate that hath maistrye in them euen to the perfection of complemente. After this Adolescencia age, cometh the age that is called Juuentus: And this age is meane betwene al ages: And therfore it is strongest, and lasteth, as Jsidre sayth, to. xlv. or. l. yeres, & there endeth. And Jsidre sayth this age Juuẽtus hath that name of Juuare, that is to helpe. For in that age a man is sette in his fulle encreasynge. And therfore he is stronge to helpe at nede. And Jsidore sayth, that after this age Juuentus, commethe the age that is called Senecta: and is the middell age betwene the age that is called Juuentus/ and the seconde age, that Jsidore calleth heuynes or sadnes. This age accordeth to olde men and sadde, for to call Juuentus yonge. Jn this age olde men drawe fro yongth to the second age. For such men ben not in the seconde age, but theyr yongth passeth, as sayeth Jsydore. And vppon this age commeth the seconde agt. And some men trowen that this

this age endeth at. lxx. yere/ and somme trowen that it endeth in no certayn nombre of yeres. But after these ages all the other parte of manncs lyfe is accounted Senectus, or Senium, the seconde or the laste age. Isidore sayth that this age is called Senectus/ for passynge and fayllynge of wyttes: for by reson of age old men doote. Isidore sayth/ that philosophers telle, that menne that haue colde bloudde/ bene nyce and fooles: as men in whome hotte bloudde hath maystrye ben wyse and redye. Therfore olde men whose bloode waxeth colde, & in whom the bloudde heateth not, can but lyttell good. Also for great age, olde men dote and madde: and for luste, lykyng, lyghtnes and play chyldren knowe not what they shulde do, as sayeth Isidore. The laste parte of age is called Senium, It is so called bycause it is the last ende of age and of lyfe. This age bryngeth with it many vomages, and also profytio, good and euyll, as sayth Isydore. Good for it delyuereth vs out of the power of mighty men and tyrantio, and maketh an ende of bodyly luste, and bicketh the brayde of flesshely lykynge: and hath wyt and wysedome: and yeueth good counsayle, as many old men done. It is the ende of wretchednesse and of woo, and begynnynge of welthe and of ioye: It is the passage out of peryll/ and commynge to the price: It is perfyteness of medefull dedes/ and disposition to be perfyght. And this age bryngeth euyls with him. as sayth Isidre. For it is wretched with feblenes and noye: for many euyls come, and sycknes in age is noyous and sorowfull. For two thynges there be/ that distroye the strength of the bodye, sycknes and age, as sayeth Isidore. In these olde folke kynde heate is quenched, the vertue of gouernaunce and of reulynge fayleth, and humour is dissolued and wasted. Myghte and strengthe passeth and fayleth, flesshe fatnes and fayrenes is consumed and spente. The skynne ryuleth, the synewes strynke, the bodye bendeth and croketh, forme and shappe is lost, and fayrenes of the bodye broughte to nought. All these fayle in nede. All men dispyse the olde persone, and bene heuy and wery of hym. The olde man is trauayled and grened with coughynge and spyttynge, and with other greues vnto the asshen be resolued into the asshen/ and powder into powder. By this space and passyng of tyme and of age philosophers discriue manncs lyfe. In whiche passing of tyme and of age man chaungeth and drawyeth alway towarde his ende, and to the gates of dethe. Hucusq; Isidorus.

¶ Of dethe. Cap. 2.

Dethe is called Mors, for that hit is bitter: for it hath that name of Mara that is seined to make dethe. Isid speketh of thre maner dethes. The fyrste is bytter, the seconde to soone, the thyrde comyth in tyme. The fyrste is dethe of chyldrne, The seconde of stryplynges, The thyrde kyndly, and is dethe of olde men. Euerye deed bodye is called Funno, a Ladauer, a carreyne. It is called Funus of Funibus/ ropes. For men in olde tyme bare ropes bournynge with wax about them before a poore mans beyre. And Ladauer carreyne hath that name of Ladere, to falle. For the deed body falleth and is throwen into the graue. And it is called than Defunctus, for hit hath left the office of lyfe. And it is called Sepultus, put a syde, for it is put a side and buryed. Hucusq; Isidorus li. 16. capit. 2. Seche the other propertyes of dethe ferdermore in the ende of this fyrst boke, in the chapytre treatynge of the infirmities.

¶ Of the dignitie of Man. Capitulo. 3.

Here after hit foloweth to speake of the properties of man. And fyrst of his chyldehoode, and of his generation and gettynge. For his makyng and creation is more excellent than the makyng of other beestes, by so moche that man

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is more worthy thanne other beastes, not onely in soule, but also in mooste temperate complexion of the bodye.

For Aristotle libro. 2. sayeth / lyke as a gobette or a pyece of golde, or of syluer is in comparyson to the moneye with perfyghte coyne / so be all dispositions of other beastes in comparyson to manne, if comparison be made betwene them and man. And therfore for man is the worthyest of all creatures, kinde ordeineth witly and wisely to yeue to man diuerse membres and noble / to acorde to diuers noble werkynges. Therfore of his creation and makynge touchinge the bodye, somewhat shortly shall be treated and sayde.

Of the creation of the chylde Capit. 4.

ABowte the getynge and generation of a chylde, hit nedeth to haue conenable mater, and spedeful place, and seruice and werking of kinde / that is to wyt, hete, as the cause efficiens werking and doinge, and spirite that yeueth vertue to the bodye / and gouerneth and ruleth that vertue. The mater of the child is humoure Seminalis / that is shedde by werkyng of generation, And cometh of bothe the parties, of the fader and the moder. Fyrste this mater is shedde in the place of conceyuynge abrode, and by the drawyng of vertue of kynde, it is gadred togideres in the celles of the moder. And is medled togideres bi werking of kynde hete. For if the digeste blode of the father and moder were not medled to gether, there myghte be no creation nother shaping of a childe. For the matter of blood that cometh of the male is hote and thycke. And therfore for the great thickenes therof it maye not sprede it selfe abrode. And also for the passinge grete hete, the matter of the childe sholde by distroied and wasted, but it receyued temperaunce of the womans blode, that hath contrary qualytes. This matter gaderyd in the celle of the ryght syde of the mother / sellethe to a male kynde And in the lyfte syde to the kynde of a woman a female. And this diuersitie falleth for maystry of heate in the ryght syde rather than in the lyfte, as saith Galene, Constantyne, and Aristotle li. 15. If the vertue of the blood of the faders side haue the maistry, the childe is like to the father, and so ayenwarde. And if the vertue be lyke stronge in either of them, the child is like both father and moder. This mater is sodde within by the vertue of kynde hete, and is byclipped with a litell skyn, and ronneth as milke. This skynne is the mater of Embrions that is the healinge and the coueringe of the chylde, And so the chylde is layed therin in the moders wombe. And this skynne cometh oute with the chylde, whan hit is borne / whan the strynges bene broke with the chylde, with the whiche the chylde is tied to the celles of the moder. And if it happe by any chaunce, that the skinne abyde stylle in the wombe after the chyld is borne, thanne the woman is in peryll. Than to the matter conceiued and by vertue retentiue oned, kynde sendeth forth menstruall blood, & by heete and humour of that blood the child that is conceyued is sedde and nouryssed, with suche a foment and nouryssynge the felde of our generation and byrthe is moysted and spronge. For as Galen and Constantyne saye: whan the sede ronned as milke, whan it is full of spirite / and of kinde heate: it drawethe to it selfe sedynge and nozyssynge. And that is by veynes and arteryes that brede & spring of the substaunce of the sede / and bene ioyned to the menstrual blood. And that is nedefull, that the mater of the chylde haue nourisshinge and sedynge that cometh therto by veynes and spirite that cometh therto by arteryes and wosen. By these two, that is to wite, the mater seminall and humour of nourisshing and sedyng, kynde heate that is closed within, dothe shape the membres of the bodye of the chylde, and that by myghte and vertue informatyue of shapynge. For of the essencia of the seede it shapith the

the braine, bones, gristilles/selles, skynnes, sinewes, veynes, and arteryes, wosen and pipes. And of menstruall blood kynde shapith the liuer and al the flesshely membres, of the which the substaunce is brede and cometh of blood. And firste kynde shapeth the principall membres/ As the hert, the brayne, & lyuer/whiche are the foundacion of the other membres. And in beginninge while these ben in a lumpe of blood they ben ful nye togi thers, but afterward they ben deuided & departed asonder. Of these thre foundations spryngen other thre: Of the braine springen the sinewes and the marowe of the ridge bone: of the herte arteries wosen and pipes springen: and veines of the lyuer. Whan these foundations ben made/ kynde maketh and shapeth bones to kepe and saue them. As the skull to kepe and saue the braine and defende hit/ and the ribbes of the breste to defende the herte/& the ribbes of the side to defende the liuer: and so of other. After these, brede and springe other membres later than these, as the handes, fete, and suche other. These ben not shapen all at ones, but litell and litell/ one after a nother. The child is bred and cometh forth in foure degrees: The first is whan the sede is nygh as it were mylke: the.ij. whā the sede is become in to blode/ yet than is not the lyuer ne the herte ne the brayne perfitely shape, but they ben as a lumpe of blood, and this degree is called Fetus by Ipocras speche: The third degree is whan the herte, brayne/ and lyuer are shapen/and the other membres vnshaply & not diuided: The laste degree is whan all the membres ben lyke euyn shape. And this degree is called Infans of Ipocras: For now the body is made and shapen with membres and limmes, and disposid to receyue the soule. Than it receyueth soule and life, and beginneth to meue it selfe and spraule, and to put with fete and with hondes. And if it be a female it meueth in the lifte syde, and if it be a male, it meueth in the ryght side as sayth Galene. In the degre of milke this mattere is .vii. dayes, in the degree of bloudde .ix. daies, in the degree of a lumpe of flesshe. xii. dayes/ and in the fourth degree before full perfection. xviii. dayes/ wherof folowe these verses:

Sep in lacte dies, ter sunt in sanguine terni,
Bis seni carnem, ter seni membra figurant.

That is to vnderstonde. The mater of the seed abydeth .vii. dayes in milke. ix. in bloode, and .xii. in flesshe, and than in. xviii. dayes the membres ben shapen. Than from the day of conception, to the daye of full complicion & the fyrst of lyse of the chylde/ ben. xlvi. dayes, so that the fyrste daye and the laste be acounted in the tale. And by this appereth/ that in. xlvi. dayes the chyld is alyue and full shape touchyng the effecte and doinge of generation. And in this maner Austyne acounteth the buyldynge of the temple vnder the nombre and tale of .xlvi. yere. And cōparith and lykneth therto perfection of the body of Jhesu Christ, sup Jo. 9. et li. 4. de Trinitate ca. 5. There among other he sayth these wordes. xlvi. tymes. vi. daies ben. CC. dayes & lxxvi. whiche nombre of dayes make. ix. monthes and .vi. dayes. And hit folowith in the same chapter. And it is wryten/ that our lord was borne in the .viii. kalendas of Januarie. Than from conception, that was fro the. viii. kalendas of Aprylle, to the daye of the byrthe, that was the. viii. day of Januarie, ben acounted. CC. dayes. lxxvi. that contryneth the noumbre of. xlvi. tymes. vi. In so many yeres the tēple was builded. &c. And li. 3. ca. 34. Constantyn sayth/ that a male chyld that shall be borne in the. viii. monthe/ is fourmed in. xxx. dayes, and full shape in. lx. daies. Than he sayth that a male childe of. x. monthes is fourmid in. xlvi. dayes, and at the ful in. lxxx. In the same place/ the tyme is dyscryued of the fyrste lyse and full shaping of a mayde chylde/ But I passe ouer shortly takynge hede hereto that the female is more slowly fourmed and shape at full than a male chylde. Therfore the sede that the male cometh of is more stronger & more hotte

and

and in more hoter place receyued, than the sede that the female cometh of. Also Lon. & Galen say, super Aphor. that Ipocras sayth, that euery chylde meueth in vii. monthes. And if he were than so stronge, that he myghte passe out in any wyse, than he sholde lyue. And if it purpose to passe out and maye not passe out, than it is sebled & greued with traueyll of that mouynge, so that whan he commeth out, in the nexte moneth after, he shall not longe lyue. And if the byrth abydeth to the. 9. month, or tylle the beginninge of the tenth monthe, than the chylde becometh stronge, & is born without perill, as sayth Constantine li. Pantegni ca. 34.

Of the littel chylde. Ca. v.

The lyttell chylde is conceyued and bred of seedes that haue contrarye qualyties. And the place of the male is in the right syde, and of the female in the lift syde. And he is sedde and nourisshed in the moders wombe with bloode menstruall. Of such vyle matter and vnstable man taketh his nourysshynge and sedynge fro the begynninge by werkynge of kynde and helpinge of the vertue of heate, stretchynge out all the membres that bene shape, littell and litell, and not all at ones. Chryst alone was al at ones shape, and dystyngued in his mothers wombe, whan he was conceiued therin as saith Austen. Whan the soule entreth, lyse is shedde in therewith and selynge also: And the chylde seleth the clippinge kyndely of a smalle skynne. And whan that skynne breketh, the childe meaueth and with that mouynge the mothers wombe is stryken and greued full soore. Whan kynde hath full wrought creatyon and shapinge of the chylde, if he be hoole and sounde, than in the eyghte or nynthe, or tenth moneth, he forceyth hym selfe to come out of the wombe. And in the oute comynge he is beclypped with a skynne, that is called Secundina. And in his out goynge the mothers wombe is traueylled with full harde throwes and sore, and that happeth if the chylde be to hasty outwarde. Than whan he cometh out in to the ayre, that is to hote or to colde, he is put to wrechednes and to woo. That wytnesseth openly his kinde, wretchydly cryenge and weping. The chyldes flesshe that is newe borne is tendre, nesshe quaky, and vnsadde. Therfore dyuers remedies and sode ben necessary to the chylde as saith Constantine li 3. capit. 32. And he sayth, that chyldren that be newe borne shulde be swathed, in roses pouned with salte, that theyr membres maye be comforted, and delyuered, and clensed of cleymye moysture. Thanne the roofe of the mouthe and gommes sholde be froted with ones fyngre wette in hony, to clense and comforte the inner partye of the mouthe, And also to excyte and to kyndle the chyldes appetyte with swetnesse of the hony. And he sholde be ofte bathed & anointed with oleo mirtino, or Rosaceo, and al the limes shuld be anoynted & rubbed with this oile, & namely the lymmes of males, the whiche bicause of traueyle, ought to be more harde and sadde than the lymmes of females. And also hit is nedefulle that they shulde be brought a slepe in derke places, tyl theyr sighte be gadred and ioyned: For a place that is to bryghte, departeth and deuydeth the syghte, and hurteth the smalle eyen, that be yet ful tendre; And ofte maketh children to loke a squinte. And therfore they shold not be brought n.. layde in to bright aier, Leest the spirite of sight by dyuyded and departed. And of all thyng it nedeth to be ware of cuill milke and of corrupted norysshinge and seding that the chyldren be not fed therwith. For by vnclennes of nourices & suckinge of clammy milke lyke grewe comen full many soores and greues, As whelkes, blaynes, pimples in the mouth, spewing, feuers, crampe, the flyxe, and suche o- other. And if the chylde be syke, medicines shall be gyuen to the nourycc, and not to the chylde. And she shall be ruled accor-

according to good diet, So that the vertue of the nourysce be in stede, supplye, and fulfyll the defaute of the chylde, as saith Constantine there. For of good disposicion of the milke cometh good disposycion of the chylde. And contrarye wyse. For of corrupte mylke of the nourice comen vnkindly soores & greues in the chyldes litell body. And that is by reason of the tenderues of the chyldes kynde, and also for the easy changing of mylk sode. And for tenderues the limes of the chylde may easely and sone bowe and bende and take dyuers shapes. And therfore chyldrens membres and lymmes ben bounde with lysles and other couenable bondes, that they ben not croked nother euyll shapen. Seche in the fyfth boke of the nauyll there it is expouned more largely. Also for chyldren take moche sode, they nede to haue moche slepe, that the naturall heete maye be receyued in to the inner partyes, to make good digestion of their mete and drinke. And therfore by exytynge of kynde, nourices haue a custome to rocke chyldren in cradles to comforte kynde heate with easy and temperate mouinge. And to brynge the chyldren softely and lightly on slepe by resolucions and gyuynge ageyn of fumosytees in theyr braynes. Also they vse lullynges and other cradil songes, to plese the wittes of the chyld. Herto Ari. saith li. 2. that a chylde hath moche brayne, and full greate in comparyson to his bodye. Therfore the ouer party of a chylde is greatter and heuyer than the nether. And therfore in the beginning of his walkyng a childe crepith on fete and hondes: and than afterward he reryth vp his bodye a litell. For the ouer parte minysheth and vexeth more lyghte, And the nether partes waxe and become more heuy. Than thage of the fyrst childhode that is within. vii. yere endeth in the begynnynge of the seconde childhode, that is betwene. vii. & xiiii.

Of a childe. Ca. vi.

A Chylde that is betwene. vii. yere and. xiiii. is called Puer in latyne, and hath that name of Puritas, clennes, as sayth Isydore. And the chylde is properly called Puer, whan he is wayned fro mylke, and departed fro the brest, and knoweth good and euyll: And therfore he is able to receyue chastisynge and lernyng. And than he is put & set to lernyng vnder tutours, and compelled to take lernynge and chastysynge. Children of this age bene hote and moiste of complexion. And in suche chyldren for streightnes of veines, mouyng of Venus hath no great maystry, tylle they come to the yere of Puberte. That is whan the nether berde heer groweth fyrste in the flesshe. And therfore for purenes of kinde Innocence, suche chyldren ben called Pueri, as saith Isydore. Than suche children ben nesshe of flesshe, lethye, and pliant of body, able and lyghte to mocuynge, wytty to lerne. And lede theyr lyues without thoughte and care. And sette theyr courages onely of mirthe and lykynge, and drede no perylles more than betynge with a rodde: And they loue an apple more than gold. In the tyme of Puberte, whan the heer groweth on the nether berde, they ben not ashamed to be sene naked and baare. Whan they bene prayed, or shamed, or blamed they sette litell therby. Through stiring and mouynge of the heate of the flesshe and of humoures, they ben lighly and soone wrothe, And soone pleased, And lyghtly they forgyue. And for tenderneste of bodye they ben soone hurte & greued. And maye not wel endure hard trauelle. For moving of hote humours whiche haue the maystry in them, they moeue lyghtely and ben vnstedfaste and and vnstable. Through great and strong heate they desyre moche meate. And so by reason of superfluite of meate and of drynke, they falle ofte and manye tymes in to diuers sykneses and euylles. And those chyldren whiche bene gendred and goten of corrupte fader and mother take corruption of them, As it fareth in chyldren of lepreus men, and of those men whiche haue the sykues called Podagre whiche of a corrupte humour of the fa-

ther

ther and mother, ben corrupted with lepre and with goute. By voyce and face we perceyue bytwene chyldren and men of full age. Therfore libro.3. Aristotle saith, that in children the voys chaũgeth not vnto the delyrynge of Venus come. For whan childrens voys chaungith, it is a token of Puberte, and than they ben able to gendre and gete chyldren. Syth all chyldren ben tatchyd with cuyll manere, and thynke onely on thynges that ben, and reche not of thinges that shall be, they loue playes, game, and vanytee, and forsake wynnynge and profite. And thinges most worthy they repute leeste worthy: and leest worthy most worthy. They desyre thynges, that be to theym contrary and greuous, and sette more of the image of a chylde, than of the image of a man, and make more sorowe and woo, and wepe more for the losse of an aple, than for the losse of their heritage. And the goodnes that is done for them, thy lete it passe out of minde. They desire al thinges that they see, and praie and aske with voice and with honde. They loue talkynge and counseyle of suche children as they ben, and voide cõpany of olde men. They kepe no counseille, but they tel al that they here or see. Sodenly they laugh, and sodenly they wepe. Alwaye they crye, iangle, and iape: that meth they ben stylle whyle they slepe. Whan they ben wasshe of sylthe, anone they defoyle hym selfe ayen. Whan the mother wasshyth and kometh theim, they kick and spraull, and put with fete and with hondes, and with stondyth with all theyr myghte. For they thynke onely on wombe Joy, and knowe not the mesure of theyr wombes: they desyre to drynke alwaye, vnneth they are out of bedde whan they crie for mete anone.

¶ Of the mayde. Cap. 7.

A Mayde chylde and a damoysell is called Puella, as it were clene and pure, as the blacke of the eye, as sayeth Jsidore. Amonge all thynges that ben loued in a mayden, chastite and clennesse be louyd most. Men byhoue to take hede of maydens: for they ben hote and tendre of complexion, smale, pliaunt and fayre of disposicion of body: Shamfaste, ferdefull, and mery touchynge the affeccion of the mynde. Touchinge outwarde disposicion they be well nurtured, demure and softe of speche, and well ware what they sayn and delycate in theyr apparell. For as Seneca sayeth, that semely clothinge byseemyth to them well, that ben chaste damoyselles. &c. Puella is a name of age, of soundnes with out wem, and also of honestie, as saith Jsidore. For comõly we vse to calle maidens damoyselles, and a maide is callyd virgo, and hath that name of grene age, as virga a rodde is said, as it were Viridis grene: or els a maid hath the name virgo of clennes without corrupcion, as it were Virago: for she knowith not the very passion of women, as saith Jsidore. li. 11. ca. 12. Aristotle sayth, that euery woman generally hath more nesshe and soft heer, and more playaunte than a man, and longer necke. And the colour of womẽ is more white thã of men, and their faces and chere is meri, solte, bright and pleising, and haue smalle bodies and streighte fro the sholders to the nauell, and more large fro the nauell to the knees, and lenger doũward to the tooles of the fete. Their hondes and the vttermeste party of their membres ben full subtyll and playaunt, theyr voyce small, theyr speche easy and shorte, lyght in goynge, and shorte steppes, and lyght wit and heed, they ben sone angry, and they ben mercyable and enuyous, bytter, gylefull, able to lerne, and hasty in lykynge of Venus. Therfore. li. 8. Aristotle sayeth, that of all kyndes of beastes the female is more feble than the male, out take the females of beare, and leoperdes: For they ben counted more cruel and more hardy than the males. And in other kind of beastes the females ben easiar to be taught and, ben more gyleful and ben more nesshe and more besye aboute nouryssyng, fedinge, and kepynge of theyr yonge. And for a woman is more meker than a man, she wepeth soner. And is more enuyouse, and more laughinge, and louinge, and the malice of the

soule is more in a woman than in a man. And she is of feble kinde, and she makith more lesynges, and is more shamefaste, & more slowe in werkynge and in meuynge than is a man, as sayth Aristotle .lib.8.

¶Of the mother. Cap.8.

The mother is callyd Mater, for she proferyth and puttyth forthe the breste to yeue the chylde, and is besye to nourysshe and to kepe it. And the childe in the mothers wõbe is fedde with blode menstruall, but whan the chylde is borne, kynde sendeth that blode to the brestes, and turnyth it to mylke to fede the childe. And so the childe is more better and kyndely fedde with his owne mothers mylke, than with other mylke. The mother that cõceiueth with likinge, trauayllith and bringeth forth her childe with sorowe and woo, and she loueth the chylde tenderly, and clyppyth and kyssyth it, and fedeth and nourysshyth it besily, also after that the mother is with chylde, she shedyth not menstruall blode: For as Aristotle sayeth, it turneth in to fedynge of the chyld. The mother is lesse greuyd if she goo with a male chylde, than whã she goeth with a maide child. And therfore she is fayrer of colour, and lyghter of meuynge, as Aristotle sayeth. And Aug. sayeth, The nere the tyme of byrthe the mother is, the more she is greuyd and traueylyd with meuynge of the chylde. Aristotle sayth, and Galiẽ also super Aphorism. that the tokens that women goo with childe be if they desyren dyuerse thinges, and chaunge colour, and were wan vnder the eyen, and the brestes were greate, and lyttyl and lyteyl the wombe aryseth, and with gretnes of the childe the mother is stretched, their stomackes wamble, and oftentimes they be redi to spewe, they ben veri sad, and can awaye with no labour, in trauaile of chylde they ben cõpellyd to crye, and lyghtly perysshe, and namely yonge women with smal membres & streighte. The more wo and sorowe women haue in trauaille, the more thei loue the childe, whan it is borne: and they kepe and nourysshyth and instructeth it the better. The lettes of a woman in conceyuynge and fedynge of a chylde, seche afore in the fyfte boke, where is treated of the mother and brestes. Ferdermore in the same hit touchyth of derthe byrthe, and of the causes therof.

¶Of a daughter. Cap.9.

A Daughter is callyd filia, and hath that name lyke as filius a sonne of Fouere, to socour and fede, for the mother fedyth the doughter, and yeuyth to her mattere to fede other, for the same vertue of conceyuynge that the mother takyth of her father and mother, she leuyth her daughter as touching the fede of generacyõ. The more lyke the daughter is to the mother in discreciõ of sexe, the more bylouyd is she of her. A daughter hath the same propritees, that ben rehercyd afore of a damoysell and a maide childe. Loke in the chapitre nexte afore.

¶Of a norice. Cap.10.

A Nourice hathe that name of norisshynge, for she is ordeyned to norisshe and to fede the child. Isidore saith, that in fedynge and nourisshynge of the chylde the nourice is in stede of the mother. And therfor like as the mother, the nourice is gladde if the chylde be glad, and heuy, if the child be sory, and takyth the childe vp if it falle: & yeuyth it sucke, if it wepe, she kisseth and lulleth it styl, & gadreth the lymmes, & byndeth theym togyther, and dothe clense and wasshe it, whã it is defoullyd. And for it can not speke, the norice lyspith and sownith the same wordes to teche more easely the child, that can not speke. And she vsyth medicynes to bring the childe to couenable astate if it be seke: & lifteth it vp nowe on her sholders, nowe on her hõdes, nowe on her knees and lappe, & liftyth him vp if it crye or wepe. And she cheweth meate in her mouthe, and maketh hit redy to the tothles chylde, that hit maye the easilyar swolowe that meate, and so she

fedeth

ſedyth the childe/whan it is an hungred, and plaiſyth the chyld with wyſperinge and ſonges whan it ſhall ſlepe/ and ſwathith it in ſwete clothes, And ryghtyth & ſtretchyth out his lymmes, and byndeth theym togyther with cradylbondes, to kepe and ſaue the chylde, that it haue no miſcrokyd lymmes. She bathyth and anoynteth it with good anoyntementes. Seche afore Lap. de Infantulo.

¶ Of a mydwyfe. Lap. xi.

A Mydwyfe is a woman that hathe craſte to helpe a woman, that trauaylyth of chylde, that ſhe bere & bringe forth her chylde/ with the laſſe payne & wo, and for the chylde ſholde be borne with the laſſe trauayle/ ſhe anoynteth & baumeth the moders wõbe/ & helpyth & cõforteth her in that wiſe. Alſo ſhe taketh the chylde out of the wombe/ and knyttyth his nauyll foure ynches longe/ with water ſhe waſſheth awaye the blode of the chyld/ and baynyth hym with ſhalte and hony, to dryue vp the humoures, and to comforte his lymmes and membres, and ſwathith hym in clothes & cloutes. Seche afore in libro. v. in the chapytre of the nauyll.

¶ Of a ſeruaunt Lap. xij.

A Seruaunt woman is ordeyned to to lerne the wyues rule/ & to put to office and werke of traueylle toylynge & ſlubberynge. And to fedde with groſſe mete and ſymple, and is clothed with clothes and kepte lowe vnder the yocke of thraldom and of ſeruage, and if ſhe conceyue a chylde/ it is thralle or it be borne/ and is taken frome the mothers wombe to ſeruage. Alſo if a ſeruynge woman be of bonde condicion/ ſhe is not ſuffred to take a huſbonde at her owne wylle: and he that weddyth her/ if he be free afore/ he is made bonde after the contracte. A bonde ſeruaunt woman is bought and ſolde lyke a beeſte. And if a bonde ſeruaunt man or woman be made free, and afterwarde be vnkynde/ he ſhall be callyd and brought again in to charge of bondage & of thraldom. Alſo a bonde ſeruaunt ſuffereth many wronges/ and is bete with roddes/ and conſtreyned and holde lowe with diuerſe and contrarye charges and trauayles amonges wretchydnes and woo. Vneth he is ſuffered to reſte or to take brethe. And therfore amonge all wretchydneſſe and woo the condicion of bondage and thraldom is mooſt wretchid/ as ſayth Rabanus expownynge this worde Jher. xx. ye ſhall ſerue ſtrange goddys, that ſhal not ſuffre you to reſte day ne nyghte. It is one peopicte of bonde ſeruynge women, and of them that be of bõde cõdicion, to grudge and to be rebell and vnbouxom to theyr lordes and ladyes, as ſayeth Rabanus. And whã they ben not holde lowe with drede/ theyr harteꝭ ſwelle, & wax ſtoute and proude ayenſt the cõmaundementes of theyr ſouerayneꝭ: as it farid of Agar, a woman of Egypt/ ſeruaunt of Sarra, for whan ſhe ſawe that ſhe had conceyued and was with chylde, ſhe diſpyſed her owne lady, Gen. xvi. and wolde not amende her/ but than her lady putte her to be ſcourged and beten. And ſo it is wrytte that Sarra chaſtyſyd her/ and bete her. &c. Drede makyth bonde men & women meke and lowe, and goodly loue makyth theym prowde and ſtoute, and diſpiteous, as it is ſayd there. And it is wrytten: He that nouryſihyth his ſeruaunte delycatly, ſhal finde hym rebel at thende. Seke ferthermore in the chapitre Nequam.

¶ Of a male. Lap. xiii.

A Male is callyd Maſculus, & Maſculus is the diminutif of mas marie, and in all kynde of beeſtes the male hathe the pryncypate / touchynge the worthynes of ſexus, that is, diſtinccion of male and female / as ſayeth Iſidore. The male paſſyth the female in perfyte complexiõ/ in werkyng/ in wytte/ in diſcrecion/ in myght/ and in lordſhyp. In perfyte complexion / for in compariſon the male is hoter and dryer, and the female the contrarye. In the male

ben vertues formale/ and shapynge, and werkynge, and in the female materiall suffrynge and passyue. Therfore Aristot. li.v. saith, that a man is as it were forme and shap/ and a woman is as it were pacient and suffryng. Also the male passeth in kynde werkyng. For generallly kinde werkynge is stronger in the male than in the female. For in hym is more vertue & strength: and therfore a manne is called Vir in latyn, and hath that name of passynge strength, as sayth Isidore/ for the synewes and brawnes of men ben grounded in greter strength, and therfore they ben apte to stronge werkes and dedes. The bones of males ben stronger/ greter, harder/ and sadder in the ioyntes. And therfore they ben kyndely more stronge for all maner of werkes. Also Constantyne sayth/ that in males the herte bene large and great, therfore they bene able to receyue moche plentie of spirites and of bloudde. And therfore throughe the great aboundance of spirites and hotte bloode, a man is more hardy than a woman: For in her the cause is contrarye. And through strengthe of heate and vertue of drye complexion no man hath the passion menstruall as women haue. All superfluities that bene bredde in mennes bodies/ are eyther consumed by great heate/ or els torne in to heare, or are voyded by busines and trauayle. Also the cõditions of man and woman bene dyuers in discretion of wytte. For in all kynde of beastes the male is more crafty and ware than the female/ to voyde and to scape gynnes and greues, and other peryls/ as sayth Arist. li.v. Therfore a man passeth a woman in reason and in sharpnes of wyt & vnderstãding, as saith Aust. And by auctorite of the apostle he setteth a mã afore a womã in dignitie & worthines of the image & likenes of god. And by reson of this dignite a man passeth a womã in auctoritie & might of souerayntie. The auctorite of techyng & souerayntie is grãted to men, & denied to women as for custom & vsage. 1. Cor. 6. Thapostle saith I suffre not a womã to teche in the chyrche. For it is wrytte: Vnder mans power thou shalte be, and he shall be thy lorde. Gen. 3. Than men ben more drye and hote than women/ more stronge and myghty, more bolde and hardy, more wyse and wytty/ more stedfaste & stable, & loue women iolously. And also beastes fyghte for theyr wyues as Aristotle sayth. They ben also more harder of body, more rough and heery, and haue a more gretter and grosser voys/ and ben more sterne and ferdfulle of lokynge in all manere of kynde of beestes, out take a Lowe/ whose voice is gretter than the bullis, as sayth Aristotle, Also in euery kinde of beestes the male hath moo teeth than the female/ and nedyth more mete and fedynge for the body, and that is for the grete strengthe of heer that hath the maistry in males, that wasteth soone the moysture of mete and of drynke, as sayth Aristotle libro. 3.

¶ Of a man. Capitulo. xiiii.

A Man is callyd Vir in latyn, and hath that name of might, & strẽgth as sayth Isidore. For in myghte and strength a man passeth a woman. A man is the hede of a woman, as the apostle sayth. And therfore a man is bounde to rule his wyfe, as the heed hath cure and rule of the body. And a man is called Maritus/ as it were wardynge and defendynge matrem the mother/ for he takyth warde and kepynge of his wyfe, that is mother of the chyldern. And is called Sponsus also, and hath that name of spondere, for he byndeth and obligyth hym selfe. For in the contracte of weddynge he plighteth his trouthe to lede his lyfe with his wyfe without departynge, and to paye her his dette/ and to kepe her and loue her afore all other. A man hath so great loue to his wyfe, that for hyr sake he auentryth hym selfe to all perylles: & settyth her loue afore his mothers loue: For he dwellyth with his wyfe/ and forsakyth father and mother, for so sayth god, a man shal forsake father & mother & abyde with his wyfe.

Afore

Afore weddynge the spouse thynketh to wynne loue of her, that he wowethe, with yeftes, and certifyeth of his wylle with letters and messangers, and with dyuers presentes, and yeueth many yeftes and moche good and cattell, and promyseth moche more. And to please her he putteth hym to diuers playes and games amonge gatherynge of men, and vseth ofte dedes of armes, of myght and of maystry. And maketh hym gaye and semely in dyuers clothynge and araye. And all that he is prayed to gyue and to do, for her loue he yeueth and dothe anone with all his myghte. And denyeth no peticion that is made in her name and for her loue. He speketh to her pleasantly, and beholdeth her chere in the face with pleasynge and gladde chere, and with a sharpe eye, and at laste assenteth to her, and telleth openly his wyll in presence of her frendes, & spouseth her with a ryng, and taketh her to wyfe, and yeuethe her yeftes in token of contracte of weddyng and makethe her chartres and dedes of graunt and of yeftes. He maketh reuels and festes & spowsaylles, and yeueth many good yeftes to frēdes and guestis, and comforteth & gladdeth his guestes with songes and pypes and other mynstralsy of musike. And afterward whan all this is done he bringeth her to the priuetes of his chambre, & maketh her felow at bed and at borde. And than he maketh her lady of his money and of his house, and meyny. And than he is no lesse diligente and carefulle for her than he is for hym selfe: and specially louyngly he auyseth her yf she doo amys, and taketh good hede to kepe hir well, and taketh hede of her bearynge and goinge, of her spekyng and lokyng, of her passynge, and ayenecommynge, oute and home. No manne hath more welthe, than he that hathe a good woman to his wife, & no man hath more wo, than he that hath an euyl wyfe, crieng & ianglyng, chydyng and scoldyng, dronken, lecherous, & vnstedfast, & contrary to him, costly, stout and gay, enuious, noysfull, keping ouer londes, moch suspicious, & wrathful. Fulgēs touchith al these thinges in a certayn sermon that he maketh de nupciis in chana galilee, and so he lykeneth Christe to a good man: and holy churche to a good wyfe, and the Synagoge to an euyll wyfe, that dicktith spousehode. In a good spouse and wyfe behoueth these condicions, that she be busy and deuout in goddes seruice, meke and seruisseable to her husbond, and fair spekyng and goodly to her meyny, mercyable and good to wrecches that bene nedy, easy and pesible to her neyghbors, redy ware & wyse in thynges that shuld be auoyded, myghtyfulle and pacient in sufferynge, busy and diligent in her doing, manerly in clothynge, sobre in mouyng, ware in speakynge, chaste in lokyng, honeste in bearynge, sadde in goinge, shamfaste amonge the people, mery and glad with her husbonde, and chast in priuite. Suche a wyfe is worthye to be preysed, that entendethe more to please hyr husbonde with suche womanly tewes, than with her brayded heares, and desyreth more to please hym with vertues thanne with fayre and gaye clothes, and vseth the goodnes of matrimonie more bicause of children than of fleshly lykyng, & hath more lykynge to haue chyldren of grace than of kynd. These proprieties belonge to a good wyfe, whiche suffysethe atte this tyme.

¶ Of a father. Capi. xv.

A Father is welle and heed of bygettynge and gendrynge. And naturally the father desyreth to multiplye his kynde in chyldren, to thende to kepe and saue in his chyldren the kynde, that he maye not kepe and saue in hym selfe, as sayth Constantinus. Therfore by the office of kind he departeth & shedeth out his substāce to the generatiō of children: & yet for al this liking & departig the substance of kind he receiueth no diminution. And he gēdrith childrē like to him self in kind & in shap, & nameli if the vertu in the fathers sede passith the vertue in the mothers sede as sayth Arist. li. 8. And therfore by procreation of children the fader

is vyligent and besy/ and louyth kindely his chylde, in so moche that he sparyth his owne mete to fede his chyldren. And that is generally sothe in all kynde of beastes out take fewe, in whome kynde gothe out of kynde, and therfore they ben not busy and carefulle aboute theyr yonge, but they do beate theym awaye/ as Aristotle libro. 6. sayeth of the egle/ that with his bylle and wynges beate and dryue away theyr yonge. A man loueth his chylde/ and fedeth and nouryssheth it, and setteth it at his owne borde whan it is wayned. And teacheth hym in his yongthe with speche and wordes/ and chasteth hym with betinge/ and setteth hym and putteth him to lerne vnder warde and kepynge of wardens and tutours. And the father sheweth hym no gladde chere, leste he waxe prowde/ and he loueth moost the sonne that is like to hym, and loketh ofte on hym. And gyueth to his chyldren clothynge, meate, and drynke, as theyr age requyreth, and purchaseth londes and herytage for his chyldren, and cesseth not to make it more and more. And tayleth his pourchees, and leuith it to his heyres. And a father is called Pater, and hath that name of Pascendo to fede, for he fedeth his chyldren in theyr yongth, and is fed of them in his aege, as it fareth in fowles of rauons kynde/ as Aristotle sayethe, for of suche fowles the yonge feede the olde/ whan they maye not for aege gete theyr owne mete. Therfore for theyr rewarde and mede longe lyfe is graunted theym that worshyppe and susteyne father and moder, as sayethe Ambrose. For hit is wrytte: Worshippe thou thy father and mother/ and thou shalte lyue longe vpon the erthe, Exodi. 20. et Ecclesiast. 3. He that worshyppeth his faher/ shall haue longe lyfe. Therfore the glose sayethe. To worshyppe father and mother is the sayrest heest in commmaundement of the seconde table, and so it is a great heste in mede & rewarde. And to trespas ayenste that commaundement is greatly to be punyssheed. Therfore the fathers curse greuethe the chylderne, as hit fared in Laymo chyldren/ that were bonde and thrall, for Laym offended his father. Genes. 9. And so chyldren shall worshyppe the father/ and susteine and forbere him, reioyce/ defende/ magnifie, prayse hym, and here and folowe him, Vt dicit glosa ibi: Jf ye ben Abrahams chyldren, doo Abrahams dedes and werkes.

¶ The chylde cometh of the substaunce of father and mother, & taketh of them fedynge and nourysshyng, and profyteth not nother liueth without help of them. The more the father loueth his chylde, the more busyly he teacheth and chastyseth hym/ and holdethe hym the more streyte vnder chastisynge and loore, and whan the chylde is mooste loued of the father it semeth that he loueth hym not: for he betyth and greueth hym ofte, leste he drawe to euyll maners and tatches, & the more the child is like to the fader, the better the father loueth hym. The fader is ashamed, if he here any soule thing tolde by his chyldren. The fathers herte is sore greued, if his chyldré rebel ayenst hym. Jn fedynge and nouryssheynge of theyr chyldren standeth the moste busynes and charge of the parentes. Heritage is kept for children in hope of issue. Otte by lawe for greuynge and dispysynge of the father, the chylde is punyssheed and disheryted, and none vnkyndnes is more than vnkyndenes of euyll chyldren/ if they helpe not the father and mother in tyme of nede, as they holpe them sometyme. Ofte for reuerence of the father & mother men done the chylde great worshyppe: and men yeue them great yeftes. Lawe wol that the eldest sonne haue the more parte of the herytage. But for wronge done to the father, the ryghte of the eldeste sonne is taken from hym, and gyuen to an other son, that is more worthy to haue therytage and the name and ryghte of the eldest sonne. As Jherome sayethe in the glosa Genes. 49. Ruben myn eldest sonne. &c. Thou hast loste the ryghte that thou shuldest haue. By ryghte the fyrste sonne of the byrth shuld haue

haue the heritage/kyngdome/and preesthode. Than chyldren whiche shulde by kynde be noble, ryche/and free, as the father and moder ben/for theyr trespaso bē made vyle and pore seruantes and thralles. Seke afore in the chapyter de malo pucro.

¶Of a seruaunt. Cap. xv.

A Seruant hyghte Seruus in latyne, and hath that name of seruare/to kepe: for sometyme prisoners were kepte eyther to be byheded, or to be raunsomed as sayth Isydore. Orels they haue that name of seruire/to serue: for they bē put to vyle seruyce of offyce, that ben not couenable to lordes, nor for theyr chyldren. And Isidore sayth, that there bene iii. maner of seruantes: Some seruantes ben bonde and bore in bondage, and suche haue many peynes by lawe/for they may not selle nor yeue away theyr owne good and cattell, nother make contractes, nother take office of dignitie, nother bere witnes without leue of their lordis. Wherfore though they ben not in chyldhode, they ben ofte punyshed with peynes of chyldehode. Other seruauntes there be/that hyght Empticii, the whiche beinge taken with straungers and aliens and with ennemyes/bene boughte and solde/& holde lowe vnder the yocke of thraldom. The thyrde maner of seruantes ben bounde freely by theyr owne good will/and serue for rewarde and for hyre. And these comynly bene called Famuli, & haue that name of Famulando seruynge, as sayth Isidore. Wicked seruauntes haue many euyl condicions, the whiche bene rehersed before in Tractatu de Ancilla.

¶Of an yuell seruaunt. Capitulo. xvi.

HEreto shall be putte the condicions of an euyll seruant. For he is noysful as well to him selfe as other in many thynges. Whan he is dronkely/he leseth and spylleth his lordes goodes and cattell/or elo taketh it by theft and spendith it. Prou. 30. a dronken werkeman shall not be ryche. Also he is slowe and ydle/and than he leseth the ydelnes the tyme that is granted to trauaile in/as the husbond sayd to the seruātes, why stond ye here all daye ydle. Et ecc. 32. sette thou thy seruante to werke that he be not ydle, so it is conuenyente for hym. Also he is a greate spender of his lordes good and catell/and spendeth and wasteth al. Math. 18. the rent gaderer was defamid to his lorde/that had wasted his good & catel. Also he is slowe/slepy, and vnlusty, and forgeth all his lordes nedes/and leaueth them vndone. Ecc. 37. it is sayde. Treate and talke of werke with a slowe seruant. And Luc. 19. hit is sayde, The slowe seruant hydde his lordes talente in the erthe/and went his way. Than it folowerh/that an yuell seruant and heed stronge, setteth more by hym selfe than of his lorde. Ecclesiast. 10. I haue sene seruantes on horsebacke. &c. Et pro. 29. By a seruant whan he reygned. &c. Also he is couetous and turneth the wynning of his lorde vnto his owne vse and profyte. Ensample of Eliseus seruaunt/that asked moneye in his lordes name/and toke it and hydde it. 4. Regum. 5. Also he is prowde & presumtuous, & dispiseth his lordes commaundement, as Miphiboseth sayde of his seruant Siba/My lorde and kynge, my seruant dispised me, and wolde not saddle myn asse. 2. regū 16. et Job. 19. My seruaunt. &c. They bene harde of herte and malicious/yet they couete and desyre to haue grace of other men, and whan they haue it, they shewe none to other. Matt. 18. I forgaue the al thy det/by cause thou praidest me wicked seruant. Also he is vnwaar and vnauised, forgetfull, and vncunnynge, he hath no minde that he shall yeue to his lorde acountes of his outrage. Luc. xii. My lorde taryeth to comme. Also he is wrathfull/dysceiuable, and trecherous/& distourbleth and greuith al the meyny. Luc. 13. If a seruant begynneth to drink, and is dronken, and smiteth and beateth the

the meyny: his lorde shal come. &c. He is an euyll specker & tale teller of all thynge/ and namely he specketh euyl of his lorde, as hit fared of Siba Miphibosethis seruante, that accusyd hym to the kynge. 2. regum. 15. Ecclesiast. 7. here not a seruant that spekyth ylle to the. Also yf he be delycately vsed, he presumeth and withstondeth his lorde Prou. 29. who that nourysshyth his seruant delicatly, he shal fynde hym rebell: And it becometh not a seruaunt to haue lykynge and deynteous, thynges. Also he is fulle of frawde and of gyle, and layeth awayt to attrap his lorde, and sometyme sleeth and spylleth hym. 4. regum. 29. The kinges seruauntes sette awayte vppon hym/ and slewe hym in his owne house. Also he dothe his lorde wronge, and fleeth from his lorde, and forsaketh hym, and goeth and serueth his lordis aduersarye. 3. regū. 2. Semey seruantes fledde into Geth. Et pri. regum. 25. Seruantes encreased that fledde from theyr lordes. And whā he is cuyll and doth amys, vnneth he leauyth his malyce for wordes. Ecclesiast. 23. as a seruant arayned, that is to vnderstonde chastised with tormentes ofte, amendeth hym not of his trespasse, but wexeth more angry and wroth: As who sayth/ a seruant is not amended with tormentes, but rather appayred. For whan he is vnkynde, he knoweth not the grace that his lorde doethe to hym, but he troweth that his lorde dothe for hym by duetie & det more than by grace. Ecc. 3. Slake thyn honde fro thy seruant/ and he asketh fredome. Also though he doo amys and is blamed of his lorde withoute scourgynge, vnneth he woll knowlege the sothe. Ecclesiast. 42. The worst seruauntes syde muste blede. Glosa.

The seruaunt that is not chastysed with wordes muste be chastysed with woundes. And for he is gylefull of dysceytes/ and hatyth trauaylle/ if he be called to werke and trauaylle/ he feyneth that he slepeth; And as though he harde not, he tourneth hym from that one syde to the other syde. Prouerb. 29. A seruaunt maye not be taught/ for he herith what thou sayst, and hath dispyte to gyue an answere. Et Luc. xii. A seruant that knoweth his lordes wyll, and woll not do it, shall be beten.

¶ The condicions of a good seruaunt. Ca. 18.

THe condition of a good seruant stondeth in diuers doinges. For a good seruaunte woll be taughte/ and is redy to vnderstonde. Prouerb. xvii. A wyse seruaunte shall haue maystry and lordshyppe vppon nyse chyldren. Et Eccles. 7. If thou haste a wyse seruaunt/ lete hym be to the as thyn owne soule. &c. Also a good seruaunt is meke and seruysable to do what so euer he cometh hym. In psalterio. O lorde I am thy seruaunt, and the sonne of thy seruynge woman. Philipensis. 2. He meked hym selfe and toke the shappe of a seruaunte. Also he iomery and gladde at mete. It is semely that a seruaunt be mery and gladde of chere: For all the seruyse dyspleaseth/ if the seruaunt haue no glad chere. Genes. 45. And we shall be gladde to serue the kynge. And I saye. &c. My seruauntes shall be gladde, and [illegible] for ioye and gladnesse. &c. Also he is good and gracyous to speke with. And seruauntes ben well louyd/ if they ben goodely and good to speke with. And therfore hit is sayde of Dauyd, that serued Saul. 1. regum. 18. Dauyd was loued of al the people, and mooste of the kynges seruantes. And there it is sayde: Loo thou playsil the kyng, and al his seruauntes loue the. Also he is manly, bolde, and hardy, and putteth hym selfe ayenst the enemyes of his lorde. 1. regum. 15. Let no mans hert fayle for hym, I thy seruaunte shall go and fyghte ayenst the Philystin. &c. And he is trusty and true in thynge that is by taken hym, and busye to pursewe his lordes nedes. Luc. 19. Wel be thou good seruaunt. Et Eccles. xii. My seruaunt Moyses is in all myne house. And he is meke and crafty to procure the profyte of

of his lande. For a good seruaunt taketh more hede to multyplye and encrease his lordes goodes and cattel than his owne. For in multiplienge of his lordes goodes and cattell he procurethe his owne profyte. Luc. 19. The noble man called his seruauntes, and bytoke hem ten mnas. (Mna is a certaine weight and valewe) and he sayde to these seruantes / Marchaundise with it tyll I come. &c. Also a good seruaunte is wyse, and ware, and connynge to yeue acomptes and rekenynge of what he hath receyued and despensed of his lordes goodes & catel. For he hopethe certaynly to haue mede and rewarde for makynge good acountes. and for thynges that ben not acounted he is alwaye in doubte and in drede. As it is sayde. Luc. 19. Lo lorde thy mna hath made. 10. mnas. And his lorde sayde to hym / And be thou hauynge power ouer. 10. cities. Also a good seruaunt is besie, and studieth with al his herte & thought to aray & ordeine for his lordes profit/rather than for his owne, & he ordeyneth for his lordes meate & drynke & bedde/or he dispose him selfe to eate or to goo to bed, or to take any other reste. A good seruaunte acounteth neuer prouffite done to hym, whyle he seeth that his lorde trauaileth. Luc. 12. Whiche of you hathe a seruaunte, and comethe out of the felde / and sayth fyrste to hym / syt thou downe. Therfore. 2. regum. 10. Prias is commended / that saide to Dauid; My lorde Joab, and my lordes seruantes, restyth on the grounde in the feldes, and shall I go in to myne house and eate and drynke. &c. A true seruaunte that obeyeth his lorde, and knoweth his comynge disposeth not / nor arayeth him selfe to bedde nor to slepe tofore the comynge of his lorde. Luc. 12. Well is the seruante, that his lorde fyndeth him wakynge, whan he cometh. Also a besy seruaunte wakyth whan other men slepe, to kepe safe his lorde. Therfore Dauid blamed worthyly Abner and the other seruauntes of kynge Saul, that were slepynge. 1. regum. xxvi. Nowe was wakynge, but all aslepe. And it folowethe ye benne chyldren of dethe / that kepe not our lordes crifte. Also a seruaunte that is louinge and diligent in his lordes seruyce / is alway redy with his honde/ and hath awayte vppon his lorde to do what that shall please hym, that he haue no lacke nother defaute of seruyce, or to receyue some benefice of his good lorde. Psalmo. Lo the eyen of a seruynge woman in the hondes of her lady. &c. Also a good seruaunt ceffeth neuer of trauayle, and he is neuer ydle, but alwaye besy a bowte the profite of his lorde, for whan he doth eate or faste, slepe or wake, his wytte and thought is alwaye to ordeyne and do the profyte of his lorde. Job. xiii. As an harte desyreth shadowe, and the hyred man abydyth. &c. Also a good seruaunt is neuer costlewe to his lorde in meate and drinke nother in clothyng/ but sometyme he holdeth hym content with an olde clothe of his lordes all the yere longe / he knowethe that he shall haue more of his lorde whan his seruyce cometh out. And therfore in the lawe it is commaunded, that a lorde shall not let his seruaunt go fro hym in the seuenth yere without meate and drynke and clothynge on his cheyf couenaunt Exod. 21. et Deutero. 15. Also a seruaunte that is vertuous and well taught in maner and condicions is ofte gratious/and well alowed in the sight of his lorde. Therfore a wyse seruaunt doth his besynesse to serue his lorde curteysly. For sometyme a lorde loueth clennesse more than seruice. Psalmo. De that yede in the clene waye seruyd me. Eccle. 7. If thou hast a wyse seruant, be he to the as thyne own soule. &c. Also a good seruaunt grutcheth not, nother playnethe not ayenste his lorde, though he blame him, and telle hym his defautes. For he wotethe well that a good lorde wyll not blame his seruaunt wrongefully / and suche blamynge toneth to his prouffyte. &c. Eccl. 10. Free men and chyldren shall serue a wyse seruaunte / and a man that is taught / woll not grutche / though men tel hym his defawtes

fawtes/but he is rather wel apaid. Pro. 9. Tell a wise man his defawt, & he woll loue the: & telle a sole his defawt, and he shall hate the.

Of a good lorde. La. 19.

As this name seruaunte is a name of subiection, so this name lord is a name of souerainte, of power, & of might. And therfore ryghtefull lordshyp is ordeyned of that lord, of whom cometh al myghte and power. For without a lord myghte not the common profyte stande syker, neyther the companye of menne might be peasible or quiete. For if power and myghte of ryghtefull lordes were with holde and take awaye, than were malyce free, and goodenesse and Innocence neuer siker, as sayth Isidore. Also ryghtful lordship ouersetteth not his subiectes by tyranny, but defendeth theym, and putteth of and beryth downe theyr aduersaryes and enmies. Also the might of lordes forsakyth not seruauntes, but putteth it selfe for subiectes ayenst might and strenght, that is ayenst the subiectes. Also Gregori sayth, and so it is knowen, that this name lorde is a name of mighte and of ryghtwysnes. For oure lorde is rightful, & loueth ryghtwisnes, & his face seath equite. And therfore a rightful lord by waye of ryghtfull lawe hereth and determineth causes, plees, & stryfes, that bene betwene his subiectes, & ordeyneth that euery má haue his owne, & drawith his sword against malice, & putteth forth his sheld of rightwysnes, to defende Innocentes ayenste euyll doers, and delyuereth smal children and suche as be faderles and motherles, & widowes, of them that oversetteth them. And he pursueth robbers and reuers, theues, and other euyll doers: And vsith his power not after his owne wylle, but he ordeynyth and disposith it as the lawe ayth. And so this name lorde, is a name of equyte, and also a name of freedome and of free herte. For ryghtful lordes ben free, and meke of herte. And so it is saide Hester. xiiii. Whan I hadde subdewed all the woulde to my lordshyp, I neuer myssyd the gretnesse of my myghte and power: but I wolde rule my subiectis with mildenesse and softnes. &c. Therfore the very lorde shewyth hym selfe free of yeftes and of speche to al men, out take euyll doers: and louyth more to be louyd than dradde. He knoweth not that he hathe lordesship ouer men that lyuith rightfully, but ouer beastes: that is to vnderstonde ouer bestyall men, that ben wycked and euyll, as Gregory saith vppon Gen. 9. youre drede be vpon all beastes. &c. A man, sayth Gregory, is not sette ouer reasonable beastes, but ouer vnreasonable beastes, that he shulde not onely be dredde of me, but also of beastis. Kind bringethe forthe alle men lyke in power and myght: But for diuerse worthynesse the dispensation of goddes worde setteth some men tofore other: That he that vseth not the ryghtwisnes of god, maye drede the puny shmét of mánes strengthe, and so for drede of oure lorde he shall not be proude. And he commaundeth, that they be not besye to winne and gete their owne ioye and stowtnes, but to saue and mayntene the ryght of subgettes: For they haue no lordshyppe ouer men, but ouer beastes. For in that party that they ben bestyall, they bene put vnder lordeshyppe. Also this name lorde is a name of gentilnesse and of noblesse, as it is said Deuteroñ pri. I haue taken of your lygnages wyse menne and noble, and haue made them lordes, princes, and trybunes and centuryes. For lordes ought to be noble and gentyll of herte, of flesshe, and of thought. Therfore Ambros saith, that amóge beastes kinde setteth them to be chise, which ben most noble and most stronge, and maketh them kynges, dukes, and leders of other: As it fareth amonge beastes and fowles, and also amonge bene. Amonge them all, thoste that haue most noble condycions of the yeste of kynde, ben sette tofore, and haue maystry in lordshyppe ouer the other. Soo that man maye lerne to be a lorde

noble

noble by reason and grace, syth that beastes ben by kynde aboue other beastes. Also this name lorde is a name of worshyppe and of dygnytie / as the apostle sayth, Ad Eph. vi. Seruauntes be ye obedient to your flesshely lordes with fere and drede and shakynge. &c. Ryghtfully a lorde receyueth of his subgettes worshyppe and reuerence / and by the worthynesse of his office he maketh his subiectes worthy to haue worshyppe. For by reson of one good kinge and one good lorde, al a countreye is worshipped / and dred, & enhaunced also. Also this name lorde is a name of peas and surete. For a good lorde cesseth warre, batalle, and syghtynge: and accordeth them that ben in stryfe. And so vnder a good, a stronge, & a peasible lord / men of the countree ben sher & sauf. For there dare no man assaile his lordeshyppe / ne in no maner breake his peace.

¶ Of an yuel lorde or lordeshyp. Capit. 20.

As no thynge is more proffytable to the comyn profyte / than a good ryght full lorde: So no thynge is worse than an euyll lorde. For an euyll lorde ouersetteth & pylleth his subiectes / that he sholde helpe / and holdeth them hard and streyghte: that vnneth they abyde in offyce and seruyce. Mich. 2. ye that take violently the skyn of the prowde. &c. For gyftes and brybes, violate the iustice / & demeth not for the poore. Mich. 3. Herkeneth you princes that hateth ryghtfull dome, ye receyue of the people rente and trybute / and defende them not ayenste enmyes, that ryse vppon them. Ecclesia. 13. He punyssheth & scourgeth them cruelly, whiche assente not to his malice. Jsaye. 19. I shall yeue Egypte in to the hondes of cruel lordes. &c. Jeram. 6. He is ful cruel. &c. He chalengeth other mennes good / and throweth that al thing is his owne. 1. Regū. 8. He shall take thy children and thy feldes. &c. He desireth more to be dred than loued. Baruch. vi. Shewing drede to nations. Videte ergo. &c. He desireth to haue reuerence & worshyppe of all men. Daniel. 2. Falleth downe & worshyppe the image. &c. He distroyeth the lawes & statutes of olde men, and ordyneth his owne. Jsaye. i. Wo to them that make euyll lawes, and hydeth theyr malyce and cruelnesse vnder the lykenesse of ryghtfulnesse. Jsaye. lii. Lordes traueylle and ouersette wyckedly and ofte the people with exactyons and tallages. Jsaye. 3. Exactours spoylled my people. Et Daniel. 10. It is sayde of an euyll lorde, that he desyreth to haue occasions & colour to take some what by extorcion. Jsaye. lii. Assur with out cause layeth chalenge on him, and he louyth lyars and preuy and euil tale tellers and bakbytours, and boweth his eares to here theyr counsels. Prouerb. Princes that here gladly wordes of lesynges. &c. To no man he holdeth faith ne couenaunt. 1. Mach. vi. The kynge and prynce swore to them. And than hit foloweth: He sawe the strengthe & brake anone the othe and trewce. He arayeth to hym deyntees and lykynge meate and drynke of other mens traueyle. Psalmo. They haue deuoured my people as meate and brede. Ensample of Baltazar. Dañ. v. Et Eze. xix. And he rewarded them worste that serued hym longest, mooste truely and beste, As Laban wolde haue rewarded Jacob, that sayde: But my fathers god had be now with me / on this maner thou woldest haue lefte me naked and bare. Also he troweth that no man serueth hym kyndly, and therfore he weneth that all that is done to hym is done of dewe dette / as it is sayde Judith. iii. with these dedes that they dyd / they myghtenot swage the woodnesse of his breaste. Also whan other traueyl, he ocupyeth hym in drynkynge and in playenge. Eccleſiast. x. Wo is the londe, that hath a chylde kynge, and a prynce that eryth erly. Et. iii. regum. xx. The king dranke vnder his tente woode drynke. &c. Of the propretees of man towchynge the dyuersite of membres

bneo, of aege, and of ſexus, and dyuerſe qualyte, thio is ſufficyent at this tyme. Nowe of ſome accidenteo that fallen a bowte manne by kynde or other wyſe alſo / by helpe of Lryſte ſomwhat ſhall be ſayde. And fyrſte of meate and than of drynke, than of wakinge and ſlepinge, & than of beſyneſſe / and than of trauaille.

¶ Of meate. Ca. xxi.

SIthen we haue ſpoken of the propertyes of man towchinge thoſe thingeo of the which man is kindly made: Now we ſhall ſpeake of the propertye of thoſe thynges / whiche kyndly kepe man in beynge. And they be thoſe, as Johñ ſaieth, Ayre beſyneſſe and traueyle, reſte, meate and drynke, watche and ſlepe. For with oute theſe mano body is not kepte. Here we ſolowe not by order, for afterwarde in theyr places acordyngly we ſhal ſpeke of theſe thynges. Than ſpeke we fyrſte of meate as moche as ſuffiſeth. For as Conſtantyne ſayeth, meate is the ſubſtaunce, that is able to be torned in to the eſſence of the body, that is fedde, and encreaſeth the body, and maketh it more / and fedeth and ſuſteyneth hit. For the heate of the Inner and vtter membres werkethe alwaye / and dyſſoluethe and waſteth: And ſo therto nedeth continue all reſtauracion to reſtore what is waſted and ſpended. Mete that is take torneth in to the lykneo of the bodye / and paſſeth in to the kynde therof. And ſo in meate preparation therof goothe tofore / and than cometh chewynge / and than hit is receyued in to the place of dygeſtyon: And forthly digeſtion is made, an thande parting of the puredparty from the vndu ryd party: Fyftly that / that is puryd is drawen and departed in to all the membres. Sixtly it is torned in to the lykeneo of the kynde of membres. For if hit were not made lyke to the membres, it ſhulde neyther be incorporate, neyther torned in to the kynde therof. At the laſt after all this, the meate is incorporated and torned in to the kynde of the bodye. For that, whiche is hote and moyſte / paſſeth in to the kinde of blode & of fleſhe: And that, whiche is colde and drye / in to the kynde of ſynewes and of boneo, and ſo of other. In yonglingeo meate taken & corporate / noury ſheth and encreaſeth the bodye: In olde men it repareth kinde heate, and reſtoreth that whiche is ſpent and waſted, and kepeth the bodye that it be not alle loſte. Of meate bene many diuerſyteeo. Some meate torneth loone in to bloudde, thzoughe hio ſubſtancy all moyſture and heate, and for lykneſſe that it hath to be blode. And ſome contrary wiſe for a contrary cauſe torneth later in to bloode. Some meate noury ſſheth moche: for it bredeth moche bloode. And ſome noury ſſheth lytell, and chargeth the bodye more than it fedeth: yet ſome what it refreſſheth the body. And generally al mete which bredeth good blode is more conuenient in rulynge of helthe, yet to men that trauayleu groſſer meat is conuenyente / that bredethe thycker bloudde. Alſo all meateo that bredeu moche bloudde / haue but lytell ſuperfluyte. And contrary wyſe / the meate that bredeth lytell bloudde, bredeth moch ſuperfluite. And generally by the dyuerſyte of meateo the complexion of membres ben dyuerſely dyſpoſed and eke the qualyteo of the bodye / as ſayth Conſtantine li. 1. Abowte meate of theſe thinges men ſhall take hede, as men done abowte dyetyng, as Galen ſaith ſup Aphor. that is to witte / Of meate the ſubſtantialitie, the qualite, the quãtite, the nede of him that eteth, & of conuenable time. It nedeth alſo to knowe the ſubſtaunce & qualite of meateo, for the kepinge and rulinge of mẽno bodyes. For ſome meate noury ſſheth purely / and chaungeth eaſely: And ſuche meate kepeth and ſaueth kynde. Some is meane meate / and that is lyghtly torned in to helpynge of kynde. And ſome meate is peſtylenciall / and corrumpeth kynde, As venomouſe meate / whiche chaungeth all kynde, and diſtroyeth the bodye. Therfore it nedeth to knowe the ſubſtaunce and qualyte of meate, that

me

men take not venym in ſtede of meate. Qualitee of meate is knowen eyther by the remiſſion and ſlaking of the qualitees of elemẽtes, that is to vnderſtond, by ſul lytle colde, hete, dryneſſe, or moyſture/ and ſo meate is colde or hote in the fyrſte degree by the vttermooſt hugenes of the ſame qualitees, that is by mooſt heate/ dryeneſſe, colde, or moyſture, and ſo meate is colde, hote/ drye, or moyſte in the fourthe degree: or elſ by the meane of thoſe qualitees, and ſo meate is in the thirde degree, or in the ſecond, as it hath more or laſſe of thoſe qualitees. Alſo Conſtantine ſayth, that men muſte take hede that ſome meate is ſubtyll bothe in ſubſtaunce and in qualyte, the whiche meate is ſoone defyed: And moche therof nouryſſheth but lyttell. For as Auicen ſayth, ſuch mete bredethe ſubtil bloode/ which is ſoone waſted in the mẽbres. And therfore it nouriſſheth but littel, as he ſaithe. ¶ And ſome meate is greate and harde to defye, and lyttell therof nouryſſhethe moche. For hit bredeth groſſe bloudde, whiche is not ſoone ſpended nother waſted in the membres. For as Yſaac ſaith, ſmalle meates and ſubtyll, brede ſmalle bloudde and ſubtyll, and ſo contrarye wyſe. And ſome is temperate in ſubſtaunce and in qualite/ and that meate whiche is cleane and pure/ is commendable, whiche is not to great/ neyther to ſmalle, nother to ſubtyll, and is good and holſome: and ſo in contrarie wyſe. Auycen ſaythe, that rawe and grene herbes and frute arne not full good meat by reaſon of theyr paſſynge moyſture, whiche maketh the bloudde full watry/ and diſpoſeth it to rottenneſſe. And therfore they bene rather medicinable, than meate. Meate ſhall be lyke ¶ of one maner, whiche that men eate at one meale/ for diuerſe meates nouryſſhen dyuerſly. For Auicene ſayeth, in takynge of diuerſe meates atte one meale/ the one maner meate is corrupte, whyle a nother is defyenge/ and the ſtomake is ouerfylled, and ſo ſtretched abrode.

¶ In meate men ſhal take hede of quantyte of fillynge and of werkynge. For men ſhall take hede, whether it be to lyttell or to moche, euen meane betwene theſe tweyne. For if the meate be to moche, than it greueth kynde/ and ſtretchethe the ſtomache, and bloweth hit, and bredethe grollynge and gnawynge in the wombe, and encreaſeth humours and poſtumes/ and prouokethe wamblynges and ſpuynges, and it quenchith and ſtyflyth kynde heate, as to moche oyle quenchyth the lyghte of a lampe: and hit bredyth the crampe and ſhrynkynge of ſynewes: and it procureth botches, ſcabbes/ and poſtumes, and hatith aege and dethe: agaynſte the whiche dethe a manne ſuppoſyth to defende hym ſelfe with multitude of meate and drynke. If meate be to ſcarſe/ it feblethe kynde/ and appayryth the ſyghte/ and the other wyttes, and bredyth fallynge of the heare and baldeneſſe, and hatyth the dyſeaſes called Lyſyke and Ityke/ and maketh the body leane, and hit bredeth wors ſikneſſes and euils/ than doth to gret replecion. In Aphoriſm it is ſaid, that in ſcarſytee of dyete ſeke men ſayllen moſt. Meaneſſe of meate is good, for hit reſtorythe that the whiche is loſte in the bodye, and kepeth and ſaueth vertue ¶ ſtrengthe, and encreaſith bloudde/ and temperyth heate/ and ſharpyth the witte, and yeueth vertue of werkynge, and yeuyth and ſauethe helthe of bodye, and bredethe ſweete ſlepe ſofte and lykynge, wherfore if the meate reſtoreth more, thanne was waſtyd and loſte by werkynge of heate: than the meate encreaſeth the body, and makyth it more, as it fareth in yonglinges. And if the waſting ¶ loſſe be more than the meate reſtoreth, than the bodye waxeth leane, leſſe, and faylyth/ as it faryth in aege. And if the reſtorynge ¶ the loſſe be euen and like, than it kepeth the body in one ſtate/ as it fareth in yong mẽ. Men ſhold take hede to mete or to the doing therof, in cõpariſon to tyẽ that ete therof. For on mete accordeth to a hole mã, a nother to a ſik mã one to a yong mã, a nother to an olde mã:

One to hym that trauaylyth/ a nother hym that resteth. For many meates ben holsome to an hoole man, whiche bene poysen to a seke man. Also in hoole men is differences. For garlyk and pepyr is remedye to some flewmatik man, and venym to some coleryk: And Jusquianus, henbane, is mannis bane/ and beste bylouyd meate to sparowes and curlewes/ as sayth Galen. Also meate shalbe dyuers as dyuers euylles ayen. For some meate is holsome in the feuer quarten, that is poyson in the agew. And some that is good in the begynnynge of euyll, is greuous whā the euil is at the highest, for than litell meate shalbe yeuen to the seke mā/as saith Jpocras & Galien. For thā kinde is al togethers occupied aboute dygestyon of the euyll, wherfore thenne his doynge shulde be lessed and lette/ if it be occupyed aboute moche and greate meate. Also other meate and otherwyse yeuen is nedefull in turninge euylles, and longe durynge. And other in contrary euylles. For in the beginning it is dredful/ lest vertue faylle/ and therfore nedyth the more meate: In contrary euyll it is drede of encreasing of the euyll: therfore the seke man shall haue the lasse meate. The sedynge shalbe after the vertue and strengthe of the seke man, and after the qualite and substaunce of the meate: And herby prouffyte of meate is demyd and knowen. Also in a nother maner a yonglynge shall be fedde/ and a yonge man, and in a nother manere the olde man. For in olde men abstinence of meate is softe and easy, and in children and yonge men harde and vneasy, accordynge to this sayngē of Jpocras. Olde men maye moste easely faste, and than sadde men somewhat easely, and chylderen maye leste faste. For in olde men kynde heete is feble, and in other stronge. And therfore more meate nedyth to swage the heate in yonge men and in chyldren, and lasse in olde men. And for the same cause restyng men shall ete and drynke lasse than trauaylynge men/ for heate is stronge in trauaylynge men, and feble in restynge men/ as it shall be shewed afterwarde.

¶ Also in sedynge men shulde take hede to conuenableneſſe of tyme. For men nede gretter and larger dyette in wynter than in somer, as Jpocras sayeth. The vōbes in spryngynge tyme and in wynter bene kyndly full hotte and of longe slepe. Thā in those tymes many meates shall be gyuen, for than kynde heate is moche nourysshynge and sedynge. &c. And in wynter is stronge appetyte and dygestyon, for heate is full stronge. And in somer it is contrary. For in wynter kynde heate comyth inwarde/ and is gadderyd within, and in somer it drawith oute, as it were for lykynge of lykenes of the vtter heate: And is effusyd/ dewyded/ and departed/ and is lesse in the body within. Therfore wynter tyme byeause moche is defyed, the appetyte is moche excytyd and mouyd, as it sayth in chylderne, whiche haue moche heate, and therfore greate appetyte/ and moche desyrynge nedyth moche meate. And lykewyse is hit in Champions and harde and stronge and traueillynge men, in whome by cause of stronge and harde traueylle, the kinde heate is the more: And therfore theym nedyth greate abundaunce and moche meate and drinke, as Galien settyth an ensampele therof. Than meate is ryghte necessarye and nedefull to euery beaste, and moste accordynge and conuenyente, whanne it is of one manere and temperate, and not to moche nother to lyttell. For often to greate replecyons of meate/is cause of dethe of bodye and of soule, and namely after greate hungre greate replecyon of meate is perylous as sayth Auicen. For than kynde desyreth more/ than it maye defye. And therfore than meate shall be taken ayenste appetyte and saturite.

¶ Of drynke. Cap. xxij.

DRynke is a fletynge substaunce nedefull to the sedynge of a beaste as sayeth Constantyne libro. v. capi. xxvj. Drynke is nedefulle for manye manere

cauſes

cause, for it moistith the drye body, and resolueth and temperyth what is moiste in the body, and restoryth the body: and by drynke meate is broughte in to serre place/the whiche meate for his thickenes and boystousnes maye not passe by narowe wayes and streyte without helpe of moysture of drynke. And Constantine sayth, and Auicen also, that there is thre manere dyuersites of drynke. For some drynke is onely drynke, as water, that nourysshyth not the bodye: and some drinke is both drynke & meate, as wyne, whiche as Constantine sayeth/ bearyth meate and nourysshinge in to all the parties of the body, and nourysshyth and heetyth the spiryte and the blood, and comforteth kynde heate: and some drinke is medicinable/ and is not take by maner and waye of drynke, but by the lawe and rule of medicine, as cyzyppes, Oximell, Occisakara, and suche other. And as Constantyne sayeth/ to kepe helthe/ and to heele sykenesse, water is nedefull. And therfore it nedyth a physycien not to be negligente to knowe the condicions and kyndes of waters, that he maye take goode waters: and to beware of euyll waters. Some water is sauery, and some vnsauery. Sauery water is clere of substaunce, of a well that spryngeth Estwarde/ and is lyght, and sone hotte, and sone colde. And suche water as Constantine sayeth, is good to kepe and heele, and not grevynge, for it comyth sone oute of the meate. And by reason it is clere, it is clene and not medled with filthe, nor with hore: and by reason it is lighte, it is easy to defye. And for that it is soone hotte and soone colde, it is subtyll of substaunce. And so if thou wolt knowe of two waters whether is more subtyll in substaunce and better to drynke/ wete thou a lynen clothe in that one water/ and a nother clene linen clothe in thother/ and hange theym bothe to drye ayenste the sonne: and whiche of those two clothes weryth soneste drye/ the water, that it was wette in, is the more subtyll water. Nexte vnto this holsomnes is the water that spryngeth Northwarde, and is sette betwene theeste and the north. For by reason that it springeth northwarde, it is open vppon the north windes, with the whiche it is tossed and made subtile. And in winter it is kindely hotte, & in somer colde. For the northen colde dryueth in the heate in to the inner parties of the fountaines/ that lye open agaynste it. And that heate that is gaderyd within withstondith the colde, & so it heatith somdele the water of the welle. The contrari is in somer, for than the heate of thaier ouercomith the colde/ and dryueth it to the heedes of wellis, & so the colde beinge there gadryd & onyd, coleth the water/ as sayeth Macrobius & Constantyn. Also the water that springeth & rennyth strongly and swiftly out of mõtaynes vpon clere stones or grauel/ hathe the seconde gree in holsomnesse/ as the water of somme greate riuers/ as saieth Constantyn. And Constantyn sayeth, that reine water is better than other water, more sauory, more light, and clene. Ipocras sayth, that reine is smoke of water/ that the sonne drawyth vpwarde. And for the kinde of the sonne is to draw vpwarde what that is most subtil, therfore reine water is better than otherwater & more defied: But for subtilte therof it wol soone putrifie. But yet as Cõstantin saith, it is not to be blamed for rottydnesse/ but it is worthy of praisinge for the subtilte & clerenesse therof. For all water that is soone corrupte/ is subtyl & greuith whã it is rotyd: For it bredyth horsenes & seuers, & is best if it be not rotid/ and therfor it nedith to be wel waar of rottinge. Also Cõstantin saith/ water that is gaderid of smalleste raine semith best, & after that the raine water that fallith with thõder is beste. For the thõder with his mouynge maketh the smoke therof clere & subtil. And also Constantin saith, that who that drinkyth oft colde water, shall not escape frome colde sykenesse, namely in his age. Constantin saith that hote water walshith the fasting stomak, & pourgyth & clensyth it of vnsaues

of meate and of flewme, and of all other rotyneſſe, and clenſyth, and laxyth / and pourgyth the wombe, and releuyth and comfortyth kynde. If it be to ofte vſyd, it noyeth and greuyth: for it neſſheth the ſtomake / and diſtrowblyth and lettyth the vertue of digeſtiõ, and makith blood renne out at the noſethrilles. Alſo hotte water is beſte faſtynge erly, and namely to theym that ben dronke ouer nyghte. For Auicen ſayth, that olde wyſe men witneſſe, that ſodde water makyth ſmal ſwellynge & percith and thyrlith moost. For bodies that bene medlyd therwith, ben diſſoluyd and departid by werkynge of the fyre, and bene compellyd to goo downwarde. And herto he ſayth, that corrupte phiſiciens ſuppoſe, that what is ſubtyll brethyth and paſſyth vpward in ſethinge: & that which is grete, thicke, and not ſubtyll / abydeth ſtyll: but this is falſe. For all the ſubſtaunce of water is made of one manere party. But ſo grete ſethynge myght be, that no thing ſhulde abide but drafles alone and erthli partyes. As it faryth of water / of the whiche ſalte is made by ſtrõge ſethynge. And water molten of ſnowe and of haiel is erthly and woorſte of all, out take water of lakes and of marreys, beware of all thyſe waters. For as Cõſtantyn ſaith, they make the ſplene grete, and hurte the liuour and the ſtomak / & make the ſkinne fowle and vnſemeli, and brede diuerſe feuers and ſtones / And if they maye not be all eſchewed / by auctorite of Auicen, they maye be boylyd & ſodde. In libro Met. Ariſtotle ſaith, that water of ſnowe that is molten with heete, cometh not ayen to the fyrſte clereneſſe and ſubtylte. Four maner of waters ben vnſauery, as Conſtantine ſayth. For ſome is ſalte / and ſom ſmokyth of brymſtone / & ſome of ſlyme, and ſome of metall. And men ſaye, that ſalte water bytith and fretith the guttes, and laxith and makyth neſſhe the wõbe. But ſalte water ofte dõken waſtyth humours, and byndyth, and makyth the wombe harde. And dryeth the body, and maketh holle ſcabbes and ytchinge: and it helpyth theym that haue the dropeſye, if it be ete or dronke. Brymſtone water dothe cauſe colde euylles: it heetyth the ſyneweſ, and waſtyth the humours bytwene the ſkynne and the fleſhe. Loke afterwarde ye ſhalle more playnly vnderſtonde the vertue of Brymſtone. Slymy water and glewy kelyth and dryeth / and ſtaunchyth rennynge of bloode, and helyth Emoroydes. And metally water ſolowyth the doynge and kynde of metall. For the water that paſſeth by veynes of yren ſtoppeth and hardeth the wombe, and comfortyth the membres, and vnſtoppith the ſplene, and helyth poſtumes. Water of metalle of braſſe helpyth moyſture, and ſtreyneth ſtranguria. Ye that hathe that dyſeaſe or euyll / that hyghte ſtranguria, pyſſeth ofte and lyttell. Water of the metalle of ſiluer kelyth and dryeth. This many maner of waters is not moche vſed in ſtede of drinke: But it helpyth only to vſe of the medycyne. And ſome drynke is bothe meate and drynke, as wyne. There is dyuerſytie in wynes touchynge theyre ſubſtaunce. Some wyne is gretter / and harder, and more nouryſſhynge than other. And ſome wyne is ſubtylle and of lyttell nouryſſhynge / whiche paſſyth ſone out of the ſtomake, and withdrawyth Coleryck, and heedache, and maketh one to pyſſe faſte. And ſome wyne is meane and temperate in werkynge. Withoute this conſyderacyon of wyne, touchynge the ſubſtaunce, Conſtantyne ſayeth / that men ſhall take hede of wyne in foure maners / as by dyuerſytie of tyme / by lykynge of ſmelle, by ſwete ſauoure, and by clereneſſe of colour. In tyme wyne is dyuerſe / for wyne that is newe wronge and preſſyd / paſſyth not the fyrſte gree in heete. In libro de ſimplici medicina Galien ſayeth / that wyne is made of foure ſubſtaunces. Of watry, ayery / fyry, and erthly, in longe tyme the watry parte is conſumed and waſted, and the ayery partye is comforted. Olde wyne is better and hotter than other.

Alſo

Also in smelle and in sauoure wyne is dyuers. For some wyne smelleth swete and nourysshyth well, and some is stronge of smelle, and bredyth euyll blood and the heedache. Also in taste wyne is moste dyuerse: For some wyne is swete in taast/ and nourysshyth more than other / and moysteth the wombe: Some is pontike and comfortith the stomake/and maketh harde the wombe/and greueth the breste with the purtinaunce. Some is sower, other some is bitter/ & lasse hotte thā other wynes be. Also in colour and hewe and heete wyne is dyuerse. For somme is whyte and lasse hote thanne other: And some is citryne/ and more hote, and perceith thorugh alle the membres: as Constantyne sayth, and bredyth the Coleryk bloode, and causeth the heed ache. And some is browne and more nourysshynge: And some is redde or reddysshe, & that is more hote than the other. But for it is more erthly and gretter than whyte or Lytryne / it is not so percynge nother hurtynge. Wyne whiche is meane in all the forsayde condicyons/ is better than other/ for it comforteth kynde heete, and nourysshyth lyfe in all the membres/and bredyth gladdenesse and hardynesse / and yeueth vertue to the bodye. And voydeth redde Colera, with sweatte and with vryne / and tempreth blacke Colera, and restoryth and moysteth the membres that ben sordried by the defaute of humoures/ & restoryth might and vertue, and fattyth the body, and excityth appetite/ and helpyth and socoureth the vertue of digestyon, and sharpyth the witte and vnderstondyng/ and openyth the stoppynge of the splene and of the lyuer/ and distroyeth and cōsumeth superfluite in the body, & dothe away webbes and bleryues of eyen, and causeth sayre spekynge, and brekyth stones in the reynes/ and shedith and bryngyth oute grauell of the reynes, and it is good to hele woundes, and helpyth menstrues/ and it is good to hole men and to seke, if it be take to euerichē in dewe manere, if wyne be taken out of mesure it is no remedy to hym that mistakith it/ but deth and venym, as it is sayd innermore of dronkennesse, loke there. The thyrde manere drinke is drinke & medycyne / as Oximell and cirippes. For suche drinke is holsom and helthfull, for it defyeth humoures in the body/ and dealith and puttyth theim oute. And sometyme it laxeth/ and sometyme it byndeth and maketh harde the wombe, and sometime it kelyth & dryeth, and sometyme it heetyth, neisshyth, and moysteth. But I leue to the physicyons those dyfferences of drynkes.

Of Dyner and festynge. Cap. 23.

Meate and drynke ben ordeined and conueniente to dyners and to feastes, for atte feastes fyrste meate is preparyd and arayed, guestes ben called togydere, formes and stoles ben set in the halle/ and tables, clothes, and towalles ben ordeynyd, disposyd, and made redy. Guestes bene sette with the lorde in the chefe place of the borde / and they sitte not down at the borde before the guestes washe theyr hondes. Chyldren ben sette in theyr place, and seruauntes at a table by them selfe. Fyrst knyues / sponeș, and saltes bene sette on the borde/ and than brede and drynke, & many diuers messes, housholde seruauntes besyly helpe eche other to do euery thinge diligētly/ & talkē merily togider. The guestes ben gladded with lutes and harpes. Nowe wine and nowe messes of meate ben brought forth and departed. At the laste comyth frute and spyces/ and whā they haue ete, bord clothes and relyf ben borne awaye/ and guestes wasshe and wype theyr hondes agayne. Then graces ben sayd/ & guestes thanke the lorde. Than for gladdenesse and comforte drynke is broughte yet agayne. Whan al this is done atte mete, men take theyre leue/ and some goon to bedde and slepe/ and some goo home to theyr one lodgynges.

Of the suppar. Cap. 24.

Supper is called Cena in latyne / And hauh that name of Cenon, That is cõmone / by reason of communytie of them whiche supped togethers. In olde tyme men vsed to eate togethers in open place, leste syngularite shold brede lechery. But Cena maye be sayde of Cenos / that is shadowe. For than for scarsyte, men vsed to suppe in secrete and preuy places / as sayth Papy. And more verily Cena is said of scinos, that is an hounde: for lackynge and defawting of loue and charyte. Eche persone taketh vpon hym to ete his owne supper. 1. Corinth. 9. All that is reherced afore of dyners and of feastes accordeth to the supper also. Many thynges bene necessarye and worshyppe the supper, and were all in Assuerus feastes, As it is written Dest. 1. The first is couenable time: For it is cõuenient that a supper be made in dewe time not to erly nor to late. The secõde is couenable place / large / plesant / & siker. Therfore it is said of Assuerus, that he made his fest tofore an orcharde, whiche was hewen downe. The thirde is the herte & glade chere of him / that maketh the fest. The supper is not worthy to be praised, if the lorde of the hous be heuy cheryd. Dest. 1. Whan he weyeth hote. &c. The fourth is many dyuerse messes. So that who that woll not of one, maye taste of a nother. Dest. 1. There were brought in dysshe vppon dysshe. The fysthe bene dyuers wynes and drynkes. Dester. 1. Wyne was broughte. &c. The. vi. is curtese and honestie of seruantes. Dester. 1. he ordeyned of his princes to be maysters ouer the bordes. &c. The seuenthe is kynde frendeshyp and company of them that sytte at the supper. Dest. 1. he made a feaste vnto al the Medes. The viii. is myrthe of songe and of Instrumentes of musike. Noble men vse not to make suppers without harpe or symphony. Luc. 15. Whan he herde the symphony and cornemuse. &c. The. ix. is plente of lyghte of candels, and of pryckettes, and of torches. For it is shame to suppe in darknes / and perillous also for flyes and other fylthe. Therfore candels and pryckettes ben sette on candelsticked and chaundelars, lanterns and laumpes ben necessarye to brenne. The. x. is the delycyousnes of al that is sette on the borde. For hit is not vsed at supper to serue men with greate meate and comin / as it is vsed at dyner, but with specyall lyghte meate and delycyouse, and namely in lordes courtes. The. xi. is longe durynge of the soupper. For menne vse after full ende of werke and of trauayle to sytte longe at the supper. For meate eten to hastely, greuethe ayenste nyghte. Therfore at the soupper men shulde eate by leyser / and not to hastely. Therfore Assuerus feaste duryd by the space of. l. dayes. The. xii. is sureneste. For without harme and domage euery man shall be prayed to the supper. After supper that is freely yeue / it is not honest to compell a man to paye his scot. The xiii. is softnes and lykynge of reste and of slepe. After supper men shal reste, for then slepe is swete and likynge. And therfore beddes of yuory and of golde were spred vppon the pauemẽt in Assuerus palaice, as it is sayde Dester. 1. For as Constantyne saith / whan smoke of meate cometh in to the brayne, men slepe easely.

Of slepe. Cap. 25.

Aristotle sayth that slepe is the rest of vertues of selynge and of mouinge with strengeth of natural vertues. For the vertue of selynge and mouynge is bounde in slepe. And the kyndely vertue than most strongly worketh. That is the vertue of digestion / that is in slepe cõforted and strengthed. In libro de quan. anime, Auslyn saith otherwyse, he saith that slepe is a kyndely vnselygnesse comon passyon both of body and soule. So is slepe comon to bothe. For (as he saith) slepe is a kindely vnmouableneste / and a helpe of the wittes. That he sayeth / a kyndly vnsensyblenes, is sayd for a differece of those thinges, whiche ben agaīst kynde. Wherfore he sayth / that slepe is the priuacion of wakynge / as blyndenes

is

to priuacion of syghte. For priuacion dis-
stroyeth vertues and thynges of kynde:
But slepe helpeth and comforteth kynde.
and is as kyndely as wakynge. Also the
soule hathe no lykynge in priuacion, and
hathe lykynge in slepe. And so slepe is not
priuacion, but it is a kyndely disposicion.
Slepe is defyned otherwyse in this ma-
ner. Slepe is a lykynge passion, that stop-
peth the wayes of the brayne and of the
wittes, and comforteth the kynde ver-
tue, and reduceth the kynde heete oute of
the vtter partes in to the inner partes.
In slepe the inner partes heete, and the
vtter partes kele. And so whan the
heete is depe within / the lymme of the
common wytte is bounden, the whiche
lymme is Centrum and myddyll of all
the partes. And alle the partyculer
wyttes springe oute therof, and stretche
as lynes drawen fro the myddell poynt
of a clercle to the roundnes therof. Than
if that lymme be stopped / the particu-
ler vertues maye not stretche to the vt-
ter partes of the lymmes of wytte and
of selynge. And that maketh kynde, by-
cause a beaste shulde reste of wylfull me-
uynge: for it is impossible to meue volun-
tarily awaye. Constantin in Pantegnie
sayth, that some slepe is kyndely / and
some vnkyndely. But therof we shall
spke no thynge at this tyme. Kyndely
slepe cometh of temperat moysture of the
brayne / as of smoke that is moyste and
dere, that cometh from all the bodye vp
to the brayne. And that smoke thycketh
the spyrytes, and fylleth the synewes,
and so byndeth the wittes. Austyn sayth
In predicto li. That slepe cometh eyther
of the meates that come in fro without,
or elis of a temperate humor within, the
whiche whan it is resoluyd, coueteth to
come to the brayne / and there beynge re-
solued, the colde partye droppith down-
warde, and the heate passeth vpward.
And the colde droppynge downwarde
swagyth the heate of the herte, and let-
teth the processe of werkynges. And
Austen sayth, and Aristotle also / that the
herte is the welle of werkynges, and all
good and euyl springeth out of the herte.
In slepe the vertues of selynge & of me-
uinge reste, and the vertues spiritual and
naturall ben as they were tofore honde /
as it is seen and knowen by pulse, bre-
thynge / and dygestyon. For in slepe is
beste digestyon. And Auicenna discryueth
slepe, and sayth, that for to speke natu-
rally / slepe is the turnynge agayne of the
spiryte from the lymmes of selynge and
meuynge to the welle, with the whiche
welle the instrumentes of the spirites
haue sprynge and begynnynge. And
kynde slepe is ayen turnynge of the spi-
rites from depnesse & fastnes / that meate
and drynke maye be defyed, as it saryth
in slepe of trauelinge menne: In theym
slepe is depe and faste, for the superfluite
of resolucyon of spiryte. Kynde desy-
rynge addicion in substaunce of spiryte,
fastnyth the spyrytes depe in the inner
partes, and hydeth hym therin: And so
in them the slepe is more faste and longe.
And in that maner slept Ezechias: and so
they slepe that ben voyded with laxati-
ues and medycynes. For moche of the
substance of the spirites is resolued with
the superfluytes. This slepe is profyta-
ble / and restoreth them to theyr myghte
and vertues, as Auicen sayth. Also Ari-
stotle sayth li. 3. Slepe acordyth to euery
beaste, though it be in some beastes full
litel and preuy. Verby it is knowen, that
the materyall cause of slepe is a smoke of
indigestion, resoluyd of the bodye. The
cause formall in the heede, is the co-
mon witte, that is the welle of synewes
of selynge, that ben stoppid and bounde,
and the beaste restith / and all the mem-
bres ben recreated. Constantyne sayth /
that the werkynge and doinge of slepe
varieth in double maner towching quan
tyte and great matter, that is founde in
the bodye. Touchynge quantite of the
matter, if the matter be to moche, the
vertue of digestyon saylythe, and the
bodye is made moyste and colde / for hu-
mour is departed and dissoluyd, and so
kynde heete is quenchyd, and flewme is
made more, and kynde heete lesse. And if
the

the matter be to littil, the vertu of digestyon sayllyth, and the body is dryed, and if the matter and meate be moderate, the meate is well defied, and the bodye satted, The herte comforted, kynde heate made more, the humours made temperate, and wytte made clere. Also werking of slepe varieth by mater that it findeth. For if the matere be moche, and kynde heate feble, by slepe is caused resolucion of more humours, in to whiche kynde heate entrynge is ouercome and quenched. Therfore hit is boden, that thei that take drinkes and ben lette blode shulde not slepe, lest there be so great resoluciō of humors in the slepe, that kynde may not rule them. But if the meate be temperate and also the humours, kynde heate is gadryd inwarde by slepe, and defyeth mete and drinke, and maketh the humours temperat and the bodi moiste, hote, and fatte. Than knowe thou here shortly, that slepe gadereth kynde heate inwarde, and kcleth the outwarde partyes, & draweth bloode therfrom, And heateth, and fedeth, and comforteth the inner partyes, and rypethe and sethethe that, whiche is vnpure and rawe: And quicketh, and comforteth the vertues of felynge and of meuynge. And if hit be temperate in qualyte and in quantyte, it releueth the seke man, and bytokenethe that kynde shall haue the maystrye and the victorye of the euyll, and good tornynge and chaungynge: If slepe doothe the contrarye, hit is suspecte, as saythe Constantyne.

Of slepe. Ca. xxvi.

THan in slepe take hede of his wyll that slepeth. For he dysposeth hym wylfully to slepe. For Auycēn saith, that slepe is nought elles but appetyte of rest, in the vertue of felynge. Also of shortnes of slepe. For whan a man disposeth him and layeth hym downe to slepe, his purpos is to ryse sone. Also of vnyte, and ioynynge of vertue in slepe. For the vertue that is shedde in wakynge, is gadered and ioined in his bodye that slepeth, as Auycēn saith. Also of his vnselingnes that slepeth. As it is knowen by thinges that ben before sayde. For it happethe oft that a man slepeth so strongely and so faste, that vneth he sealeth anye thynge without, though he be beten. Also the swetnes of reste: For swetnes in slepinge makethe hym forgete all maner of trauailles that were, & also ben. Also he is in surete that slepeth: For while he slepeth he dredeth not the cruelnes of his enmy. Also chaungynge and dyuersyte of his shappe that slepeth: For without he semeth deed and alyue within: Pale without, and roddy within: Colde without and hote within: without all the vertue of werkynge shedeth it selfe, as it is two contraryes, But within all the vertue gadereth it selfe to gythere. Also menne shall take hede of dyuersyte in slepynge. For some beastes slepe with eyne closed, and the lyddes faste togethere: And all suche beastes haue sharper syght than other beastes that slepen with open eyne and vnclosed, as Aristotle saythe. And therfore fysshe haue feble sighte, for they close not theyr eyne in slepynge. And as he sayth. li. 4. fysshe restyth in slepe, but that is lytyl. For they wake sodaynly and flee. Seke tofore, li. 5. in the chapitre of the eye lidde and of the eye. Also men take hede of ymagynatyons of dremes and of fantasies. For in slepynge, for medlynge of reason with fantasies, the soule thynketh of many fantasyes: And the soule knoweth som dele by ymaginacion the liknes and the shape therof, and hath no full dome of thyse thynges and fantasies. And therfore ofte whan a man waketh, he taketh none hede what he seeth in his slepe. Also men shall namely take hede of profite that is in slepe. For if the slepe be kyndly and temperate, it doth to the body greate profyte and many commodites, as it is sayde tofore in the wordes of Auycen and of Constantyne: and namely for that than is wroughte good dygestion: And pure thynge departed from thynge that is vnpured: For that

that

that is pure and lyke to the body, is than ioyned to the bodye: And that whiche is vnpuryd and vnlyke to the bodye, is seuered from the bodye by werkynge of the vertue expulsyue of oute puttinge. Of euell slepe & vnkindly loke ferdermore in li. 7. de Litargia.

¶ Of wakynge. Cap. xxvi.

VVakynge is a certayne dysposicion of a beaste, whan the spirite is sent and comyn to the instrumentes of selyng and of meuynge / that the beaste maye vse the same Instrumentes. And sowakinge is noughte elo but free shedinge of spirites in to the lymmes of selynge and of mouynge, and doinge the werke of the animat vertue in the bodye. Wakynge is none other, than lacke of myghte for to slepe, that is superfluite in wakynge, and cometh of out passynge of the selinge of kyndly disposicion. And the cause ther of is sometime heate and drieneo of complexion: Sometyme for heate the spirite moueth alwaye outwarde, and soo the beaste maye not reste: Sometyme for euyll matter, that greueth the brayne / as it fareth in them that bene disposed to frenesie and to madnesse: Sometyme for euyl vapour that distourbleth the braine & the nerenes therof, as it farith in them that ben disposed to melancolia: Sometyme it cometh of gleymy mater / as moisture that is in the brayne, As it farethe in olde forlyued menne: Sometyme the cause is bodyly and spirituall sorowe, & neyther of them suffrethe the spirite to reste. Sometyme the cause is euyll dygestyon, and great replecion / that ouerletteth and pressyth the spirite of selynge, & suffreth it not reste, as it fareth in them that ben ouer dronke: For in them the sharpe smoke of wyne stycketh and pricketh the synowes of selynge / and greuith them and suffereth them not to rest. And suche men ben ofte dysposed to deth or to woodnesse: but they ben soone holpen and broughte on slepe either by craft or by kynde. Kynde wakynge keleth the bodye within: for in wakynge / heate cometh outwarde: Therfore it heatethe the vtter partyes. And if wakynge passeth mesure, it encreaseth heate, and maketh the body lene and dric, and greueth the eies and the eye lyddes / and dymmeth and febleth the syghte, and bredeth the hredache, and febleth all the bodye, and dystroyeth it. Mesurable wakynge heateth and moisteth the stomake / and the vtter partyes: for heate and moisture cometh therto. And if wakynge passeth mesure, than of stronge meuynge of the spirites, cometh heate and dryneo, and wastynge within and without / and greuynge of kynde. Moderate and measurable wakynge accordyth to trauelynge men to winne and to get the more mede, and to discouer and wayte of soden disceitis of enemyes. And to abyde theyr lorde, to receyue hym with good chere, and to comfort to them that receyue medycynes that it greue them not. To seke men, and to theym that haue Lytargy, the slepynge euyll, that they maye the soner be hole, to wayfaringe men that they forgete not theyr Journey with slepinge, to herdes that they take no harme by wolues and of other enmyes / to praienge men / that they lese not the crowne that is graunted to theym that wake.

¶ Of dremynge. Ca. xxvii.

DRemynge is a certayne dysposycyon of slepynge men, and pryntith in theyr wytte by ymagynacyon shap and likenes of dyuerse thynges / As Gregorye saythe, and also Macro. de sompno Lipionis: dreme comyth and sallythe in many maner wyse. For by cause of bindynge and ioynynge, that the soule hath with the bodye / dispositions and passions that spryngе of the bodye rebounde in the soule by a maner application of the flesshe. Therfore ofte in slepynge, the soule seeth suche images and lykenes of thynges, as it assaieth somtime wakinge, And vnresonable beastes haue dremes also, as Aristotle saith libro. 3. For an hounde

hounde hathe dremes / as hit semyth by his barking, and an hors / as it semith by his neyghynge. And sometyme suche dremes comen of to grete repleció, other of to grete fastinge, and somtime of grete imagination and thoughte, that is tofore in wakyng. Herof super Genes. li. xii. Austyn speketh and sayth / that as flesshe that is vtterli subget to the spirite is called spiritual / so the spirite that foloweth alwaye the flesshe is called flesshely and beastyal. And therfore it is no wonder, though the spyrite, that foloweth the flesshe, present in hym selfe carnall images. Also he sayth there / In slepe we se images and lykenesse of thynges and of bodyes, & not the selfe thinges. But yet the lyckenesse of thynges that we see in dremes, we cal by the names of the thinges, and propre to them the names of the thinges, for likenesse of the thinges. In waking we comprehend and take in witte the shappe and ymages of thynges. But in slepynge the spirite seeth thimages of thynges. Also sometyme dremes bene true, and sometyme false, Sometyme clere and playne, & somtyme troublous. Dremes that bene true / bene sometime open and playne, and sometime wrapped in fyguratyf, mystyke, dymme, and derke pronostifyenge and tokeninge, as it fared in Pharaoes dreames. Suche impression and printinge is made in his witte, that sleepeth / by Inspiracion of god / and sometyme by seruyce of angelles / as hit fared of Jacob, that sawe in his slepe popler yerdes, and an angell that sayde to hym, take those yerdes. &c. Genes. 30. And sometyme by scorne and dysceyte of euyll spirites, as it farethe in fantastiks and fals prophetes, and them that bene taken. Herof Austyn speketh there and sayth, that whan a good spirite taketh and rauysshethe a mannes spirite in to these syghtes / without doubte the saide ymages that bene sene, bene ymages of some thinges. And it is good to knowe the sayde thynges, For that knowynge is goddes yefte. Sometyme Sathanas aungell disguysyth hym, as thoughe he were an angell of lyghte, and maketh suche images to begyle and dysceyue men to his purpose, whan men byleue him in doinges that bene openly good. Whan suche dreames come by reuelation, sobre in wytte demethe redely with helpe of goddis grace. All dremes bene not true, nother al false. For sometime by dremes god sendeth certayne warninges and tokens of thinge that shall befalle. Also diuers dremes come of diuers causes, sometyme of complexyon, as he that is ságuin hathe gladde and lykynge dremes, the melancolious dremeth of sorowe / the Coleryke of fyry thynges / And the Flewmatike of rayne, snowe, and of waters, and of suche other watry thynges. And so euery man dremeth dremes acordinge to his complexion, wytte, and age / as sayth Constantine. And somtime dremes come of appetyte, affeccion, and desyre, as he that is an hungred, dremethe of meate, and a drunké man, that is thristy / dremeth of drynke: And of the contrary therof, lacke and defawte of meate and drynke. The more suche one dremeth, that he etith or drynketh, the worse he is an húgred or athriste, whan he is waked. Sometyme of greate studie and thought sette on a thynge, As a couetous man alwaye dremeth of golde, and that he counteth and telleth his money, and maketh it lasse other more. Sometyme of euyll dysposycyon of the brayne, as it fareth in them that ben disposed to frenesie and to madnesse: They haue wonderfull dreames / that neuer man herde speke of tofore. For as vapour infecteth and varyethe the celle of fantasye, euen soo the dreames doo varye and benne dyuerse. Sometyme of corrupte bloudde: For they that haue infecte and corrupte bloudde, thynke that they go in corrupt, stynkynge, and vnclene places. Sometyme of lykness and chaungynge of ayre. For aire dysposed to likness and to chaungynge, chaungeth and lykneth the body to his owne lykenesse. And so the smoke that is than resolued and departed, maketh newe impression and pryntynges in

the

the brayne, And therof comethe vnlyke and dyuers dremes. Sometyme of dyuers ages and chaungynge of age: small chyldren dreme not. Therfore Aristotle lib. 4. sayth, that amonge all beastes namely a man dremeth moost, and chyldren dreme not tofore fyue yeres. And it folowyth. In olde time some men and wimmen had no dreames in theyr yongthe / and after they hadde dreames in theyr age, and deyed soone after / or had great sykenes.

Of trauayle. Cap. xxix.

TRaueylle is nedefull for kypyng and sauynge of kynde, as hit is sayde in Pantegny. There is dowble maner traueylle / of spirite and of wyttes, and bodyly trauelle. Of spiryte and of wittes as studyenge, wakinge, wrathe, sorowe, bolnes, & suche other: if they be proporcionat to kind they helpe moch the heale of body and soule / as it shal be sayd afterward of the accidentes of the soule in the ende of the seuenth boke. Somtyme bodily traueyl is temperate, & somtime not temperat. Temperate is meane bitwene feble and stronge / greate and lytell / swift and slowe, that dothe not alwaye encrese in heate or in dryenes. Traueyll that is not temperat passeth this temperatnes: And if it passeth moche, hit heateth and dryeth in the begynnynge. And if it dure long by dissolucion & wasting of strength and of vertue and by euaporation of spirites it keleth and dryeth. Constantyne sayth / that thre maner profytes come of traueyll. For it exciteth kinde heate / And wasteth and distroyeth superfluyte, And maketh the membres harde and sadde. Sometyme bodyly traueylle is vnyuersall, and some partyculer. Vnyuersall is whan al the membres moue, as in delving, iornеynge and suche other. In partyculer traueylle some lymmes and membres reste, and some meue and traueyle / as in sewynge, writynge, & suche other: These dyuerse trauaylles dyuersely exercise the bodye accordyng to the sondry offices and crafte of men. Some traueylle heateth and dryeth the bodye, as smythes craft. For the ayre that bloweth in the forge is hote and drie, and it heateth and dryeth the Smythes. Fysshynge craft doth the contrarye: for hit keleth & moisteth. Some pertyculer trauayl is strong, & some feble, & som meane. In traueyle men shall take hede of qualite and quantite of tyme & place: In quãtyte that it be not to moche or to lytell. In qualyte that it be not to slowe / or to swyfte: But meane traueylle is good & profytable. Tofore meate is beste tyme of traueylle, that superfluytes, that be made slyper and slydynge maye be voyded by traueylle, that meate and drynke be not corrupte with suche superfluites. After meate traueylle helpeth the vertue of dygestyon / to seeth and defye meate and drynke, so that the traueyle be temperate. For to moche traueylle is not good. For it heateth the inner partyes and the vtter also. Men shall take hede of place. For some place is watrye, and keleth and moysteth, as the place of fisshars: And some is drye, and hath wood and trees, as the place of hunters: And so suche a place heateth and dryethe by heate that cometh of trauaylle & of walkynge abowte, and so of other. Sometyme men axide of a wyse man / wherto traueyll was nedfull: And he answerid and sayde in this maner: Honeste traueylle is the true kepynge and warde of mannes lyfe, prickynge of his kynde that slepeth, the fyle of heate of slepynge, wastynge and dystroyenge of superfluytes, Chastisynge of vyces, bethe of euylles and of sykneſſe, medycyne of sorowe and woo / wynnynge of tyme, dette of youth, erudycion of yonge folke / ioye of age, Helpe of soule / and enmye of ydelnes the mother of all iuels. For so the he alone forsaketh traueylle, that woll misse and lacke ioye of welth and lykynge. These forsaid wordes ben contenedin Fulgencius sermon / that he made ayenste ydlemenne. There that worde is expounded: Ye yete not ydell brede. In that sermon he

he prayſyth moche good beſineſſe of traueylle. But yet in the ende of the ſermon, he ſetteth deuoute idelneſſe of contemplacion toſore beſyneſſe and trauaylle: And ſayth, that for idelneſſe of contemplacyon, Mary ſhall not be accounted amonge ydle women, but rather ſhe ſhal be ſette toſore all other. Howe ſhulde ſhe eate ydle brede, that is full of brede of lyfe, & that breketh breed to other which with the helpe of good prayers, with enſample of good converſacion, and with good wordes and techynge, fedeth and nouryſheth the hunger and thyrſte Juſtice. Than Mary that helpeth with good prayers, & draweth other to good lyuynge with good converſacion, and techeth well with prechynge, breaketh bread. &c.

¶ Of reſte. Ca. iii.

REſte is ceſſynge fro beſineſſe and traueyle. For lyke as exerciſe is nedeful for the kepinge and ſauacion of kinde, ſo likewiſe is reſte. For reſte is ful ende of meuing and of traueylle. For without reſte nothynge dureth fynally. For that whiche alway lacketh reſte, is not durable. Therfore heuen, that is mooſte meuable, drawyth to reſte with his meuing. Alſo the ſonne, the mone, and the ſterres, fyre, ayre, and water, and al other thynges that meue by courſe of kynd, drawen fynally to reſte. Wherfore Auſtyn ſayth, that reſte hath kyndly an inclynation towarde the myddell. And therfore hit is the beſt and diſpoſycyon of gadrynge and onynge of partyes in theyr owne place. And therfore all that is ordeyned to reſte by courſe of kind, is acoũted more noble and more worthy whan it is fynally in reſt, than it is whan it is in meuing: As the ende is more worthy than thoſe thynges that ben ordeyned for the ende. In ſo moche as reſte is contrarye to traueylle, men ſhall take as good hede of reſte, towchynge the effecte, in as manye maner wyſe as of traueyl. Some reſte is of ſpirites and of wyttes, and ſome is bodyly reſte: And eche of them, if they ben mete and proporcionate to kinde, ben helthful and holſome to body and ſoule, & ſaueth and kepeth mannes heale: but if they be not, than is it contrary wyſe. Alſo ſomtyme reſte is to moche, & than it bredeth, nouriſſheth, and multyplyeth euyll humoures, and bryngeth in corrupcion. For water roteth if it reſte to long. And all yren, and all maner of metalle ruſtyth, if it be longe vnuſyd, or to lytell vſed. And ſomme reſte is to lyttell, and that lyke wyſe is vycious. For it refreſſheth not kinde, that is wery, ney ther releueth feblenes neither reſtoreth that whiche is waſtid. Mene betwene theſe twoine is good. For it comforteth kinde heete, & recreateth the wittes, & helpeth digeſtiõ & cleanſeth ſomedeale the body. Alſo towching qualite, ſom is very reſt, & is good, if it be not to moch: And ſome is not very reſte as in them whiche haue the ſeuers, theyr reſte is not full good, as it ſhall be ſayde afterwarde.

EXPLICIT LIBER SEXTVS.

INCIPIT LIBER SEPTIMVS.

DE INFIRMITATIBVS.

After that we haue (by the helpe of God) ended the treatyse of the propretees of thynges that perfourme and helpe, and socour, and kepe and saue mannes kynde: we shall speke of thynges that falle to man ayenst kynde, and that distroye and corrupt his kinde. Thre thinges there be, that greue mās kind, that is to witte, cause of sykenesse, sykenes selfe, and accident, that followeth sickenes. The cause of sickenes is it, wherof cometh euyll and vnkynde disposicion in the bodye, as euyll complexion, or to great replecion: or to great abstinence/ or defaute of vertue, or chaungynge of qualitees, and dissolucion and departinge of continuance. All those ben cause or occasion of sykenes. Jo. sayeth, that syckenes is the thynge, wherby the complexion of the body is greued and noyed/ as by feuers/ and postumes/ and suche other. Accident is a thynge that loloweth these passyons/ that cometh and is brought in to the body/ whether it be ayenst kynde or not, as heed ache in Lephatico: or not ageynste kynde, as appereth in Peripleumonia, the chekes waxen redde.

Good dispositiō of body is called hele, by the whiche mannes bodye in complexion and composicion is in suche state, that it may freely and perfitely do his werkes and dedes. And yf kynde slyde out of his temperatence, it falleth into euyll and syckenes. For of distemperance and vncuennes of humours happethe lyke disease, as feuers, dropsye, and such other. And of euyll disposition of membres commeth sickenes and disease/ lyke as blerynes in the eye, and goute in the honde/ and of euyll disposition bothe of humours and of membres comteh euyll vniuersal, as Elephantia/ or Lepra. Thā euery euyll is lyke/ and infecteth the humours and membres that ben lyke, as Feuers and suche other. Other vnlyke, and letteth the lymmes of office, or elles vniuersall/ & corrumpeth and distroyeth kynde within and without.

Of heed ache, and of the causes and sygnes therof. Capitulo. ij.

Somwhat shall be sayde of the propreties of these euyll es and syckenes, of the causes therof, of the effectes and doynge, sygnes and tokens, and of remedyes of theym. Not of all/ but onely of those that holy wrytte maketh generally mynde of. Therfore here is noo charge of the order of processe. Than fyrste we shal begynne of the passions of the heed. Esaie pri. Eueriche akyng heed. &c. Constantyne sayeth, that heed ache hyght Lephatica, and comethe in two maners/ either of thinges that ben without, as of smytynge: or of hotte ayre/ that departeth and dissolueth/ or elo of colde ayre/ that constreyneth. In the seconde maner/ heed ache cometh of some cause, that is within, and that eyther of some priuate cause, that cometh not but of the heed, or of some farder cause, as of the stomak. And if the ache cometh of a priuate cause, eyther of the faute of the onely qualite, namely of coldnes, or of heate/ or elo of vice of humours, as of blodde, of flewme, of colera, or Melancolia. And if this ache commethe and gooth, hit is token and sygne that hit commeth of the stomacke. Therfore

Galen sayth, if ache be in the heed, and cometh of no cause that is without, than sharpe humours greue the stomake, and if the ache be continuall, it cometh of humours, and if it come of blode, the heed is hotte, and the forheed heuy. For the forther partie of the heed is the liege and sete of blode, the eyen come redde, and the veynes of the face ben full. And if it cometh of fumosities of colera, heate is felte in the nosethrylles, and dryenesse in the tongue, wakynge and thyrste lacketh not. Ache is more felte in the ryghte syde than in the lyfte syde, for there is the place of colera: the face and eien ben citrine, and the mouthe is bytter. If it come of melancolia, the ache is more on the lyfte syde than in the ryghte syde, with colde and wakynge and heuynesse, and the face is of erthly colour and hew, the eyen ben holowe, with blerynes, and sournes of the mouth. If it cometh of flewme, there soloweth ache that greueth. Superfluities come out of the nose and at the mouth, and sometyme with cough & heuy syghinges and groninges: the face is pale, and somewhat swolle, the eyen ben blered, the mouth is werish and vnsauery: and the ache more in the hynder partye of the heed, for there is the place of flewme, and cometh ofte of flewme in wynter in olde men, & cometh neuer by it selfe, but of some other euyll, that cometh tofore. For in some euylles sedyng flewme is rauisshed to the braine by werkynge of heate of feuers, that maketh it smothe, and is gadderyd in the hynder celle, by cause of lykenesse, and bredeth a postume: the signes therof ben continual feuers, vrine discoloured, and the sayde oppressynge and wryngynge of the eyen, & false slepe: and if the seke man be called, vnneth he answereth. Therfore in libro Institutionum Galen sayeth, that it nedeth to knowe, that the heed is departed in thre parties or in foure. For blode hath maistry in the forehed, and colera in the ryghte syde, and flewme in the nolle of the heed. Heed ache cometh in this maner and in many other, as of sharpenes and doynge of stronge wyne, the smoke wherof pyncheth and prycketh the smalle felles of the brayne, and bredeth greate dysease in the heed. Hec vsq; Constantinus.

¶ Of medicine and remedies for ache and peyne of the heed. Capit. 3.

The heed is greued within with an ache and an euyll, that phisycyens calle Emigranea, as sayeth Constantin. And he saith, this ache and euill is moste greuous. For who that hath that euyll, seleth in his heed as it were betynge of hammers, and may not suffre noyse, nor voys, nor lyghte, nor shynynge. And this euyll is of colerik smoke with hotte wynde and ventosite. And therfore he seleth in his heed puttinge and prickinge, brennynge and ryngynge. Also the heed is greued specially without in the skinne with pimples & whelkes, and scabbes oute of the whiche cometh mater moche lyke to hony, & therfore Constantine calleth suche a scabbe Fauum, an honi cõbe. For suche whelkes haue smalle holes, out of the whiche mater cometh as hony out of the hony combe. And this euyll cometh of vicious and gleymy humour, whiche comith to the skinne of the heed, and bredeth therin pymples & whelkes. Also the heed is ofte viseased with a sumiliar passyon, that chylderne haue ofte, and by Constantine that euyll hyghte Squama a scalle: and we calle that euill Tinea, a moughte. For it fretyth and gnawith the ouer partye of the skynne of the heed, as a mought freteth clothe, and cleueth therto without departinge, holdyng the skynne ryght faste. And suche an euyll bredeth passynge greate ytchyng, and fretynge, and clawynge of that ytchynge fallyth many scalles. This euyll cometh often to chylderne that haue greatte plentie of blode, and for neshenesse of the skynne, and for plentie of meate and drynke.

¶ Constantyne sayth, that meate and drynke

drynke oughte to be withdrawen fro[m]e ſuche chyldren, and to haue it but moderatly. Than whā the humor is auoided, there oughte to be done thereto oyntementes and other remedyes. And alſo Conſtantine ſayth, that to chyldren ſoukynge, the beſte remedye is to let them blode in the veynes behinde in the eeres, and to anoynte the ſore place with the ſame blode, whyle it is hote and ſubtyll: for with the heate and ſubtylte therof, it openyth the poores, and entreth, and departeth, and waſteth, and dyſtroyeth the mater. And by cauſe that often theſe ſcales cleue to the rotes of the heare, it maye not be eaſely cured and heled, but if the mater be fyrſte drawen out of the heed ryght by the rote: the whiche cuyl and maladie, if it be olde, vneth it maie be heelyd and ſaued. Alſo vnnethe ſuche ſcalle or ſcorſſe is heelyd, but that ſome token of ſcaldeneſſe or pyldeneſſe is leſte and ſeen alwaye afterwarde. Alſo the heed is greued without, in loſynge the hyghtynge therof, as whan the hoares of the heed fall awaye, and the heed waxeth balde, as it is rehercyd and ſayd before in the fyfte boke, in the chapytre de Capillis, loke therin diligentely. Alſo the heed ſuffreth in the hoares therof, a fretyng, gnawynge, and vnhyghtynes, that phyſycyens callen furfuriſca. For ſometyme in the heed by the rotes of the heer brede ſcalles like to braune, and cometh of the vice of the brayne, other of the fumoſite that cometh of the heed to noryſhyng and ſedyng of the heare. But this vncleanneſſe muſte beſely be holpe with clenſynge, waſſhynge, and with medicines, lyke as lyce, nittes, and ſmal wormes muſte be voided out of the heed by nedefull medycynes. Conſtantyne ſayeth ſhortly, that the ſorſayd paſſyons of the heed ben holpe in this maner. If the ache and ſore cometh of cuyll humours, and of replecyon therof, as of cuyll blood, or of other cuyll humours: we ſhall let the pacyent blode in the veyn that hyghte Cephalica, and clenſe the body with couenable medicines and purgations, and namely if it be of the mater, that is in the ſtomake, it is nedefull to make the paciēt ſpewe, & brynge out the mater with couenable medycyne, & whā the body is clenſyd & purgyd, than men ſhulde poure warme water on the heed, hondes, & fete, to open the pores, & that the fumoſite maye the eaſelyar paſſe out of the body. And if the hynder parte of the heed aketh, than we muſte open the blode veyne in the forheed & drawe out blode. And Conſtantyn ſayth, that it is good to garſe the legges bynethe, that the humours, fumoſite, & ſpiryres, that ben cauſe of the heed ache, mai be drawe from the heed downward to the neither parties. And if the ſoūther partie of the heed akyth, we muſte cauſe the noſe to blede. And if the humour be hote & coleryk, we ſhall helpe it with colde medicynes & moiſt: the tēples, the noſethrilles, & the veynes & pulſes we ſhall anoynte with water of roſes & milke of a womā that ſedyth a male chylde, & labour to brynge the pacyente a ſlepe. And if the mater be colde & gleymy in the mouth of the ſtomake, whan the mater is defyed: we muſt gyue a ſponefull of medycyne collatura vomitus patratiue. And if the mater be in the grounde of the ſtomake we muſte brynge it out with couenable medicines, and vſe baumes and oyntementes that ben meanely hote, and dyete that is meanely hote, and ſo it is to vnderſtonde, and ſo we hele cōtraries with cōtraries. And if the heed ache be without vicious humour, & cometh of ſome paſſinge qualite, than the pacient nedeth no purgacion but rather alteracion. And if the faute be in qualites: we muſte vſe cōtrary qualites. And if the ache cometh of to grete repleciō of meate, or of drinke, as it farith in gluttons or dronken men: than the beſte remedye is to drynke hote water in great quātite, and than within a whyle after beſy hym for to ſpewe. If thou wolt vſe ſtronge medycyne, go to the boke Viatico Conſtan. This ſuffiſeth to the redineſſe of a wyſe man.

¶ Of the poole. Cap. 4.

IVdyth.S. brennynge heate came vpon Manasses heed, & he deyed. &c. The cause of hastynge of Manasses deth was immoderate and passynge rennyng of rewme out of the heed to the ynner partes/ and by that violence of brennynge heate/ dissoluynge and shedynge the humors of the heed, as Bernard touchith. Suche a rennynge heate, as phisicyens meane/ cometh in the heed of many and dyuers causes: sommetime of hotte aire, dissoluynge and shedynge fletynge humoures: somtime of colde aire thrustinge and wryngynge the brayne, and wringynge out the partes that ben most fletyng: somtyme of great abundance and plentye of humoure, whiche renne and droppe out for streyghtnes of place and of holdynge/ and that cometh of the inner heate, that dissolueth and departeth and shedeth the humoure. Or of colde thrystynge and wryngynge out/ or of moyste that maketh slypper and sliding: and somtyme of fletynge and rennynge and shedinge them selfe: somtyme of febleneſſe of the vertue of holdynge. The rennynge that cometh of to great plente of humoure hath suche signes and tokens, The body is plectoryk and replete/ the place is somedele swollen with stype eyen, greate superfluyte cometh out of the nose and at the mouth: and the body is heuy. If the rennynge rewme cometh of dissoluynge heate, these be the signes and tokens, the face is redde with redde veynes namely in the eyen/ there ben yet rennynge hote teres bytynge the eyen and heatynge the skynne, and the heate is felte depe within. If it cometh of colde thrustyng and wryngynge, it is knowen by those tokens: the face is pale, the teres be colde, and colde is felte depe within. If it come of fletynge humoure and thynne, it is knowen by greatte superfluitee, that cometh out at the nose and mouth/ and by dropynge and gleyminge therof. Then if superfluite be the cause, the cure is by voydynge of superfluite, namely if the rennynge humoure renne to the spirituall membres by out thrustyng and wryngynge. If the rennynge be colde and moyste, beste remedie is the contrary, hote, and drye, withholdynge and wastinge the humour, as Laudanú, Thus, Storax, and Castoriú. If the rennyng be hote, be it refreyned with colde baumynge, as with sethynge of roses and reyne water/ and with the same roseo hold to the nose thrilles. Also as lõge as the rennynge of suche a rewme is violent, no playstre ne oyntment shalbe done therto/ for thã the dissolution & rennynge sholde be the more/ as sayeth Constantine, nor none other water shalbe powrid on the heed, but water of roseo or of withyes/ if the rewme cometh of heate.

Of the frenesie/ and the causes & remedyes therof. Cap. 5.

DEuteronomii. 28. Oure lorde shall smyte the with woodnes, and losse of witte and of mynde, and with stomingeo. &c. Here he calleth wodnesse frenesi, that Constantyn descryueth in this maner. Frenesy (he sayeth) is an hote postume in certain skynnes and felles of the brayne, and thervppon folowith wakynge and rauynge. And so frenesy hath that name frenesis of frenco, felles that beclyppe the brayne. And it cometh in two maners, either of the redde colera/ chaufſed and made lyght with heate of it self and of seuero, and made wood and rauysshyd vpwarde by veynes, synewes, woſen and pypes, and gaderyd to a postume/ and so in to the kynde of frenesy: or elo it cometh of fumosyte and smoke/ that commethe vpwarde to the braine, and distourblyth the brayn, & is called Perafrenesi, that is no very frensi. And the frenetyke person suffreth many dredefull accidentes, as to great thyrste/ dryeneſſe/ blakneſſe, and roughnes of tongue/ full greate greue and anguysshe/ and cough and sownynge for defaute of spirites/ and chaungynge of kynde heate into vnkynde. The paciente is redde, if it com of blode/ and Citrine/ if it come of colera. This passyon cometh to hote men and drye in somer: and all those haue comparison to colera: Perafrenesio cometh of

byndynge

byndynge togyders and cõpany of other mẽbres/as of a postume of the stomake, or of the mother, and whã these mẽbres ben broughte to their owne former state/ than the braine torneth ayen to his owne good state: and than this euylle Phrafrenesye is curyd, and than the man is sauyd. But if the postume be in the substaunce of the braine/ than is the frenesie worste and mooste greuous: and therfore mooste perylous. These bene the sygnes of frenesye: dyscolouryd vryne/ duringe the feuer, with woodnes and contynual wakynge, meuynge and castynge aboute the eyen, ragynge/ stretchynge/ and castynge out of hondes, meuinge and waggynge of the heed/ gryndynge and gnasshynge togyders of the teeth, alway they woll arise out of theyr bedde, now they synge, now they laughe, now they wepe, and they byte gladly/ and rente theyr keper and leche, selde be they stylle/ but crye moche. And these be mooste perylously sycke/ and yet they wote not then that they be sycke. Than they muste be sone holpen, leest they perysshe, and that bothe in dyete and in medicine. The diete shall be ful scarse, as crommes of breade/ whiche muste many tymes be wette in water. The medycyne is/ that in the begynnynge the pacyentes heed be shauen, and wasshed in luke warme vynegre, and that he be well kepte or bounde in a darke place. Diuerse shapes of faces and semblaũt of paintyng shal not be shewed tofore hym, leest he be tarred with wodnesse: all that be aboute hym/ shall be commaundyd to be stylle and in silence, men shall not answere to his nyce wordes. In the begynnynge of medycine he shall be let bloudde in a veyne of the foreheed, and blede as moche as woll fyll an egge shelle. Afore all thynge (if vertue and age suffryth) he shall blede in the heede veyne. By medycyne dygestyon shall be procurid/ and redde Colera quenched. Ouer all thinges with oyntmentes and bawming men shal labour to bringe hym a slepe. The heede that is shauen, shall be plastred with loũges of a swyne or of a wether, or of a shepe, the tẽples & forheed shall be anointed with the iuys of letuse or of popy. If after these medycines ben layd thus to, the woodnes duryth thre daies without slepyng and discolored vrine: there is no hope of recouerynge: but if the vrine begynne to take good coloure, and euylle sygnes waxe lasse/ there is hope of recouerynge.

Of madnes/ and the causes and signes therof Ca. 6.

AMentia and madnes is all one, as Plato sayeth/ Madnes is infectiõ of the formeste celle of the heed, with priuacion of imaginacion, lyke as melancolie is the infection of the myddell celle of the heed, with priuacion of reason/ as Cõstantyn saith in libro de Melãcolia. Melãcolia (saith he) is an infection that hath maystry of the soule, the whiche cometh of drede & of sorowe. And these passions ben diuers after the diuersitee of the hurt of theyr workinges: for by madnesse that hyghte Mania principally the imaginacion is hurte. And in the other reason is hurted. And these passions com somtime of melãcoly meates/ & sometime of drynke of stronge wine that brenneth the humours/ & tornith them into alshes/ somtyme of passyons of the soule, as of besines & greate thoughtes/ of sorowe & of to greate studie/ & of drede: somtime of the bytynge of a wood hounde or of some other venemous beaste: somety me of corrupte & pestilẽte aire/ that is infecte: somtime of the malyce of a corrupte humour, that hath the maistry in the body of a man prepared to suche sykenes. And as the causes be diuers, the tokens & signes ben diuerse. For some cryen, & lepe, & hurt & wounde them selfe & other men & derke & hide them self in puuy & secret places: of whose disposicion & difference it is rehereed tofore in the fifthe boke, where it is treated of the passion of the brayne. The medicines of them is, that they be boũde/ that they hurt not them selfe & other men. And namely suche shall be refreshed & cõforted/ & withdrawẽ frõ cause and mater of drede and bely thoughtes.

And they muste be gladded with instrumentes of Musike / and somedeale be occupied. And at the laste if purgationes and electuaries suffisen not / they shall be holpe with craste of Surgery.

¶ Of gaurynge and forgetfulnes. Capit. 7.

Deuteron. 28. God shall smyte the with blindnesse: and a other letter sayeth Stupore. And Stupor is called a dysease of the soule, and Constantyne sayth, Stupor is blindnes of reason: And it is, as it were slepe within the eyen closed, whan for defaute of spirites the soule demethe not nor discernethe thynges, that benne sensybly sene: As the Sodomytes were smytten at Lothes yates, as the glose sayethe Gen. 30. and Sapi. vltimo. Constantyne sayethe, that this Stupor gaurynge commeth in two maners: For eyther hit comethe of perturbacyon that taketh no hede: or it cometh of superfluyte of humour, that stoppyth and letteth the wayes of the spyrytes in the brayne, as it fareth in dronken men: Or els it cometh of colde aire / that presseth & wringeth the sinewes of felinge, as it fareth of them that bene frosen in yse or in snowe. Also it cometh of cõplexion of al the brayne: as it fareth of Apoplexia, an euyll that taketh away meuynge and felynge, and also in Litargia, the slepynge euyl. And also Stupor is called a letting & stonyenge of the lymmes / & a crokinge of the vtter parties of the bodye: whan for cold it semith that the limmes shrink and slepe. Damascenus spekethe other wyse of Stupor, And sayeth that Stupor is wondringe of an newe thynge. &c.

¶ Here Stupor is taken for a maner slepynge sobrenes / the whiche is a certain disposicion to full grevous sykenes / and namely to Litargi, that is a postume bredde in the hynder celle of the heed / and hath that name Litargia of Lethoo / that is forgetinge: for it inducith forgetynge. It is ofte in olde men & in winter / & comith of flewme: And it comith never hit selfe, but it comyth alwaye of some former sykenes. For in some sykenesse flewme is bredde by workinge of a feuer heate / and boylynge is rauysshed vp to the brayne: And in the hynder celle it is gaderid togider by reason of acorde and lykenesse / & gendreth a postume: whose tokens ben contynuall feuer / vryne discolouryd and thicke / thrustinge of the eyen, false slepe, and if the pacyent be callyd, vnneth he answereth, & if it happe that he answerith he rauith / & spekyth vanytee: he lyeth vpryght, & if he be tournyd for a tyme to lye on his syde, by his owne rease he tourneth hym selfe anone, and lyeth vpryght / and is full colde in the vtter partyes. The remedye of this is, that the sycke man be layed in a lyght place, and that there be talkynge and greatte spekynge and disputacyon / and that he be drawen & halyd strongly by the heere of his berde and of his heed, and that his face be oft washed with cold water / and his sete frotid ofte vnder the sooles, and that stynking thyng smokyng be put to the nether partyes / as gottis horne brent / and suche other. And ouer al thing he shall haue a clyster, and sneesynge shall be excyted / the heed shall be shaue and froted with thynges that openethe the poores / and anoynted with mustard and with suche other: sneesynge in this cause is beste token and sygne. If slepe continue and quakynge, with meuynge of armes, and gnasshynge of teeth sololoweth theron, it is token soone of dethe. And taketh hede, that if he that hathe the Frenesye fallethe in Litargy, that is the worste. And if he that hathe Lytargi, falleth in to Frenesi / it is good. All this I haue drawen out of Plato and Constantyne.

¶ Of gydines. Cap. 8.

Our lorde hathe medlyd spyrytes of gedines. Isaie. 19. Constantin saith, that gedynes is salo dome and corrupcio of the syghte and of the spirite of seling: For by that dome it semeth sodeinli that all thynge goeth abowte and is darke. Cause thereof is to moche plentie of humours

mouro with ventosytie medlyd. For those humours meue in the heed with ventosyte that comyth vp fro the body, or fro the stomak to the brayne. If this euyll be onely in the brayne, the pacyent selyth heuynesse in the heed/ noyse in the herynge/ and corrupcyon in the smelle: and suche a gedynesse passyth not easely. And if it comyth of the stomak, the pacient selyth abhominacion/ & wambling/ and ache in the mouth of the stomake: but suche gedynesse cometh and goeth. For whan the fumosite cometh vp, than the gedinesse begynneth: and whan hit cometh not vp, than it cesseth. The remedye herof is, if other thinges letteth not/ the pacientis feete shall be sette in hotte water/ And he shal be lette bloudde, and vse medycynes purgatiue, and forbeare wyne/ for wyne dyssolueth. And he shal forbeare swellynge meates and greate/ And spewynge shall be excited/ for that is full good.

Cof wakynge. Cap. 9.

VVakynge ouer measure is defaute of myghte to slepe, and is an euyll of the brayne, contrary to Litargy. And this euyll comyth of to great mouynge of the braine, & drienesse of redde colera, or blacke, of intemperate heate/ and of to salte humouro. Of all those comyth inordinat wakynge, and anguysshe folowith, colour chaungyth, & besy thoughtes encrease/ and rauynge and vnreasonable suspecyons, the body wexyth lene and drye, the vertue of digestion is corrupte/ all mans complexyon chaungyth, the eye lyddes and face swellyth, and full euill sikenesses brede in the bodye. That these perysshe not, men shall hastely do a medycyne to them. Men shall enoynte theyr faces and temples with thynges that brede slepe, womans milke is good to brynge them on slepe, the bodye shall be fedde with good meates: Seche afore in libro. 6.

Cof the fallynge sykenesse. Ca. x.

HEsell downe to the erthe somynge &c. Mar. 9. Constantyne and other auctours callen the fallynge euyll Epilencia: and in olde tyme this euyll was called and named goddes wrathe. As Cõstantyn sayth Epilentia is a moiste humour, by the whiche the chambres of the brayn ben not perfytly stopped/ the whiche humour letteth the soule that is the spirite of selynge, to declare his werking & doing, vntil the way of the brayne be vnstopped of that humour. This euil hyghte in passyon yeranoxon, that is the holy passyon, for it occupyeth the holy parte of the body/ that is the heed. And it highte Hercudio also, for it is stronge as Hercules was. Also it highte the fallig euyl/ & hath that name of the doing therof: For it stoppeth the sinues/ and makith the mẽbres, that ben instrumentes of vertues, poore of the gouernãce of spirites, and dystroyeth them. And therfore in this euyll men ben compiled to falle. Also this euyll Epilencia is nie of the kynde of Apoplexia: for one is the place of bothe, and the matter, of the whiche they bene bred: for it is colde and cleuynge. And they ben dyuerse in that that Apoplexia stoppyth al the chambres of the brayne with priuacion and dimynution of seling and of meuynge: And Epilentia letteth not alle but the princypall chambres of the brayn/ & hath the name of Epi, that is aboue, and Lenpsio, that is hurtinge: for namely it greueth & hurteth the ouer parties, also it highte childrens euyl, for ofte childerne haue that euyll. De that hath this euyl/ fallith sodẽly/ the mouth is drawẽ awrie & aside, and the face also/ with quakyng of the neck, of the nolle, and of all the bodye, with grysly grasshinge of the teeth, and somynge at the mouth, & outputtyng of many superfluitees. Phisicions calle this fallynge euyll the lyttyll Apoplexia/ and cometh of thre causes/ as Constantyne sayeth, eyther of slewmatyke or melancolycke humours, that brede in the forther parte of the brayne, or elo of ventosyte colde and grosse that hath the maystry ouer the brayn, or ouer some

ſom other membres, as ouer the ſtomak. For there is a humour bredde in that membre, and the ſmoke therof cometh vnto the brayne, and with the thickeneſs of that ſmoke, the ways of the ſpiryte of ſclynge are ſtopped, and therof comethe the fallynge euyll. Conſtantyne ſayeth, that this diſeſe commeth at a certayne tyme. Therfore Galene ſaythe, that epilencia that cometh in the wexing of the mone / tokeneth / that the kynde therof is moyſte. For all thynge that is moyſt, encreaſeth, whan the mone wexeth. And the kynde of this euyll that cometh in wanynge of the mone, is mooſte colde and somedeale moyſte. There ben thre kindes of Epilency, as there are thre maner of places that it is in. One maner euyll of this kynde hyghte Epilencia and is in the heed, and cometh of mater that is only in the brayne / a nother hyghte Analempſia, & cometh of mater that is in the ſtomake, not in the holownes, but in the ſinewes and arteries of the ſtomake, by meane of whiche boylynge mattier is rauyſſhed to the brayne. The thyrde hyghte Lathalempſia, and commeth of mater that is in the vttermeſt parties, as in the hõdes and fete: and is knowen by his owne ſygnes and tokens. For they that haue and ben poſſeſſed of that euyll Lathalempſia / fele and knowe whan the euyll cometh. For they feele a maner grutchynge / as hit were by the noyeuge of amptes / or mouynge of some maner wynde of the mater that commeth vpwarde: And often for ſhrynkynge and ſtreytenes of the vtter partyes, they ben kepte frome fallynge; And as Galene ſayth / often theſe haue the Feuers. For withoute boyllyng & ſethyng hete of feuers vneth may the mater be rauyſſhed from the nether ptiesto the ouer. They that haue and ben poſſeſſed of that maner euyll, that hyghte Analempſia, are ſore greued with replecyon of the ſtomake, and namely in dygeſtyon and bolkynge / and of lothynge of meate. And alſo they ben ware afore of theyr falling. And they that haue that euyll, that hight Epilency, they fele not to fore hand whan they ſhall falle, but they traueylle with continuall greſe of the heed. Theſe euylles comme ſometyme of bloudde, and of flewme, and ofte of melancolia: and theſe cauſes bene knowen by theyr owne ſignes and tokens, and namely by dyſpoſytion of the bodye, ſangweyne, flewmatycke, or melancolycke. By a redde face / pale, and wanne, by age, by countrey / and by diete. If it commeth of melancoly, it greueth and hurteth mooſt in the waning of the mone: If it cometh of bloudde or of flewme / it sheweth hit ſelfe mooſte in the full of the mone. Theſe euylles ben mooſte durynge, and harde hit is to heele theym, but yet medycine and dyete helpeth them. It nedeth that they abſteyne them ſelfe and ſpare euyll meates, and fro the ſeruyce of Venus, and greate companye and gadrynge of men: For in ſuche places ofte theyr axes taketh them. Them nedeth to vſe good meates and lighte and temperate / mete in the morowe tyde, and lytell or nought at euyn. And they ſhoulde temperately drynke wyne, and be purged with medycyne, as the humour that is in the faut requireth. The expediment of Plato ayenſt Epylence, he ſaith / that men ſhal by garſyng draw out thre droppes of blode of the ſholdere / and proffre them with a rauens egge / to the pacient / in thende of his acces. Alſo he ſayth, that the egges of a rauen helpe moche. Alſo he ſayth, that Piany borne and dronken helpyth moch: and this confermen Galene Conſtantyne / and Dyoſcorydes. And he ſaythe, that the Ruynnyn of an hare dronke helpyth moche the Epylentyke, that is hym that hath the fallynge euyll: for that ruynnyng lettyth the humour to be diſſoluyd and ſhedde, the whiche humour commeth vppe and ſtoppeth the brayne. And he ſaythe, that the lyuer of an aſſe roſtyd helpeth, if it be eaten, and the lyuer of a goot, if it be gyuen to them that haue that euyl, it moueth and ſtreth that euyll. Conſtantyne tellethe manye other experimentes / of the whiche we

ſhal

shal not speke at this tyme.

¶ Of sneesynge Cap. 11.

Iob. 41. his sneesyng. &c. Constantyne sayth, that sneesynge is a vyolente meuynge of the brayne to put out superfluous fumosyties therof: and it cometh of dyuers causes. For sometyme kynde selfe werketh and laboureth busely to put out of the brayne superfluites of smoke that ben cause of euyll, or of bredynge of some vyce. For mannes brayne is more moyste thanne the brayne of other beastes. And so humours, that bene there gathered, benne putte oute with sneesynge by helpe of kynde. And sommetyme sneesynge commethe of strengthe of euyl and syknes/more than by outputtinge of kind: as it happeth in Lorica and in Peripleumonia. So it fareth in stoppynge of the nose by fylthe, and also in a postume of the lounges. Also sneesynge commeth sometyme in this maner: The pipes of the mans nosethulles ben short: and therfore hurtful thynges come soone to the brayne from without, as duste/ cold ayre, hete of the sonne/ and suche other. And whan suche thynges come to the braine/it meueth to put them of with his mouynge and strengthe/ and so commeth sneesynge: The whiche if it chaunce whā one is vexed with a sharpe ague or without reume, it is a good tokē. For it tokeneth that kynde is comforted, to put of thynge that noyeth it. And if hit come with a reume, it is an euyl tokē. For it tokeneth plenty of euil mater: & therfore sneesing is sintonica & encreasyng of rewme. And therfore in Pluresy (a postume on the rybbes within) and other suche euylles of euyll mater, sneesynge is an euyl token. Whan sneesyng meueth the brayn, & dischargeth al the brayn/ & smitith & shaketh the body in his outgoynge. And by vyolente meuynge of the ayre, sneesynge maketh noyse in the pypes of the nosethrylles. And if it dureth more than hit shulde, after the out puttynge of superfluite of sumosyte/ it greueth. For hit maketh to great dissolution/ and excitethe sometyme and bredeth greuous euylles and syknes. Therfore it shold be stynted with medycynes, as with fumigations that maketh it stynte and repayreth the spyrytes, and wasteth superfluites, as with camamel, mentastrum, Rosa, yreos nigella, and suche other.

¶ Of heed quakyng. Ca. xii.

Our lorde sette a token in Layme that was quakynge of heed, As Strabus sayeth in glosa. Euery e manne (sayeth Strabus) that syndeth me by quakynge of heed and meuyng of wode herte, shall knowe that I am gyltie to dye. Constantyne calleth heed quakynge iactitatio. And heed quakynge cometh of defawte and feblenes of vertue regitiue, in the synewes of the neckebones, and in the brawnes of the membres. In this euyl bene two contrary mouynges, one vpwarde and an other downward, kynde worketh the ouer/ and the disease the nether. The euyll laboureth to beare downe the membre lower. And kynde that hath not forsake the gouernaunce of the mēbre, laboreth to rule it & to set it in his owne stede. And so kynde laboureth to rere vp the membre. And therfore quakyng cometh of suche contrary meuing. The cause of the begynnynge is defaute of vertue that moueth the brawnes, as sayth Constantyne. And sometyme this vertue faylleth by cause of euyll complection: and for accidentes of the sowle, as for drede, for gatherynge of spirytes to the herte. Therfore the membres drawe downewarde by theyr weyghte and heuynes. And so for kynde hath not sufficiaunte spirites comynge togethers, to rule the membres, it maye not atte the full holde the membres stedfastly in their owne place: and therfore foloweth quakynge anone. And suche quakynge is a maner disposition to Palsey, and namely if sicpynge folowe with quakynge: the cause wherof is coldnes, rennynge and hardnynge the substaunce of the synewes

newes, that the vertue of felynge maye not thyrle it and passe therby. And euery Palsey with quakynge is more easye to heale / than the Palsey that is withoute quakynge. For in the fyrste / the membre hath not loste all kynde, as it hath in the seconde. Suche quakynge with slepinge shall be cured and healed with medycynes that hete and comfort, & dissolue & cõsume, & waste, as with Theodoricon / Iralogodion, and suche other. Also bathes ben good / and frotynges / with hote and openynge herbes and sumygations / that the closyd pores maye be opened, that the superfluite of humoures maye be wasted / the spirites excyted, and the synewes comforted.

¶ Of the crampe. Ca. xiij.

A Crampe is a violent shrinking of sinewes, takynge awaye and hyndrynge wylfull meuynge. And suche shrynkynge cometh somtyme of to great replecion, sometyme of great abstinence, sometyme of to great colde, as it fareth in hondes and lyppes, that bene sore a colde, that vnneth they maye speke or clitche, or streiche theyr fyngers. Suche shrynkynge that cometh of vtter colde is holpe with hete: And nedeth none other medycyne. But yet let the pacyent take hede, that he putte hym not sodenly to greatte heate. For of sodayne smitinge of coldnes to the vtter partyes of the synewes cometh full sore ache. And so the vtter partyes of the lymme shall ake full sore. The shrynkynge that commeth of abstynence hath these tokens. Sometyme cometh tofore passynge renninge of bloudde / or of the wombe, or of the mother: sometyme / trauayle or abstinence ouer his myghte, that traueyleth or absteyneth: Somtyme passynge heate, as in a mannes bodye that hathe a sharpe ague: Sometyme depenesse and ache of wounde, sharpnesse and strength of medycyne taken. In all these the Crampe commeth of to greate dryenesse of kynde and of wastynge of substauncyall moysture. And therfore the synewe shrinketh and rucleth / as parchement put in the fyre. And therfore the waye of spyrytes in the synewes ben stopped / and the vertue of lyfe and of rulinge is lette. All suche crampes ben deedly / if they endure. Therfore it is said in Aphor. The crampe of coleryke is mortall. In the begynning hote womans mylke helpeth this crãpe, if it be done hote therto / and if it be shed al about vpon the brawne of the chekes and vpon the rydge bone and the necke / and the rotes of the sinewes. Also water with wolle and oyle bounde vppon the place of sinewes helpethe. The thyrde maner of Crampe, that cometh of replecion, falleth ofte to fatte men & fleshely, & wel fedde and gorrelles: And cometh of shedynge and spredynge of the synewes and is more easely holpe. For it is holpe with hote oyntmentes, with bathes and sneesynge, and laxatyues, as Constantine teacheth. If Feuers come vppon this shrinkyng, that is beste remedye. And therfore it is sayde in Aphor. Feuers commynge vppon the crampe helpeth the euyll. This Crampe hath thre maner of kyndes, one hyghte Epitestanus, whan the hynder synewes shrynke and haue the crampe: That other hyghte Epocostenus & is whan the forder synewes towarde the breste shrynke: And the thyrde hyght Lethanus, and is whanne the ferther and the hynder shrynke. In these thre kyndes of Crampes is no parfyte cure / whan they come of abstinence as it is sayd.

¶ Of the palsey. Ca. xiij.

PAlsy is a hurtyng of partye of mans bodye with myndisshynge, or with priuacyon of meuynge, or of felynge, or of bothe: and commethe sometyme of colde constreynynge: Sometyme of humours stoppynge: sometyme of heate wastynge and ryuelynge the synewes of felynge: Somtyme of a wounde cutting and departynge the synewes. For by these causes and other the spirite of felynge

ynge can not haue his passyng to the instrumentes of selynge and of meuynge. And soo yf the synewes of selynge and of meuynge bene stopped at the fulle, or cat the membre lesyth selyng & meuynge. And if the stoppynge be pot full, nother the passinge of spirites not warned at the full: than commeth quakynge by reason of the matter berynge doumward, and of the vertue of rulyng bering vpwarde, as it is sayde tofore. Palsey commeth specially of superfluite of meate & drinke, namely of drynkes: For of meate and drynke is greate bredynge of humours and dissolution and shedynge: and therof commeth nedely stoppynge of the synewes. Also the Palsey cometh of colde constreyninge and ryuinge the synewes. Sometyme the Palsey cometh of a nother euyll, as whan the lasse Apoplexia endith: Some Palsey is vnyuersall, and some perticuler: the vniuersall occupieth the halfe deale of the seke man, the partycular palsey occupieth one partie, as the honde or the fote, or the tongue. Also the matter of that stoppynge that bredeth the palsey is sometyme in the heed and welle of synewes, and sometyme in the membre peralytyke. If the matter and causes bene in the heed and welle of sinewes, than is stonyeng and vnselyngnesse abowte the places that ben nyghe thereto, as in the face, and in the begynnynge of the rydge. And if the matter and the cause be in the membre paralytyke, than onely that membre is greued, and not the other parties, as Galen sayth. And he sayth, that he dydde some tyme awaye a playstre, that Sophysta had done vppon the honde, and dydde it vppon the necke. And so it soloweth, that as the diuersyte of place of the euyll weth, the maner of medycine is diuerse. Palsey that commeth of keruynge and cuttynge of synewes, is incurable, and may not be soone holpe. Also vniuersall palsey in all men and namely in olde men is vnnethe curable: but in yonge men medicine werketh more swiftly and more effectually. Than to helpe the palsy we shall vse syrste medycyne, that nesshyeth and layeth bothe within and without: and than medycines that drye and make harde. For if we dydde therto syrste medicines that dryen strongly, than the fletynge and moyste parties shulde be wasted, and the other deale shulde be more harde and thycke: And so the hardnes is the worse to be tempered, dissolued, and wasted. And therfore men shall werke wysely in the forsayde maner. Than let the membres be purged within with conuenable medicine, and without nesshed with conuenable oyntmentes. And he shall vse sage and castory in sethynge of wyne. Seche other medicines in Plato, and in Viatico Constantini.

¶ Of the diseases of the eien. Capitulo. xv.

Itche and smertynge of the eien commeth somtyme of outward thynges, as of woundes, departynge and dealing the continuance of the eyen, and of duste, that hurteth the eyen and the tender substaunce of them: and of smoke, that dymmeth the eien and maketh them smerte: and of colde wynd, smityng the spirite of syghte: Also of hote ayre that dissolueth and departeth: also of to great bryghtnes of the ion, or of other bryght thyng, that departeth and shedeth the spirite: Of to great derkenes, that defoyleth the spirite of sight, and of vnordinate diete, and of contynuall dronkennes that dymmeth the syght: of flesshely lykynge and ofte seruice of Venus, that corrupteth and dissolueth the spirites and thumour crystallyne: Sometyme of inwarde mater and causes, as of humours hote or colde, drye or moyste: And than the firste and chiefe ache and smertynge commeth of inwarde thynges, whiche brede a postume vpon the whyte of the eye, of humours that flowen and comen to the blacke of the eye, and make a postume: And that cometh of feblenes of the eye, that hit receyueth, and of plentie or of sharpe bytynge of humour that fletethe and

and commeth fro the brayne. And in ſuche a poſtume the eye ſwelleth and wepeth, and is redde, and feleth ache and pryckynge, hete and brynnynge/ namely whan Colera is the cauſe: than it ſemeth that the eye were prycked with nedyls: And if a cold humour be the cauſe, or elo ventoſyte, the eye is halyd and greued by nyghte, and is clammyd: full manye humours renne and flete, and bene clammy, and is mooſte peyned with humour and fleweme. And if bloode be the cauſe, than is greate ytchynge, manye teares and hotte in the outgoynge therof, lyghte pryckynge, more ſwellynge, ache, and ſmertynge moſt in the forheed, & is moſt greued in the hour of blode. If this euyll cometh of outwarde thynges, the pacient ſhall be brought to reſte and ſlepe with his heed areryd on hye, & for rennynge of teeres/ he ſhall flee ſhininge and bringhtneſſe of lyghte: To voyde diſſolucion and ſhedynge of lyght, he ſhal not ſpeke, leſte there be greate dyſſoluci-on of the brayne by forlyng of the voyce: He ſhall haue colde meate and of lyghte digeſtion/ leſte the fletynge of reume encreaſe: He ſhal drynke clere hotte water: for hit waſteth ſmokes by the kynde of his ſmoke, & comforteth the sinues & swageth brennynge and pryckynge: He ſhall vſe tẽperate bathes of freſſhe water. If this be done, there nede no other medicines. And if the ache com of inner humors that the defaut is in, they ſhalbe purged or withdrawẽ by blod lettyng, or by conenable purgation of medicne: Men ſhal do within byndynge medycynes/ ſlaking and helynge, as water of roſes/ with womans milke/ as Conſtantyne ſaythe. The teeres ſhall be ſtynted with reſtrictoryes and ſtynttynges. Than in the begynnynge men ſhall do therto lyghte repercuſſyſes and ſwagynge medycines in warde, and in the encreaſynge meanely diſſolutyſes, and in the ende conſumtiſes/ and alway with theſe conforatyſes. Aboute a poſtume of the eye maturatyſes ſhall neuer be put/ leſte the tender ſubſtaunce of the eye be diſtroyed/ if quitter come out. More ouer if the matter be very hotte/ and the ache ſtronge, ſtronge percuſſyſes ſhall not be done therto: For the mater myghte ſodenly be ſmytten to the ſynewe Optich, holow: and by ſtoppynge myghte induce blyndneſſe for euermore. Bleryneſſe of eyen is clammy and glewy ſuperfluite of the eyen cleuynge to the lyddes, and cometh of flewmatyke and Melancolyke humours, and beginneth in the corners of the eyen, and maketh the eye lyddes great/ and ouer cometh them, and this diſtroyeth the heer of the lyddes, and maketh the eye lidden as it were pieces of rawe fleſſhe. In bleryed eyen the blacke is hole and ſounde/ as it is ſayde in gloſa Leuitici. xxi. but the humour falleth awaye, the eye lyddes waxe greate: And by ofte waſſhynge therof/ the eye ſyghte appayreth: and tokeneth them that haue a clere wytte, in knowlege of truthe. But the werke of fleſſhely lyſe maketh them derke and dymme.

Of the webbe in the eien. Capitulo. xvi.

There is an other euyl of the eiẽ, that we calle a webbe/ and Conſtantyne callith it Albugo or Pannus, & bredeth in this maner. Fyrſte a rewme renneth to to the eyen/ and therof commeth an euyl that hyght Obtalmia, a ſhrewde bleryneſſe and ache, and a poſtume: Of whiche, if it be euyll voyded, remayneth a lyghte ſpotte or infection/ and in longe proceſſe of tyme tourneth and groweth into a webbe and cometh thycke, and occupieth more place than all the blacke of the eye: This webbe encreſeth into pannus by more thyckenes/ and occupyeth more place, for it ocupieth al the blacke of the eye: And at laſte it tourneth into the kynde of a nayle of the honde, and ſo it is more thycke and harde: And euerych of theſe is incurable, if it be olde: But it ſhall be dealed and demed as the place axeth, that it is in. If it be aboute the mour Cryſtallyne depe/ duryng halfe a

yere

yere, it is incurable: And in the begynnynge it maye vneth be holpe. If it be bounde vnder the hertyl of the eye/ that hyght Coniunctiua, or aboue it, vuryng. 3. yeres, it maye be holpe. Than whan the mole is freſſhe and lytyl, redde Popy ſede ſuffyceth to helpe it, as Conſtantyne ſayth. Redde Popy ſede is hotte in the fyrſte degree, and drye in the ſeconde degree: And therfore it hath vertue to make thinne/and to waſt/and to diſtroy. Alſo phyloſofres telle, as Conſtantyne ſaythe, that the bloudde drawen out of the ryght wynge of a colucr, or of a ſwalowe/ or of a wipe/ and done in the begynnynge vppon that mole/ clenſeth hit myghtely. For the bloudde of theſe foules heate and diſſolue ſtrongely/ by kynde of the foules that hit commeth of.

¶ Of infectyon of the eye throughe indurate bloode. Ca. xvij.

The eyen haue a nother paſſion that defyleth them/ and that is infeccion of bloudde. Conſtantyne calleth hit a crouſte of bloudde/ and it bredeth whan bloudde commeth by anye happe to the eyen, and is dryed as a crouſte. Alſo it happeth that bloudde woſeth out of the veyned and of the pipes/ and cometh to the eyen: And ſome veyned are broke or benne hurte in the kyrtell that hyghte Coniunctiua: And thanne ſuche defawte in the eye commeth of bloudde that cometh ſo to the eye: Colucr bloudde or Curull blood diſſolueth & departeth this bloode/that is ſo reuled, as Conſtantyne ſayth: So doth wommans mylke with eulence: and ſo doth freſſhe cheſe medlid with hony, without ſalte, if it be do ther to. Conſtantyne techeth many other experimentes and aſſaies.

¶ Of vnwylful rennynge of teares. La. xvij.

Vnwylfull rennynge of teares fallen in the eyen ſometyme of outward cauſe/as of ſmiting diſſolucio & departing of hot aire/or of conſtreining of cold aire/ or of biting of ſmoke, or of diſtourbling of duſte/ or of ſmelling of ſharpnes of oyniono & other ſmel of ſharpe thynges: And ſomtime of inward cauſes, as of hot humoro or of colde/ or of plentie of humoro that falle out for defaut of place to abide in, or of feblenes of vertue contentiue of the brain/ or of ſtrength and might of the vertu of out putting. If hotte humouro ben the cauſe/ the eien ben red/ & the teareo that droppe downe, hete and brenne the face. And note thynges greue/ & colde helpe. And if the humouro ben colde, the eyen be wanne, and the teeres ben colde/ and bite not the face. Cold thinges greue and hote helpe, if the tearos comen of ſmiting, and other outwarde cauſes. The cheſe remedie is clene wexe & pure, with poudre of comin chauffed & oft plaiſtred: for it doth away the ach & tearos & wanneo. If it be with a wounde, it is holpe with Sirurgery. To the other outwrde cauſes ſufficeth comfortinge or bathynge with luke warme water: ſoo that the warmineſſe prawe more to colde than to heate. If it come of renninge & plente of humoro/ than he ſhall be pourged/ & he ſhall haue Dyaclibam with wyne ſodde with Frankenſence/ & that is pryncypal in this cauſe. Reſtreinynge ſhal be made about the tempelo, & about the forheed/ & al theſe helpe ayenſt reninge of teares, that come of hote cauſes or of colde.

¶ Of the defaute of ſyght. La. xix.

Defaute of ſight in the eyen falleth & cometh of many maner cauſes: Somtime of euil complexion, ſomtime of corruptiō of fumoſite/that cometh out of the ſtomak, ſomtime of ſtopping of the ſinewe: that hyghte neruus opticus the holow ſynewe, & of theyght wayes of webbes, of moles, of the crampe/ & of other ſuche: Sometyme of inordynate dyete, of longe ſykeneſſe, of faſtynge, of ſeruice of Venus, and of manye other cauſes, as of aege and ſuche other. Thanne the cauſes ſhall be diſtingued and knowen by theyr owne ſygnes and tokens.

For if the defaute cometh of fumosyte of the stomake, the defaute of syghte is nat contynuall / but it commeth and goothe. For it wexeth and waaneth by diuersite of meate and of drynke. If it come of defaute of the brayne / the defawte is contynual tofore meate and after. If it come of stopping of the synewe / the substaunce of the eye is pure, bryght, & clere. Other sygnes and tokens ben knowen openly. Than to put of this defaute / if it cometh of euyll humours of the stomake, the stomake shall be clensed and pourged, and all the bodye, and namely the heed: And than menne shall laye to remedyes / as the place axethe: the whiche remedyes ben founde in Viatico, and in other auctours.

Of blyndnes. Ca. xx.

Blyndnes is pryuacion of syght: And a man is byrefte and pryued of his syghte sometime for defaute of the membres or lymmes, and for vnproporcionates of the blacke of the eye to the spirite of syght. For to thende to make and shape the sighte, nedyth dewe proporcion of the membre and lymme, that receyueth the spyryte / as it is sayde tofore de Visu li. 3. Sometyme for stoppynge of the inner synewes. For if the synewe / that hygte Opticus carieth and brynggeth to the eye the spirite of syght, if that synew be stopped in the beginnyng therof / or in the mydle with ouergrowinge of fleisshe, or with superfluite of somme clammy humour / than the vertue of the syght hath no passage to comme to the blacke of the eye, and soo blyndenes is bredde in the eye. And sometyme hit is causyd throughe consumption and wastynge of humours and of spirites, as hit fareth in olde menne / whose eyen fyrste wexe dymme / and thanne they haue defawte of syghte: And at the laste the vertue of syghte fayleth, and they lese all theyr syghte. Sometyme blyndnes cometh of outewarde cause, as by woundynge of the eyen, and by to great & contynual wepynge / and by dissoluclon and departynge of the substaunce of the eyen, and by thyckynge and hardnynge of the curtelles of the eyen, and by compaction of humours in the eye. For thanne the blacke of the eye is no waye to the spirit of syght: And therfore such compaction causeth blyndenes in the eye / by sodayne dryenge of the substanciall humoure, as hit happeth in the blacke of the eye in some menne that take drenches and bene lette bloudde, whiche fallen sometyme in peryll of blyndnes throughe to greate bledynge. Sommetyme for to sodayne shedynge of the spirite of syghte, with dryenge of the substaunciall moysture, as it fareth in a Beare, that is as it were sodaynlye made blynde with beholdynge and lokynge on a brygbte brennynge basyn. The cause of his blyndenes is the beholdynge of the brygbt brennynge and shynynge basyn, the whiche fyrye vertue of the basyn dystroieth and wasteth the curtel of the eye / and the humour crystallyne. And the brygbtnes therof is vnproporcyonat to the spirit of syghte, and departyth & shedyth it, & so of necessite bredyth blyndenesse. Also amonge all the passyons and euilles of the wyttes of selynge, blyndenesse is moste wretched as Constantyne sayethe. For withoute any bonde / blyndenes is a prison to the blynde: And blyndnesse byggeth the vertue ymaginatiue in knowinge. For in demynge of whyte the blynde wenith it is blacke: and ayen warde. It lettithe the vertue of auysement in demynge. For he demyth and auyseth and casteth to go estwarde, and is bygyled in his domes & goth westwarde. And blindnesse ouertorneth the vertue of affection and desyre. For if menne proffre the blinde a siluer peny & a copre to chose the better / he desyreth to chose the syluer peny, but he chosyth the copre. The blinde mannes wretchednes is so moche, that it maketh hym not onlye subgette to a chylde, or to a seruaunte, for rulynge and ledynge, but also to an hounde. And the blynde is ofte broughte to so greate nede,

rede, that to passe and scape the peryll of a baydge or of a sourde, he his compelled to truste in an houndt more than to hym selfe. Also oft in perils, where al men doubte and drede the blynde man, for he seeth no perill, is syker. And in lyke wise there as is no peryll the blynde dredeth moste. He spurneth ofte in playne waye and stombleth: ofte there he shuld heue vppe his fote, he boweth it dounward. And in lyke wise there as he shuld set his fote to the ground, he heueth it vp warde. He putteth forth the honde all a bowte gropinge & graspinge, he seketh al about his waye with his honde & with his staffe. Selde he doth oughte sikerly, welnigh alway he douteth and dredeth. Also the blynd man whan he lyeth or syt teth therout, he weneth that he is vnder couert: & oft tymes he thinketh him selfe hyd whan euery body seeth hym. Also whan the blynde somtyme lifteth vppe his face and eyen toward heuen, and to the sonne, the clerenesse of heuyn com forteth not his eyen: The sonne beame is presente to the blyndes eye, but he knoweth not the vertu & the effect of the son as Gregory saythe. Also sometyme the blind beteth and smiteth and greueth the child that ledeth him, & shal soone repent the beting by doinge of the child. For the child hath mind of the betig, & forsaketh hym & leueth him alone in the mydle of a bridg, or in som other peril & techeth him not the way to void the peryll. Therfore the blynde to wretched, for in hous he dare no thing trustly do, & in the waye he dredeth lest his selowe wol forsake him. But yet in this poynte the condycyon of blynde menne is better than the condy cyon of seinge menne. For eyen bene enmyes and theues, and robbe mannes in wytte, whyle we solowe the desyre of eyen, we ben made subgettes to ryghte cruell enmyes, as the Exposytour saythe super illō trenorum: Myn eye hath spoil led and robbed my soule. Better is to manne to be blynde, and haue is eyen purte oute, thanne to haue eyen, and be dysceyued and begyled with playsures and flatcrye therof, as Gregorye sayth vppon that worde Matt. 9: Better it is for the to goo without eyen in to the lyfe, than to haue eyen, and to be sente in to fyre without ende.

Of Deyfenes Ca. xxi.

DEyfnes is priuacion and lette of he rynge, that is to the gaate of the in wytte, as Constantyne sayth. Some tyme hit happeth, that the herynge is al withdrawen and loste, and than it is pro perly called deyfenes, and cometh of hu mours that stoppe the synewes of he ringe, and the hooles of the eares: In somoche that no manes noyse may come therin. And somtime by lasse humours it is somedeale taken a waye: and than it is called thyckenes of herynge. Some tyme there is noyse therin and ryngyng, so that the pacient weneth, that he be sait by a mylle, or by organes: And this co meth of greate and thycke ventosyte closed within. And sometyme this is con tynuall: and than it commeth of somme preuy and specyal cause. And sometyme it commeth and gooth, and than it com meth of some ferre cause. Sometyme for stoppynge no thinge is herde outwarde, but the herynge is sette a werke with in warde thynges: so that the pacyent we neth, that the noyse be without, that he hereth, thoughe it be within, and so the herynge is disceyued. In manye other wyse mannes heringe is lette. Some time in the eare is ache or a postume, and commeth of heate that dyssolueth and dealeth, or of colde that reueth and con streyneth. And yf hit comme of heate, the ache is sharpe, and the place is redde. Note thynges greue, and colde helpyth. And yf it come of colde, the ache is heuye and grenouse, and the place is pale. Colde thynges greue, and hote thynges helpe. Sometyme hit commyth of an hote postume, and than with the forsaid sygnes and tokens is a stronge feuer. Al way wyth a postume of the eare cometh a Feuer, but more lyghte and wyth lesse

ache whan colde is the cause than whan heate is the cause. Sometyme is leste in the eare a wounde of an olde postume, and that is knowen by ache and by tikelynge, and also by quytter that renneth oute therof, sometyme wormes brede in the eares, of hotte humoure & clámy/ by inclosyng of the spirite of life. The tokens of wormes is itchyng & tikelyng: & somtime they may be sene in the eares, if the eare be set in the son. Sometyme the ache cometh of outward cause, as of entrynge therin of water, or of grauell. And somtime of smitinge, the token wherof is bleding. But somtyme it cometh of superfluite of blode & streitnes of the place. Vnde Constantinus: If bloudde commeth sodaynly out of the eares, and withoute ache/ & without cause openly knowen: it betokeneth that som what is in the heed that kinde laboureth to put out, & trauelleth therfore. Than in the beginning it nedeth that the eres be clensed. Seke other passions of the eares spoken of before, in li. 3. de Auditu. et li. 5. de Aure. For there this mater is greatly treated of. Than if the ache of the eares cometh of hete and without a postume: the help is with cold medicynes and alteratiues: For the sore place shall be baumed with oylle of roses/ or of violettes, and with such other. Suche oyles luke warme shall be dropped in to the eares. And if hit come of colde, and without a postume: the cure is with hotte alteratiues, as with oleo laurino, rutacio, and other suche. And if hit be with a hote postume: than men muste werke fyrste with colde maturatiues ryppynges, and than with mundificatiues: and in a contrarye cause we muste vse contrary medicines: And if the postume be broke, whiche is knowen by rennynge of the quitter: than fyrste the wounde shalbe clensed/ & than heled & closed. The clensynge therof is with hony medlyd with wyne/ and dropped therin. It is healed and closed with powder of frankensence/ and Masticke/ and other suche. If wormes be therin, or come therto: than bitter iuys shall be dropped therin, as of Persile, or of wormod/ and of lecke. Also bytter oyle of bytter almoundes shall be dropped in, in to the eare. With suche medicynes wormes ben slayne/ and whan they bene rotted, they come out with quytter. And if grauel come in to the eare, it muste be wisely drawen out: and if it maye not be, the eares shall be baumed with hotte oynmente/ and men shall excite sneesynge, or sucke hit out/ or drawe hit out with an horne/ or with a cuppynge cuppe. To put of defnes or at leste to be relieued, manye thynges helpe, that Constantyne speaketh of: But amonge al, Balsamum dropped into the ere helpeth best: but yet if deefnes be from the byrth, it is vncurable. Also if it dureth. 3. yeres, vneth it is holpe. The ringinge of the eres/ that cometh of ventosite shal be holp with thinges that extenuat ventosites/ as with Anesio/ Calamét, Origon, & such other: with stillynge therof rynging of eares is holp. This sufficeth to speke of the passions of the eares, and of remedyes at this tyme.

Of polipus superfluous flesshe.

Capitu. 22.

Polipus is superfluite of flesshe growynge of the nosethrilles bredde of superfluite of humoure. Alwaye with this passyon and euyll cometh horryble stinke: & yet he that hath this euyl, felith not the stink, & that is for stopping of the synewe of smelling. Suche one demeth not betwene good smellyng & stynkyng. Both stench of the nosethrilles & Polipus cometh in this maner: Thicke humoure & gleimy renne & come to the flesshe within the nosethrylles/ & there waxe thick & hard, & torne as it were into the substance of flesshe by long time & by werking of hete: the which mater being corrupted, a fumosite that is resolued & cometh out therof by breathing that is medlid with thayre, bredeth great stench: & suche an euyl hight Polipus. And somtime moysture cometh downe to the nosethrilles, and the spongie pores of the nosethrilles drynketh vppe that moysture/ and there that moysture roottethe, and bredethe

corruption

corrupcion and stenche. And sometyme hotte humours by theyr sharpenesse breedeth whelkes in the nosethrilles, & these whelkes breden as it were botches and sten the place: And so as wel of corruption of flesshe & of humors, as of streitnes of breething, whā the brayn may not be purged, of necessite there bredeth stēche. Thā the fyrst remedy ageynst this passion and euylle, is that the heed be pourged with stronge and conenable medicines. And than the rennynge of humours shall be let. Secondly the pacyent shall drawe & sucke in at the nosethrilles hotte water, that the gleymy humours maye be dyssolued and departed, and broughte out of that place. To clense the nosethrylles helpith Pilule deacastoree, with the iuys of rewe and luke warme wyne resolued and put in to the nosethrilles. To lette the rennynge of the nose the greynes of white Thus helpith wōderly, if thei ben ofte taken. And if this euyll Polipus be conformed fyrste with purgations and with vnstoppynge powdres, and with fretynge medycynes, hit shall be holpe that way, orels by cuttyng and keruing, as it is more playnly taughte in the craft of Surgery.

¶ Of the disease of the nosethrillis. Ca. xxiij.

Ofte the nosethrylles haue renninge of bloudde, and that cometh in males onely of thre causes. The rennynge commeth fro the brayne, and than it cometh with sneesynge and with ache and pyckynge in the foreheed: Or hit commeth from the lyuer, and than the ache is in the ryghte syde, and bledynge at the ryghte nosethrylles: or hit commeth of the mylt, and thā the ache is in the lyft syde, and bledynge in the lyft nosethryll. Beyde all this in women bledyng commeth of the mother, and thanne the ache is aboute the nauell. Sometyme this bledynge is profytable, and sommetyme not profytable. Whan hit happeth in a sharpe ague, and in Frensye, in the daye of chaungynge by meuinge of kinde, and thanne hit is wont to be good, and not good whan it commth tofore the daye of chaungynge, for it is good, whan hit cometh before the chaungable date through greate boylynge and feruour of the blod within: whiche with his sharpenesse, maketh rennynge and bledynge. In this maner and many other cometh fluxe and bledynge, Whether the bledynge be of chaungynge, or folowynge the euyll: The bledynge shall not be stynted in the begynnynge, leste it lette the chaungynge of the euyll: Or leste the bloudde drawe to som other parties and make worse tokens folowynge the euyll, as stynge and suche other. And if the bledynge encrease to hastelye, and the pacyente is stronge in the place there the sore is: he shall be lette bloudde: And also the vtter partyes shall be bounde and strongely constreyned: And restreynynge medicynes shall be put to the temples and to the forheed: And water with vinegre shalbe throwē in the face. If the bledinge cometh of the lyuer, a coppynge cuppe shal be sette vppon the place of the lyuer: And if it cometh of the milte, sette hit on the mylte: And if hit commeth of the mother, sette it on the mother, or vppon the pappes.

¶ Of stynkynge of the mouthe. Capitulo. xxiij.

STynkynge of the mouth cometh sometyme of corruption of the tethe, and of the gomes: and somtyme of whelkes and of pymples of the mouthe and of the rouffe: Sometyme of euyll disposicion and doinge of the breste, and of the spirituall membres: Sometyme of rotted humours of the stomake: And somtyme of vnyuersall and holle infection of the bodye, as it fareth in Lepres, the brethe of them stynketh and enfecteth other: Sometyme of eatynge of stynkynge thynges, As hit fareth in them that alwayes eate Garlycke, Oynons, and Lekes: And sometyme of the corrupcy-

on of the spirituall membres, and of the vniuersall corruption of those humours / whiche ben infecte: This stynkyng may be hyd and not cured. For suche stynke is contynuall, and commeth by seasons. The stynke that cometh of the vice of the stomake is colde: and cometh and goeth in a maner: for it is greatte afore meate / and lyttell after meate by noone: And this maye well be cured with clensynge and swete smellynge and comfortatyue medicines. Than fyrste the matter that is in the stomake, & is cause of the stynke, shall be defyed, departed, and putte out: Ofte after eatynge spewynge shall be excyted, that the chambres of the stomake maye be clensed and pourged of rotted meates. And the paciente shall beware and spare metes that ben disposed to rottynge: And he shall vse swete smellynge wyne to comforte hym. If it come of other cause, as of rotted teethe, or of gomes, the teethe shall be drawen out that ben cause therof: or the gommes shall be froted and clensed with sethynge of roses in wyne: or they shall be washed with vinegre luke warme: The gomes and the rootes of the tethe shalbe froted and clensed with powder of Thus & Mastike, and with honye.

Of toothe ache. Cap. 25.

Toothe ake cometh somtyme of the vyce of the stomake: Somtyme of vyce of the brayne / whā colde humours or hote rewmatik infecteth the synewes of the teeth / and bredeth ache: Of vice of the stomake, whan it cometh of hotte humours that ben in the stomake / frome the whiche fumosites beynge resolued and dealed, commethe vpwarde / and byteth / and prycketh, and / greueth the synewes and rotes of the teeth / and bredeth therein ache and stenche also. If it come of sharpe bytynge humours / the ache is sharpe and pryckynge, with rednesse of the face, with roughnesse and dryenesse of the throte, with thyrste and bytternesse of the mouth. If it come of colde humours, the ache is lasse with grese of heed / with swellynge and paleneſse of face / with foure bolkynge and vnsauerynes of mouth / tothe ake, that cometh of braine, dureth longe / without comynge and goynge. For somtyme it dureth .x. houres and more. The ache that cometh of the stomake dureth foure houres or thre, and resteth afterwarde. The causes of tothe ache (as Con. saith) are rottennesse and stenche, brekyng and thyrlynge / waggynge and faylinge / and hore and filthe: The teethe ben thyrled, and somtyme broke / and sommetyme chaunged and tourned in colour, they ben somtyme citrine, grene or blacke: and all this cometh of rotted moysture, that cometh out of the stomak to the synues and strynges of the teeth. And ther of cometh lockynge / waggynge and meuynge, and faillinge of teeth. For sharpe humours in the rootes of the teeth thyrle the teeth and wasteth them, and maketh them wagger and so they ben cause why teeth falle / whan the rotes faylle, and rotte. Wormes brede in the cheke teethe of rotted humours, that ben in the holownes therof, and this is knowen by itchynge, and tyckelinge, and contynuall vyggynge and thyrlynge, and by stenche that cometh therof, and in many otherwyse. Loke tofore in libro quinto in the treatise of teethe. These sorowfull passions of teethe yf they come of vyle humours that ben in the brayne / or in the stomake, the tethe shall be ofte pourged and clensed, and made clene with conuenable pourgations and clensynges. Of all those Constantine speketh at the full. Wormes of the teethe ben slayne with Myrre and Opium: teethe that wagge / ben fastned with Ensence and Mastyke, & the same doth Gargarismus made of galles and of the skynne of a pome granade and of Balaustia with vinegre.

Of the tonge and lacke of speche. Cap. 26.

Also the tongue is greued in many maner wise, somtyme with palsey and

and than it leseth wylfull meuynge and vse of spekynge, as sayeth Constantyne. The cause therof is defaute of the vertue of meuynge / that is excited by the spirite that cometh fro the brayne / or it cometh of the synewe that bereth the vertue of le uynge, if it be stopped with humoures, or with a postume: other it cometh of the vyce of the tongue, his owne substaunce, as of euyll complexyon of the tongue / and distemperaunce that keleth, or elo of colde, or of heate and dryenesse, or elo of some humour. Also somtyme the tongue hath a postume, and than it swelleth, and sometyme of a fletynge humoure, that slaketh the tongue, and letteth the speche / and the synewe of the tongue is nesshyd and made to moiste & to nesshe / and than dewe speche may not be shape by the tongue, that is so lyghtly nesshed and slaked: sometyme by to hotte humours and drye the tongue is shronke and ryueled, and than the speche is all lefte: somtyme the tonge is greued with sore pymples and wheikes, and than he is lette in tastynge and in spekynge. Thā if the substaunce be hole and sounde, without any wemme, and the speche is lofte / that vyce cometh of the brayne, or of a certayne synewe / that is stopped. Sommetyme the lesynge of speche commeth of the lesyng of wytte, as it fareth in frenesye, there a man vseth not ymaginacyon in mynde and reason / and therfore it is no wounder, though the speche be loste, that is the instrumente of reason. Loke before in libro. 5. de lingua sana et infirma.

Of hoorsenes. Cap. 27.

HOorsenes cometh of many causes': For it cometh of dryues, or of moysture, or of defaute of spirites of vertue. Of dryenes in two maners: for dryenes maketh the waye of the voyce roughe or streyte: and of that roughnes commeth hoorsenes and lettynge of the voyce. Also of dryenes cometh streytenes of pypes / and prestynge of the lounges, and so foloweth roughnes and hoorsnes and lettynge of the voyce. Also of moysture in two maners, eyther of moysture conteyned in the veynes, and namely in the bloudde, or elles of slewme droppynge from the ouer partes: for moche bloode stretcheth the veynes & maketh the waie streyte, and so the voyce is let. And also fleume dropping into the wesen & pypes of the lounges werketh the same letted. And so for defaute of spirite and vertue, the voyce is lette: Do hit is knowen by that / that the strengthe of the voyce cometh of the spirite and vertue. Than if hoorsenes cometh of dryenesse it is knowen by dry cough, that greueth & letteth the spirite in the wesen of the voyce: or sometyme it cometh vppon an other sykenes, and by compasion: And so there foloweth an other euyll / whan it cometh of dryues / that maketh the pypes of the lounges streyte and drye, and greueth and noyeth the spyryte. Than bredeth the coughe of moysture, that droppeth out of the braine. In this maner bredeth cough, that letteth the voys. Or elo horsenes is knowen by pynchynge and pryckynge, as hit were of thornes in the spirituall membres and as it were in the smalnes of the necke, and leanesse of all the body. And it is knowen that blode is the cause / by a coughe that is somedele moyste / and by rednes of the face / by swellyng of the veines, and swetenes of the mouth. We knowe that fleume is the cause by coughe that is somedele moyste, and by vnsauerynes of the mouthe, and by plentie of spyttel. We knowe that defaute of spirite is the cause by febleneste and leneste of all the body, and by feuers, that gooth tofore or of lasting flyx, and all that maketh the body leane. Than yf this hoorsenes cometh of hote cause and drye, the pacient shall absteine and spare salte meates, colde, drie, fryed and rosted. And he shall vse temperately colde and moyste and meanly hote. If this euyl cometh of blode, he shal blede. And if it come of slewme, men shall yeue hym purgations, and other medicines, that

that ben nedefull in a colde cause. And if it come of defaute of spirites/ it shalbe holpe with resumptyses, and with confortatyses. The same is the cure of horsnes and of cough. Therof loke in Plato/ and in Constamine.

Of Squinancie or stranglynge of the throte. Cap.28.

Squinácie is strangelinge of the throte, and cometh of a postume that is in the throte: and there benne thre maner of Squinácies. In the first, all the mater is gadered within in a smal leif by twixte the wosen of voyo, and the pype that taketh meate and drynke: and is knowen by stronge ache and sore, without any swelling sene without. And if the mouth be opened, there is no swellynge sene within. And is also knowen by sharpe feuers/ and by lettinge of the voice: and also by the pacientes owne dome: for he maye nothinge swolowe. And this maner Squinancy is incurable: for often it sleeth a man the fyrste daye. The seconde maner Squinanci is whan the mater is gadered in lasse quantite within, and in more quantite without. And this Squinancie hath all the signes that the fyrste hath, but it is not so stronge, and some swellynge is sene without, And this maner Squinancie is vneth cured. The thyrde maner is whan all the mater is gadered without, and highte Sinancia. The tokens therof ben stronge swellinge without, soste Feuers/ and lyttell ache, without difficultie of brething, and this maner of Sinancie sleeth not/ but if the swellinge draweth inwarde. This euyll cometh principally of blode, and secundaryly of flewme and melancolia, and neuer of colera. These causes ben knowē by theyr owne tokens and signes. The fyrste curyng of this euyll is lettynge of blode, vnder the tongue in moche quantite, and garsynge and coppynge or horninge in the neck, & in the sholders: than shalbe laide to medicines that ease/ rype, & clense. Loke before in li. 5. of the throte.

Of the difficultie of breathynge. Cap.29.

Difficultie & hardenes of brethinge hyght Asma/ & cometh of double cause. Of dryenesse that streyneth the longes, for whā the longes can not frely open and close, there foloweth Asma: or whan the longes be lette by some humoure, that is gadered in the vttermoste parties of the longes, they are pressed and wronge therwith/ that they maye not freely open and close/ and than is a maner Asma, that highte Sanguisługil, and hath that name of sanguisługa, of a bloder, or of a leche: for with violence it draweth ayre to kele the herte. Sometyme is moche humour within the pipes of the longes, whiche letteth and stoppeth the longes, that they may not frely be closed, and than it hyghte anhelitus. For in this maner traueyleth the pacient in oute puttynge of brethe. Somtyme is moche humoure within and without wherfore the lounges maye not freely close and open. And than is that same maner of asma called ortonia/ euenne of brethynge, for the paciente traueyleth lyke moche in drawynge in and puttynge out of brethe. And so ben there thre maner of Asmyes, difficultie of brethynge, as humoure lette the longes in thre maners. If it cometh of drieneſſe and heate, it muste be holpe with oyntmentes/ electuaries, and syrupes colde and moyste and ayenwarde. Loke in Plato.

Of corrupte spotyll and blody. Cap.30.

Also aboute the spotyl cometh passione, as it fareth in Empticis/ in whome the spyttyll is quyttery and venemous, & also in Emptoicis, in whome the spyttyll is blody. Emptima is a passion whan men spytte quitter, and this passyon is in reumatyk causes, and in thē that haue postumes vpon the rybbes inwarde/ and in the longes, and in other postumes of the stomake, & of the breste, and

and of the longes. This euyll cometh in this maner wyse: whyle some humour droppeth fro the ouer parties in to the lounges/the longes ben smytte and bete, and of the betinge the lounges ben defoyled, and of the defolyllyng bredeth quitter, or whelkes/and botches brede in the lounges, or humour cometh to som place and bredeth a postume: And is there gadred & torned in quitter, & is afterwarde put out & voided by strength of kynd/or by coughynge and spittinge of quitter. But euery man that spitteth quytter, shall not be called Emticus: For Pleuretici, that haue a postume vpon the ribbes inwarde, and many other that spitte quitter, ben not Emtici: But they bene Emtici that bene corrupte with infection of the longes and with quittery dispolyacion therof. The tokens therof ben these: Quitter spittell, lene bodyes, smalle neckes, coughe/difficultee of brethynge, bolynge of the face, and the roundenes of the eyen swelleth & aketh. Emoptoici be they that spitte quitter: and that cometh of the openynge of some veyne, or of superfluite of humours, and of fumosyte therof: by bytynge and gnawynge of some veyne, and by passynge heate. For hete openeth the poores, and blode woseth and cometh out. And men saye that it cometh out by Diabrosim, that is by swetynge: and than the boudde that cometh out is clere/and litle/and pure, & without ache/& the breth semeth hote: oft the blode cometh from other membres, and torneth to the mouth, as from the brayne: and than it is with redneſſe of face and of veynes of the eyen: and many tymes it cometh fro the longes: and than the bloudde someth with coughe and trauayle and ache in the ryght teete. And so of other membres, in the whiche Loicryk bloudde is put out and purged/nowe at the nose, nowe at the mouth, by vertu e of kynd in diuerse accidentes. And so the fyrst passion that is quittery spittel shal be holpen with medicines, that dissolue/mundifien/& clensen: but beware that it torne not in to Tisik: for long Emptima after Pluresim, a postume vpon the ribbes within/torneth in to Tisike within. 40. dayes, as Ippocras sayth. And the seconde passion of Emoptoicis shalle be holpe with medicynes, that clense and constrayne.

Of Tisyke. Ca. 31.

TIsike is consumpcion and wastynge of kynde humour of the bodye/and commeth of whelkes and of botches of the lounges: And sometyme of a rewme droppynge fro the heed in to the longes/and smiteth the longes ofte, and thryleth theym and maketh holes therin/and whelkes and botches, as droppynge of reyne pereth a stone. And hit commeth sometyme of to greate dryenesse of the lounges/that is soone rente whan hit is dryed like as a vine lefe in thende of Daruelle is blowen a waye with a lyghte wynde. And sometyme hit commeth of bloudde, whan some veyne is broke in the lounges. Suche bloudde sometyme tourneth in to quitter/and infecteth the longes, and bredeth therin whelkes, and botches. Therfore Ippocras sayth/that of bloudde and of spyttell cometh Tisyke and Fluxe. By botchynge of the lounges all the bodye is wasted in this maner: Fyrste the longe oby openinge therof draweth in ayer fro without, and serueth the herte therof to swage the kinde hete of the herte: And whan the longes ben greued with whelkes and botches/& feleth the greuynge, they withdrawe theyr meuing/not they spredc not open not dewly. And so they serue the herte vnsufficientely of ayre. Therfore heate encreaseth lytell and lytell, and the body is lyttell and lytell wasted: For a Feuer Eryke commeth with Tisyke/whiche wasteth the substanciall moysture of the body. For euerych that haue the Tiske hath the Eryke: but not ayenwarde. Suche a passion is not easely curable: for it waxeth stronger and stronger. And Constantyne telleth the cause and sayth, that euery wounde is harde to heale but

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if it be clenſed: and the botche of the longes maye not be clenſed but with cough, and the coughe ſuffreth not the wounde to be cloſyd and ſowlded: For it ſpredeth and openyth. Therfore more quitter is gadred therin: while ſomedeale hit gadereth and ſomedeale it purgeth. And ſo the poſtume is incurable, whyle it is ſoo vnſtedfaſte. Than he that wyll heale the Tyſyke / ſhall fyrſte heale the wounde of the longes or it putrifie. Of tiſike that is conformed theſe ben the tokens and ſygnes, contynuell heate / ſofte in the pawmes of the hondes / and ſharper in the ſoles of the fete / redeneſſe in the chekes, ſtreytneſſe of brethe / thyrſte with roughneſſe of the tongue, Smalneſſe of necke, waſtynge of all the body e, ſhrynkynge and ryuelynge of nayles and of vtter partyes, lowneſſe of the roundneſſe of the eyen / ache in the lyfte arme vp to the ſholder, fallynge of heare: and that is a token of deathe, that cometh ſoone, as ſtynkynge ſpyttyll and quytter and more ſtynkynge than it was wont / toketh full corruption of the ſubſtaunce of the lounges. Suche one ſhall be fedde with dyete, that keleth, ſowdith / and reſtoreth, with meanely colde medycynes, that ſwage the heate of Feuers, and laxeth meanely the wombe. But ouer all thyng beware that he be not to ſoone laxed. For of greate Fluxe cometh death in, and lyfe gothe his waye / as Egidius ſayth. Medicynes that moyſte and doo waſte humours helpen them.

¶ Of harte quakynge, and the diſeaſe cardiacle. Capit. xxii.

HErte quakynge or Cardicle is an euyll, that ſo hyghte, bycauſe it cometh ofte of defawt of the herte. And there is dowble maner of cardiacle: One highte Deaſoretica that is openynge holes and pores, for it foloweth openynge of pores: The other highte Tremens quakynge: For it is felte with a maner quakynge and meuynge of the harte. The fyrſte, Diaſoretica, commeth of a hotte cauſe / and of dyſtemperaunce of heate aboute the ſpiritual membres. And ſo the pores bene opened, and humours and fumoſyte ben reſolued and ſhedde, the whyche fumoſyte commeth out at the pores, and is made thycke, and tornethe in to ſwette: And of ſuche ſwetynge ofte commeth Dropſye or Etyke. And ofte ſuche ſwowne for defaut of vertu or ofſtrength. The cardiacle that highte Tremens, quakynge, cometh of a colde cauſe, ſometyme of melancolyke, and ſometyme of flewmatyke: For ſuperfluyte of ſuche humour in the longes preſſe and wrynge ofte eyther chaumbre of the herte / and the ſubſtaunce therof: And ſo the meuynge of the herte is lette, and ſuche ben ſodaynly ſtyfled. And therfore ſuche an euyll highte Tremens, quakynge: For if thou holdeſt thyne honde vpon the hert / thou ſhalt not fele the hert open ne meue in dewe maner / but with a maner quakynge and ſymple meuynge. Sometyme the cauſe is with a lighte feuer / and ſometyme with a ſtronge feuer: and than is more peryll: And ſometyme it is without a feuer: And ſometyme melancoly is the cauſe. And ſuche fall in to the euyll that highte Incubus, or Phialtes. Sometyme it cometh of defawte of the lyuer, that ſendyth not ſuffycient fedyng to the herte. And therfore the herte faylyth and is feble, as Conſtantyne ſayth. Somtyme it cometh of euyl dyſpoſycion of other membres, and the herte is greuyd by company therof. Alſo whan rennynge, fletynge, ſmoke, or other humour (that is greuous) cometh fro the brayn or fro the ſtomake: and ſo the ſubſtáce of the herte is hurte and greuyd and faylyth. And therfore ſuche herte quakinge cometh of ſharpnes of ſmoke or of matter that pytcheth and prycketh and byteth the ſubſtaunce of the herte / and ſo bredeth quakynge therin. Alſo there cometh thyrſt through preſſyng and wringynge of the herte, and for ſtrength of heate: and ſo commeth drynes and thirſt and ſethynge, and lowde brethynge. For

the

ayre/ for hit maye not open hit selfe. Also quakynge commeth of melancolycke smoke/ of vrinesse distourblynge the spiryte. Also slouth cometh: for kynd heate sayleth, and therof bredeth sluggysshenesse and slouthe. Also of defawt of the herte/ and of feblenes of spirites/ cometh swownyng/ that hyghte spasmacion, & that cometh sometyme of accydentes of the soule, as of drede that closeth the hert lyghtly. Somtyme of to gret ioye, or of wrath, that openeth the hert to soone & so spirites passe out by euaporations, solucyons, and shedynge. Sometyme it cometh of accydentes of the bodye, as of euil complexion, of gret replecion of meat and drynke, or of greate abstynence, of stoppynge of the veynes/ and of pressing and wryngynge of spyrytes: And sometyme of to great sweatynge. And of this swownynge some that swowne deye sodaynly, if the holowe veyne be stopped/ by the whiche veyne the bloudde and the spirite of lyfe cometh to the hert: or if the way be stopped/ by the whiche the lounges receyue colde ayre, and put fro them superfluite of fumolytees. And sometyme it cometh of grea' pressinge of the full stomake, or of great ' essynge of the mother. In all these perymes if humour be the cause, that humour shall be purged in dewe maner/ that is in dewte. Men shall yeue the pacient medicines confortatiue and reparatiue; that restore the spirites, and bryngeth them ayene. If it come of great sletynge & rennynge/ or of great sweatinge, the renning shal be stynted, and the sweatynge lette. If it cometh of great replecion, the stomake shall be voyded and discharged. Ayenst herte quakynge menne shall yeue confortatyues, as Dyamargaricon, electuaryes, and medycynes, in the whiche with other confortatiues is put muste gold or Margarite, or perles/ and bones of the herte of an harte/ Ambre, lignum Aloes/ and Spodiū, for all these helpe ayenste the Lardiacle swownynge, and other suche euylles of the herte, namely whan they come without seuers. For in the seuers we shall gyue none hotte medycynes.

Of the seuer. Ca. xxxiii.

The seuer cometh of distemperaunce of the herte: for as Constantyne sayth, a seuer is an vnkynde heate, that cometh out of the herte/ and passeth in to all the membres of the body/ and greueth the werkynge of the body. Also in Epiſ Ippocras sayth, that a seuer is a heate/ that passeth out of cours of kynd, and greueth the werkes of kynde. And Auycen sayth in this maner. A seuer is strange heate kendled in the herte/ and commeth out therof by meane of spirites and of blode, by veynes, and wosen in to all the body, and brenneth therin, and that brennynge greueth the werkes of kynde. Also Ipocras sayth/ a seuer is a flamme that cometh fro the breste/ and passeth into al the body. Ae mannes body is made of thre thynges/ so ben there thre diuers seuers. Mannes bodye is made of thre thynges/ of subtyll thynges/ as of spirites, and fletynge thinges, as of humours, and of more bodyly thynges/ as of the membres. Than the fyrste maner seuer is whan the spyrytes ben dystempered in heate, and is called Effimera/ one dayes seuer. The seconde is in humours/ and is called febris putrida, rotted. The thyrde that falleth in the sadde membres hyghte ethica. And Constantyn sayth/ that Galene lykeneth those seuers to good lykenesses. Effimera that Feuer (sayth he) semeth lyke to hotte wyne/ of whiche wyne if a bottell be ful/ nedes the bottell weyeth hote of the heate therof. And the same werkynge cometh of an hote spirite aboute the herte and all the bodye. And febris putrida rotted/ is lyke to hote water. For whan hotte water fylleth a colde vessell, it heteth the vessell by hete therof: And so hotte humours heate all the bodye and the membres. And a seuer Etyk is lykened to an hote vessell full of colde water: for colde water taketh heate of a hotte

hotte vessell. So a feuer Etyke whan it is roted in the membres, heateth the herte, and dystempreth and caungeth the other humours of the bodye.

¶ Of the feuer effimera. Ca. xxxiiii.

Galene sayth, that Effimera, one dayes feuer, hath that name of Effimeron, that is to vnderstōd simple: for it cometh of distemperaunce, that is in a subtill substaunce, as in a spirite, or as Isaac sayth in li. febrium, that this feuer hath this name Effimera of Effimeron, a fysshe of the see, that dyeth the same daye that he hath fyrste lyse. Oracio as Maysters tellen, that feuer is as hit were the heate of one daye: For in Grewe Meron is a daye, and his heate passeth seldome the space of a daye: For alwaye it faileth soone after a daye, or torneth in to feuer Putrida or Etyke, as Constantyne saith & Isaac also. And this feuer cometh of an inward cause: And also of an outwarde cause: And it commeth of an outwarde cause in two maners, of colde or of heate. Of colde, as of soden coldenes of the ayre, whan the poores ben sodenly closed without, hotte fumosyte is stopped and closed within, and of the betynge, meuynge, and steringe of this fumosite heate is increased and strengthed, and therof commeth dystemperaunce of the herte. Sometyme it cometh of distēperaunce and heate of the ayre, or of the sonne, whan the spirit of selynge is distēpered by smitinge of the sonne beames: And for company and Joynynge of spirites and of humours, all the manne is distempered. Sometyme of inwarde cause: for by heate of spyrites and of humours in some caas mannes complexion is soone chaunged, as by to greate traueylle, and by to great vse of hotte mete, & of hotte drynke, as of whyte wyne and suche other: By to greate vse therof ofte the heate kyndleth and weyeth stronge, and bredeth the feuer Effimera. Amonge other feuers men fall sooner and lyghtelier in to this maner of feuer, and is hard to heale, and is perillus and grieuous, if it tourneth in to the feuer putrida or Ethyca. And this feuer cometh specially of some postume that bredeth in the clyft bytwene the buttockes, & vnder the armpyttes: the whiche postumes phisicyons calle Bubones. And therfore not without a cause it is sayde in Aphor. All euyll feuers ben in Bubombus, out take Effimera. Sygnes and tokens therof is the vryne not farre from hole vrine, somdeale hyghe of coloure, and somedeale clere and subtill, the pulse is harde and swyfte, and ofte smytynge, not mochy passynge out of temperatnes. The other vertues, as appetyte and wyllfull meuynge ben lytell chaunged. This feuer is soone holpe, if the pacyent vse couenable dyete, and is well ware of that thynge that greueth.

¶ Of the feuer etyke. Ca. xxxv.

The feuer etyke hurteth and greueth the sadde membres, and hath that name Ethica of Ethis, that is Habitudo hauynge and duringe, as it were a feuer torned in to durynge disposicion. Sometyme the feuer etyke is an euyl by it selfe. And somtyme it cometh by reason of an other disease: and cometh sometyme of to hotte meate and drinke, and somtyme of greate traueylle and besynes, as of great studiynge or of wakynge, and of other suche that heateth the spirite of selynge: and so the spirite of lyfe, and also kynde moysture is made hotte and lasse, and so the Etike is bredde. Also sometyme it cometh of an other euyll, as of Effimera, or of the feuer putrida, that cometh and gothe, or of a sharpe, and of an hotte postume. For ofte it happeth, that Effimera passeth the thyrde daye in ouqualyte, & appereth in the skynne of the pacient a maner derkenesse, wannesse, yolownesse, and wastynge: and than that Effimera chaungethe in to Etyke. Etyke commeth mooste of Effimera, that commeth most of anguysshe, wrath, sorowe, hate, studyenge, great wakynge, and by

ſuche lyke beſynes of the ſoule. And it commeth of a feuer that commeth and gooth on this maner. For vnkynde hete heateth and dryeth the membres, and also of an acue, for it heateth the bloudde, or hath maystry and wasteth the substancyall moysture. Whan bloudde is made thinne, it is not dewe feding of the membres: and soo foloweth consumpcyon and wastynge, as it fareth in a tree that is dried in somer by heate and dryenesse of the ayre that wasteth the moysture: or of scarsyte of fedynge, as it fareth in wynter, whan the leues falle: Or of corrupcion of fedynge, and of medlyng and chaungynge to euyl medlyng and qualytees, as to glassynesse and brenstonynesse and other suche: as it fareth in mannes bodyes, and sometyme remouynge of fode is caused through defaute of might in dygestynge of meate and drynke, and restorynge of that whiche is wasted and spente, as it fareth in olde men. And somtyme stronge heate hath the maystry in the bodye, and dryeth and wasteth substancyall humour and moisture of membres: and that falleth ofte and commeth ofte in etyke of an acue, or of accydentes of the soule, whan the bloudde within chaungeth the radycall membres out of theyr sauoure: As it fareth in postumes of longe tyme durynge, that heate the body and waste it: & ben somtyme cause of the feuer etyke, or of disposytion. Generally these ben signes & tokens of such a feuer, noysull heate euyn and lyke in all the partyes of the body. The seconde token is, that the hete is lyghte and not styckynge, soo that the pacyent seleth vnnethe that he hathe the feuers. The thyrde sygne is, that the coloure of the pacyent is wanne as leede orels yolowe. The fourthe token is, that the bodye is roughe, the eyen holowe, with dryeblerydnesse, for the moyste fedynge of the eyen is withdrawen. Particuler sygnes ben dyuers, as suche a feuer is dyuers. This feuer is diuers as the humidites ar dyuerse. For Auycen saith, that there be foure moysture: the fyrste is in the vtter meste partyes of smale veynes, that entreth in to the essencia of membres and of parties lyke: and whan this moysture ouerweyeth, than commeth a feuer that hight Putrida, and not ethica: but therof lightly cometh ethica. The seconde moysture is in the pores of the membres of partyes that ben lyke, as a dewe: and is called a dewe of auctours. And whan that dewe is ouerchausfed, than cometh the fyrste maner of ethyke. The thyrde moysture is chaunged and tourned by werkynge of membres of partyes that ben lyke, in partye of kinde and complexion of the maner of membres, and stondyth in stede of thynges that bene loste and wasted. And therfore auctours cal it Lambium, chaunge: as whan that is ouerchaussyd, then cometh the seconde maner of Ethyk. The fourthe moysture byndyth and contynueth alle the membres togyder, and commeth of moysture sparmatyke: and this highte Glutinú, glewynge of parties: and whan it is wasted, it maye not be restored. And herof comith the thirde maner of etyk, that is incurable. For yf this moysture myghte be restored, there myghte be ayene tornynge fro age to youth, as Auycen saith. And so as Isaac sayth in li. de Febribus the firste maner etyke is lightly curable, and harde to be knowen. But yf heate encreasyth and dryeth, the moisture, that is nyghe, is dryed. And than cometh the seconde maner etyke, and this is lyghte to knowe, and harde to be healed and cured. And whanne heate encreasyth so moche, that it dryeth the moysture that byndeth the membres togethers: than commeth the thyrde maner etyke, that is easy to knowe, and impossyble to be cured. In the fyrst maner of etyke, with generall sygnes, whiche ben rehersed before, heate encreseth tofore meate. In the seconde hete is seite more after mete, and in the thyrde moofte. In libro Febrium Isaac telleth the cause therof, and sayth, that moysture of meate and drink is contrary to the kynd heate. And there-

fore sometyme it stifleth all vnkinde hete, as in the fyrste maner etyke, that febleth: and therfore tofore meate is great heate. And if heate that is febled within suffyseth not to styfle vnkynde heate / it is excyted by his contrary / and sleeth his contrary, and cometh to vtter membres: As whan colde water is throwe on a lyme stoon, that is brent and not quenched, as Isaac sayth. The thyrde maner etyke is openly knowen, for the face torneth in to a pale coloure and hewe. For the subtyll moysture is for dried, and for defawte of vertue the nosethyrlles bene thynne and sharpe. The eyen bene holowe, the temples bene roughe and not playne. For whan the humours bene wasted / the roughnesse and ioyntes of the bones ben seen, The meuynge of the lyddes and of the browes bene heuy for drynes of the eyen / and therfore the eyen close wilfully, as they were heuy of slepe: And for defawte of vertue and strengthe they bene felt colde and drye / but by abydynge, alwaye commeth vppe more colde and more. If they bene vncouered and naked, it semeth that they haue no guttes, and the gropynge of theym is as the gropynge of a bourde. If the skin be areryd, it commeth not downwarde for defaute of moysture. The pulse is feble, thycke, and harde: the vryne is lyke oyle in lycour / And if it be shedde on a stone, it semeth as oyle. The fyrste maner of this cuyl must be sone holpe, that it fall not in to the seconde maner ethyke, that is harde to helpe. And it is holpe by meane dyet and temperate / and by medycynes / that beare downe hete, and that comforte and restoreth that, whiche is loste. And herto helpeth namelye an electuarye that hyghte Electuarium patrie: And he muste vse to be bathed with roses / vyolettes, hockes, and other herbes that comforte and moyste. And the bath shall not be to hote, but as it were luke hote, lest the humours be to soon wasted. And men shall not longe abyde in the bath. He shall be anoynted with an ointement that restoreth and keleth & moysteth / as with oyle of violet: with whyte hony, with mylke of a woman, that sedeth a male chyld. And specially Platenar. sayth, that gotes milke, in the which stones of rivers ben quenched, helpeth them that haue the ethik & tisik if they take it fasting whyle the stomake is voyde.

Of the feuer putrida. Ca. xxvi.

Febris putrida / a rotted feuer hathe that name of rotted humores / of the whiche it is bred. And Isaac sayth, that this rottynnes cometh in this maner. Of cuyll humours and of superfluite therof gadred in some partye, by straunge hete and vnkynde, that cometh by some chance / there is a maner dystourblynge and meuynge of these humours, and by that strange heate the humoures boyle / and be not defied / nother departinge is made bytwene the cuyll parties and the good. And soo the good partyes bene not clensyd / but medlyd with the cuyll partyes by suche boylynge. And therfore nedes the partyes benne corrupte and rotted. Than whan thycke matter and greate and gleymye, soo ioyned in the bodye / moueth by heate, it nedeth that it be resolued and shedde in to vapoure, the whiche vapoure entrethe in to thynge that is moyste and thycke, and bydeth there, and moueth and byteth it selfe / and maye not freely passe out for greatnesse and thyckenes of matter that letteth it: And soo it is corrupte and rotten. And to this maner rottynge the complexion of yonge folke is dysposed, namely their complexyon is hotte and moyste, and ben nat disposed therto, whan the heate and moysture passeth. And colde complexion and drye is not so disposed to rottynnesse. And therfore selde olde menne haue rotted feuers, for dryneſse of complexyon dryeth and oonethe humours, and letteth and withstondeth the departynge and shedyng of matter that is and bene meane disposycyon to rottynnesse.

For

For coldnesse fresethe / and letteth the heate that maketh boilling and sethyng. Thanne hit is openly knowen, that the cause that maketh rottynnesse is moysture / that disposeth / and heate that moueth humours, and maketh them boylle: And the dregges therof bene not departed nor clensed, but alwaye medeled togydere, as Isaac sayth. Therfore nedes they bene dysposed to rottynnesse, and namely streyghtnesse and closynge of pores in the bodye helpeth to this rottynnesse. For whan the pores benye streyte and stopped, the superfluite maye not be resolued nor departed, ne passe out. And therfore it nedeth, that the more mevynge of humours be made by heate, & more mouing & coruption: namely whan suche hete is vnkind, & rulethe not kinde / but corrumpith it. Also these causes of rottyng haue other causes without, that helpe them in werkynge, as vnmoderate diete & traueyle, and also inordinate medycynes, & other suche, that werke and brynge to corruption & rottynge the inwardis / whan they ben take outwarde to the bodye in vndewe maner and vnconuenable tyme. Than of moysture, so corrupte in some parte of the bodye is resolued a hotte / and a corrupte smoke, that gothe to the herte, and distempereth and greueth the herte: and than this smoke shedeth it selfe in to the veynes, and bredeth in the bodye & pipes a rotted feuer, as Isaac sayth and Constantyne also. Then suche rotted matter that is cause of a rotted feuer, is eyther conteyned in some holownesse of the bodye, as in the stomake or in the lyuer / or some where elles, and than it is cause of a feuer, that hight interpolata / that cometh & gothe: Or it is conteined in the veynes or pipes, & than it is cause of a feuer cōtinual. The cause of the continuance of a rotted feuer is coruption of a humor, & constreininge of a vapoure, that inflameth & breneth in pipes & veines. And so the cause and the solucion of all rotted feuers is knowen in generall, whether they ben continuall or discontynuall.

The tokens of the feuer putrida. Cap. xxvij.

Of these rotted feuers ben some generall sygnes and tokens. The first is, for the mater of suche a feuer abydeth longe in the bodye: And whan a strange cause commeth therto, it heateth and rotteth in dede. The second significacion is / that tofore suche a feuer cometh grillynge and colde / namely if the matter be within the veynes, and nygh to the membres of selynge. For of colde matter cometh some smoke, that greueth the synewes of selynge, and therof cometh grillynge, sheuerynge, and colde. The thyrd signifycation is that such a feuer cometh and gooth by seasons, and ceseth openly / as it fareth sometyme in continuall feuers. The fourthe is, for suche a feuer bredeth moost anguyssh, for plente and thyckenes of smoke that is bredde of rotted mater: And therfore hecte and vertue ben ordeined, that kynde maye delyuer it selfe of that same smoke. And this tyme is diuers by diuersyte of matter in subtylte and in thyckenes. For if the mater be subtyl, and the vertue stronge, it is lightly dissolued and shedde in to the body: And the vertu cometh ayen to the membres as tofore honde. And if the mater be thicke, and the vertu feble, it is the contrary. The syxthe token is in the state of the feuers: for than comen accydentes that token the complexion of rottinge, as of heed ache, euyl breth, thyrste / and suche other. The syxt is whan bodyes ben not ful clensyd in the restyng of the feuer: but yet euyll qualytees abyde in the bodye: for whiche qualyties feblenesse abideth in the body, and the feuer and the axes commen ayen. The seuenth is, that it abydeth not in one maner astate / as other feuers done in the solucyon, but it resteth al in seasons, & passeth as in continuall feuers betwetne axes. Manye other signes there are / that ben shewed in perticuler feuers.

Of the feuer cotidian. Ca. 38.

Of feuers that come and gone, some comme of symple humour rotted withoute the veynes and pypes/as of kynde flewme commeth a verye cotidiane, of redde colera, a Terciane: of blacke colera, a Quartane. And some commeth of an humour compouned/as a Cotidiane: some commeth of a sowre flewme, and some of glasy flewme/and some of swete flewme, and some of salte flewme. And these dyuersytees of feuers ben knowen by theyr owne sygnes and tokens. And comynly in this feuers commeth heed ache, werysshenesse of mouthe, heuynesse of bodye, fyste the colde, and therafter the heate/and euery daye axes: and yet worse, for some daye cometh double axes. The matter of these feuers shal be defyed, departed/and put out with couenable medycynes, and ruled with couenable dyete. But ware the physition, that hit ende not in Quartane/or in etyke.

Of the feuer tertian, and his sygnes and cure. La. xxix.

A Feuer Terciane commeth of colera rotted withoute the veynis and pypes/and is not gadred to a postume. Some Terciane commeth of kynde colera, and some of vnkynde colera, as of citrine and yelowe colera. Jf a Terciane commeth of kynde colera, these bene the sygnes and the tokens. Jt greueth fro the myddaye vnto the thyrde, and namely abowte the thyrde houre: Firste with sheuerynge and colde/and thanne with heate and with ache of the forheed/with bytternesse of mouthe, with also thyrste with roughnesse and dryues of the throte and of the mouthe, and desyre and wyll of spewynge/the vryne is hyghe of colour. And if the matter be in the gutte, the forsayde sygnes bene not so stronge and hyghe/but the ache is abowte the nauell, and the vryne is more hyhge of colour. And if the matter be in the lyuer, or in the case of the gall, the vryne is more coloured with yolowe foome aboue and abowte. Jf the feuer cometh of citryne or yolowe colera/the sygnes and tokens benne somedeale dyuerse: For hit greueth fyrste with sheuerynge/and than with heate, and meueth bytwene the houre of colera and the houre of flewme/and the vryne is yolowe meanely and thynne, but drawynge more towarde thynnesse, and meueth in vncertayne houres: For hit cometh sometyme sooner, and sometyme later, and hath the forsayde sygnes that is to wytte ache of the forheed. &c. But they bene more slacke than the fyrst. The feuer is somtyme symple, and somtyme double/as the cotidiane or continuall. That feuer is symple that commeth of one matier rotted onely in one place/and that feuer is dowble/that commeth of dyuers colera rotted in dyuers places. As a feuer continual is dowble, that commeth of dyuerse flewme rotted in dyuerse places. The sygne and token of suche a tercyane is, that it greueth euery daye. Fyrste with sheuerynge, and thanne with heate, and is mooste greuous fro the thyrde daye to the thyrde daye/and in dyuerse houres. The vryne is meane in substaunce, and somedeale cler. & somwhat bisshadowed

spewynge shall be excited: but the matter muste be fyrste defyed. For it nedeth to do medicine to remeue the matter that is defyed, and not to meue rawe matter, as it is sayde in Aphor. And the matter digested is knowen by the tymely and sooner comynge of accesse, and by slackenesse of sheuerynge and of colde. And by encreasyng of heat/and by longe duringe of affliction/and by thyckenesse of vryne. Than whanne suche sygnes bene sene of dygestyon, the matter of the feuer shall be pourged/whether it be dowble or simple, but alwaye with consideracion and cautele: So that if the matter be symple/the mydcyne shall be symple/and if the matter be dowble, the medicyne shal be dowble.

Of the feuer quartane his sygnes and remedyes. La. xl.

The feuer Quartane commeth of melancolya rotted without the veynes and pypes, and not gadered to a postume. And this feuer commeth sometyme of kynde melancolya, and sometyme of melancolia that is vnkynde. Of a feuer Quartane that cometh of kynde melancolia, these ben the sygnes and the tokens: Jt greuethe from the fourthe daye to the fourth daye/with gryllynge and rysynge of the heare in the pores fyrste: And than with lighte heate, and hath. iiiii. houres in the greatteste trauaylle, and. xiviii. in reste: And trauayleth and greueth in the houres of melancolia/that is tofore the nynthe houre: and kepeth certayne tymes of axes. After the axes the vryne is somwhat on, and swellynge of sydes, heuynesse of the thyes/legges, and ioyntes, vnreste of weakynge, dede in slepynge, wannes in nayles and lyppes/and namely in the tyme of axes, ache in lyndes and loynes, and of the lyfte flanke and smale ribbes, with swelling of the spiene, with strength of appetyte. For heuy melancolyke humour putteth downe meate and drynke to the botom of the stomake. And therfore the mouth of the stomake is voyde, and appetyte is excyted. There be other maner feuer quartanes, that come with medlynge of some other humour/and are called Nothe. And in suche feuer Quartanes sygnes bene dyuerse, whiche ben medled with melancolyke humour: But our purpose nowe is not to declare the dyfference of those feuers. Thanne whan the cause of the Quartane is knowen in his owne diuersite/stronge medycynes that defye, shall be yeue at the begynnynge: for the mater is sadde and thycke. And therfore men shall yeue medycynes, whiche defye the matter and clense, as Oximel simple and squilliticum, and other suche. Whan the mater is defyed, it shal be clensed and pourged with medicyne/that is appropied therto. He shall be bathed and stewyd with hotte herbes, whiche open and close, but lette hym beware of melancolyke meates, and greuous. He shall vse Electuaries and hotte powders/that comfort and waste and chaunge the melancolyke humour: And he shal vse medycynes that glad, as Diasene, Diabotago Leticia/Galingale/and other suche/and he shall be anoynted with hotte oyntmentes, that comforte.

bredeth continuall feuer, that hyght Sinochus. And whan it rotteth not / hit creaseth in quantite and is ouer set: And the fumosytees that ben mouyd and beten, bene made hotte and dystemperate, and distempreth the spirite of lyfe. And than cometh the feuer that hyght Sinocha inflatiua swellynge. And sometyme colera rotteth in the most subtylle veynes of the mouth / of the stomake, of the hert / of the lyuer, & of the longes, that hyght Lauson. For it brenneth and kendleth the spirituall membres. And sometyme hit rotteth in other veynes / and hyghte Terciana & contiuall: And sometyme Colera and bloudde rotte togythers in the veynes and pypes, and if the more parte of bloudde rotte, than he hyght Sinochides. And if the more parte of colera rotteth, the feuer hight Causonides. Than for diuers causes bene dyuers sygnes of the feuer / that hight Sinochides, these ben the sygnes and tokens therof: The feuer is continuall, and there is sharpe ache of the forheed and temples, stronge thyrste, swetnes of mouth, redde vryne and thycke, and somdeale wanne. The same sygnes almooste bene in the feuer that hyght Sinocha inflatiua, out take wannes of vryne. Also the eyen appere bolnynge outwarde, with foulnesse of veynes, and rednesse of face / & heuynesse of all the bodye. And in causon / and in the other / the vrine appereth redde, and subtlie / and thynne, shadowed with a maner of blacknesse / with so great ache of the forheed and temples, that the eyen and the temples semen as they were persed with naylles, with coloure in the bodye medlyd with yolownesse, Thyrste cessyth not / with stedfaste wakynge, and roughnes and brennynge of the tonge, with harde wombe: Of colera if it haue a defawte in qualyte or in quantite, than cometh the Fyxe of the wombe, and colerike spewing. And the same signes & tokens appere in Lausonide & Sinochide: and the diuersyte therof is knowen most by vryne. In these continuall feuers, that come of bloudde, men shall be let bloode in bothe armes / if strength and age wyll suffre. The dyete of suche shall be scarse and colde / as crommes of breade washed in water / prunes sodde / and suche medycines as shall abate and chaunge the bloudde, as a soure syrype of violet, and other suche. Ayenst accidentes of these euylles, as ayenste wakynge and ache of the forehed, and other suche, hit nedeth mooste to take hede. Sometyme this euyll endeth with sweatte helthefully, and somtyme with bleding at the nose / or elles where.

Of fleume. Ca. xlii.

Sometyme flewme rotteth in the veynes and pypes, and bredeth a feuer cotidiane continuall. The sygnes and tokens therof is continuall heate / and mooste by nyghte / without warnynge of comynge, heuynes of heed, and werysshnes of mouth, Vryne with lyghte colour / hit is thycke, and hathe eyghtene houres in mooste trauayle, and lyxe in salo reste. And sometyme Melancoly rotteth in the veynes and pypes / and bredeth a Quartane continuall. The tokens therof is continuall heate, but mooste alwaye fro the fyrste daye to the fourth daye, and cometh without warnynge / with sheuerynge or gryllynge / heuynes of heed, softe heate, not full stronge. And the differences of this laste feuer is not lyghtly knowe by vryne.

Also sometyme flewme rotteth without and colera within: and than commeth a feuer that hyght the lasse Enutritheus. The sygnes therof bene the same, that ben of a continuall Cotidiane, and than with the same sygnes late cometh colde / but namely the vtter partes waxe colde / the heed is heuye, and the eye lyddes bene ouer sette with false slepe. And this feuer hath .xviij. houres in mooste trauayle / and .vi. in the meane / But that meane is in the cotidiane continuall.

Sometyme flewme rotteth within / and colera without / and bredeth a feuer / which is called the middel Enutritheus.

The

The tokens therof arn continuall heate/ but it is strongest fro the thyrde daye to the thyrde, and cometh with gryllyng & with sheueryng with heedache/ & with thyrste: and hath .xxxvi. houres in most trauaylle, and .xii. in false reste. The vryne is redde, and somdeale wanne/ and meanly thycke & thin. Somtyme melancolia rotteth without/ & colera within, & bredeth the greatte Enutritheus / that hath more heate / and al accidétes worse than the fyrst. Somtyme the vryne is grene, sometyme blacke, somtyme wan and discoloured. And all these bene tokens of death: And hath .xl. houres in the moost traueyll, and .xij. in the lasse trauaylle. An vncunnynge phisycyen maye vneth knowe and deme the kynde and the diuersite of these dowble seuers: for as Vyppocrates saythe in Aphor. There bene not alwaye certayne tokens of euylles that ben sharpe, nor of helthe, ne of deth / As Galen sayth: for in suche euylles sometyme a perfight phisicion erreth for swiftnes of meuinge of the matter & the euyl/ and also for defaut or vertue of the pacyent, the whiche the phisicion knoweth not. And therfore to speke of these seuers, we shall make an ende. And that whiche we haue spoken of to fore is knowen by the doctrine of Jsaac, Constantyne, Auicen, Alexandre, and also Galene: And it is not vnknowen, that the lasse Enutritheus is cured with difficulte, and the mydle vneth / but sometyme hit is curable, and the greate neuer: but by goddes owne honde, as Galene saythe.

Of risynge or standynge of heare. Ca. xliij.

RJsynge or standynge of heare is a certayne shrewde dysposicion, that cometh in the bodye of seuerysshe matter, and cometh tofore the Axes, and sheweth of the comynge therof. And it cometh of colde smoke, that is resolued and fedde of colde Flewmatike matter or melancolyke. And this smoke all to sheeth it selfe sodaynly in to the membres of the body, and toucheth the sinowes & the braunes/ and maketh with his coldnesse/ that the skinne shrynketh together. and so streynynge the mores and the rotes of the heares, closeth and stoppeth the pores. And this colde smoke causeth the heare to aryse and stonde vppe roughe and streyght. Therfore Jsid. sayth, that the rising and stondyng of the heer with gastefully affraye/ is called Horripilatio. And cometh whan the heare of the heed aryseth and stondeth vppe for some fere and gastfullnesse. For sodayne drede gathereth heate to the inner partyes. And therfore the vtter partyes beinge without heate renneth and riueleth togiders. And so in the vtter partyes of the skynne vnwylfully the heare ryseth and stondeth. The same cause and reason is in rysynge and stondynge of heare and quakynge and colde gryllynge and sheuering in theym that haue the seuers / as Constantyne saythe.

Of lothyng. Ca. xliij.

IN the membres of sedynge sal diuerse passions & euyls, as in the stomake fastidium/ wamblyng and abhomynacion, chaungynge of appetyte, parbrekynge and suche other, as Constantyne sayther: and Fastidium is vnwylfull abhomynacion and wamblinge of meate and drink, and most greueth the vertue of sedynge and of nourysshynge. For as Jsidore sayth, Fastidium is sayde as it were makynge noyse and disease. For a man that hath abhomynacyon / hath noyse and dyseese in thyng that a nother hath solace and lykynge. This euyll abhomynacion cometh in thre maner wyse. Jn defawte of spirites, or of stopping of the sinewes of selynge, or of to greate repletion of humours hotte or colde. The fyrste is knowen, for whyle spirites bene instrumentes of vertues to excyte them to their doynge and werkynge, by defaute of spirites, the werkyng of the vertue of kind appetite is loste. Also the seconde is knowen

wen, for the appetite of the stomak is called desyre, & cometh of double vertue, of the vertu of kynde appetite, & of influence & helpeth the vertue of selynge. Thanne whan the synewes of seling ben stopped/ the spyrite of selynge maye not comme downe to the mouthe of the stomake to make appetyte, and not causeles whan the principall cause faileth the appetyte faileth. The thyrde is knowen / for syth that appetyte commeth by cause of lerenes and voydnes / than whan replecion cometh of humoures, the appetite is lette. These ben the tokens whan the appetite faylleth / for defawte of spirites, Lenesse of all the bodye, that commeth of seuers, of to greate fastynge, of wakynge, and of flyxe of the wombe. We knowe stoppynge of synewes by that the pacyente hath no likynge in thinge that he taketh/ and than the stomake hath greate indignation and wamblynge: for hit is kelyd for defawte of spirites. Also for the same cause the meate semeth colde in his passynge. We knowe superfluite of hote humors by bitternes of the mouth, of drines of the tonge, with thirst, by hote fumosites & smoke: that hieldeth & stripeth the rouse of the mouth. Also there is sometime yolowe spewing. We knowe whan hot humours ben the cause by some vnsauerie or stinking bolkinges, by indignation, and by wamblynge and heuynesse of the stomake. Than if defaute of spirytes ben the cause, men muste werke ayenste those thynges, whiche make defawte of spirites. For if defawte commeth of a feuer / men muste werke ayenst the feuer: And if it commeth of fastynge and of waste of the bodye / men shall restore that whiche is wasted with meate and electuaryes, whiche comforte / and so of other aromatike thynge, men shall make sawce that restoreth the spirites / and that comforte the mouth of the stomake / as of vineygre, and of Wyntes / and other suche well smellynge thinges, shall be holde to the pacyentes nose. If stoppynge be the cause: If no thynge elles letteth / it is good that the pacyent be lette bloudde in the myddell veyne of the ryght arme, and men shall yeue hym hotte medycynes that departe, and also hotte thynges that comforte / as Dyacyminum / and other suche: except to gret heate be the cause / for than men shall vse a sowre syrupe: and thanne the matter shall be auoyded and pourged with couenable medycyne. And yf colde humours ben the cause / than the stomake shall be pourged with Benedicta, or with other couenable medicine, & with hote thynge it shal be comforted, dyuers meates shall be profred to the pacient, thoughe hit be somedele greuous, if he desireth them: so that the appetite maye be excited, as Ypocrates sayth, lykyng meate shall be set tofore the pacient, and lykynge drinke, though they bene somewhat worse thanne the beste meate and drynke.

Cof Bolismus vnmoderate appetite. Capitulo. 45.

Bolismus is vnmoderate and vnmesurable, & is as it were an houndes appetite, and cometh of coldenes of the mouthe of the stomake, and hath mastry with some humour. For strong colde by strengthe of thrustynge and of pressynge, thrusteth and beryth downe the meate and drinke that is take downwarde to the nether partyes, and so the stomake empted, by reason of voydnes and lerenes desyreth and hath appetyte. The stomake is keled by many causes, as by to colde dyete / and other suche. And Galen sayth, that Bolismus cometh of to greate heate of the nether membres / whose veines drawe from the liuer, & the liuer droweth fro the stomak by certain veines that highte Miseraice. And therof commeth sodayne emptynge of the stomake, and so cometh stronge appetyte, as hit were of an hounde and vnmoderate. And is knowen by depe vryne, for it cometh soone, and the vertue faylyth not therby. And colde medycynes and grosse dyete helpeth them that have this euyll.

euyll. These ben tokens of this euyll: A man hath vndewe appetyte / and eteth more than the comyn doinge is / and yet of his greate eatynge the bodye is not amended, but is rather made lene and wasted: With this euyll ofte commeth the flyxe of the wombe. Also sometyme the appetite chaungeth & desireth noysful thinges, as coles / erthe, salte, & other suche. And it cometh of melancolyke humoure / or coleryke / that infecteth the mouth of the stomak, and makith it as it were hery: And so the stomake infected by reason of likneo, desyreth suche thynges, as it farethe in women that goone with chylde / and in them that witholde menstruall bloudde. In them smoke is resolued and departed, and cometh out of vnclene bloudde / and infecteth the synewes of felynge in the stomake, and chaungeth appetyte, and desyre. Thanne ayenste this euyll Bolismus hotte thynges shall be take, that comforte the stomake, & also vnctuouso meates / that ben arayed in greate fatnesse, so that the fatnesse flete in the mouth of the stomake / and brede wamblynge eand abhomynacion. And if a colde humour and flewmatike be the cause, as it happeth ofte: than the stomake shal be clensed within / with hotte electuaries, and without comforted with hotte oyntmentes. In suche a maner an inordynate appetyte shall be cured.

¶ Of yoxynge. Ca. xlvi.

YOxynge is a sowne of a vyolent meuynge of the stomake, and cometh of a crampy dispoxycion of the stomake. And it cometh of two causes. Prynci-pally of to grete replecion / or of abstynence and wastyng, and somtime of cold. By these maner causes the synewes of the stomake shrynke and reuelen, the whi the beinge shronke the botom of the stomake is arcryd vpwarde, and the vertue of rulynge and gouernaunce laboureth to settel that botom and bring it in to his owne kynd place. And so of such meuing vpwarde & downewarde cometh a noise that hyght yoxing / as some men tel. Or-elo as it semeth to me whan the botom of the stomak is arcryd / the ayre that is in the myddell passeth out and voydeth by strength of puttynge of the lounges, and meteth with other ayre / and passeth by streyte passages, and maketh a noyse / whiche is called yoxynge. Whan it cometh of replecyon, it commeth with spewyng of humours, or of meate: and than commeth bolkynges of dyuers sauoure, as the superfluite of humours is dyuers. The dispoxycyon of bodye is plecterike, and also to great diete cometh to foze honde. If it cometh of abstynence and fastynge, it is knowen by a feuer or by a flyxe of the wombe, or by bledynge, and by other tokens, that make the bodye leane and megre. But and it come of colde, it is knowen by coldnes of aire / orels by colde diete vsed before / and by suche other. Ayenste yoxynge / that cometh of replecyon, men shall vse spewynges / and other doynges, that voydeth / and heateth / and dryeth. Ayenste yoxynge, that cometh of abstynence and fastynge / if it be without a feuer, menne shall vse thynges that restore and moiste. And if it commeth with a feuer, it is the more perillous. Ayenst yoxynge that cometh of colde, men shal vse thynges that ben hotte in themselfe, and in werkynge. Also sneesynge helpeth, and it be excyted: and brede is good / if it come sodaynely / or if some shamfull doinge be put ayenste the pacient. For heate gadered inward by shame or by brede dyssolueth and departeth the fumosyte, and smoke, that is the matter of yoxynge.

¶ Of spewyng. Ca. xlvij.

SPewynge is a vyolente castynge of meate and of drynke / and of humoro out of the stomake / and cometh in this wyse: eyther by strength of kynde or by some accydente of lyknesse: and somtime superfluite of hotte humours abounde in the stomake / and sometyme of colde humours

moure: And ſomtyme heate maketh ſe-thyng in the ſtomake / and diſſolueth and departeth humours, and putteth them out: and that outputtynge is ſpewynge. As a ſtronge colde in the mouthe of the ſtomake, by ſtrengthe of preſſynge, put-teth downwarde meate and drynke, and is cauſe of outputtynge bineth forthe, ſo heate that hathe the mayſtrye / meueth meate and drynke and humors vpward, and is ſometyme cauſe of outputtynge a-boue forthe. And ſometyme is cauſed ſuperfluite of meate and of drynke, the whiche whan kinde maye not rule it and defye it / ſhe putteth it awaye, and dely-uereth hirſelfe therof, as of thynges whi che greue and noye hir. And ſometyme it cometh of qualite of mete, or of drinke, and of ſharpneſſe and bytynge therof / that pricke and byte the ſynewes of the ſtomake, and excyte ſpewynge. And ſometyme it cometh of feblenesſe of ver-tue of withholdynge, and ſtrengthe of the vertue of outputtynge: So that the ſtomake maye not holde for ſtreyghtnes / food that is receyued: and therfore it ca-ſteth it oute. And ſometyme it commeth of ſtrengthe and bytynge of medycyne. And ſometyme ſpewynge cometh whan the nether parties of the wombe be ſtron ger / and putteth the ſuperfluitees therof vpwarde to the ouer partyes. And kind maye not holde them / but hathe abho-mynation and abhorreth them, and put-teth them out by ſpewynge. Alſo ſome-tyme it happeth by preſſynge and rering of the ſtomake by noyefull companye of other membres, whan they ben by caſu-altye greued, as of the mother. And ſo ofte ſpewynge is a token and a ſygne / that a woman goothe with chylde, as Galen ſayth. Spewynge is good whan it commeth of the vertue and werkynge of kynde, or whanne it commeth as it ſhulde / and whan it muſte be done by helpe of medycyne: and whan it cometh in the daye of caungynge, and the pacient is relyued therby. Good ſpewyng clen-ſyth the ſtomake / and helpeth and ſer-ueth the vertue of dygeſtion: and viſhar geth all kynde, and releueth all the body of man of ful many ſykenelles and euyls. And doth the contrary if it be not good. And kyndely toſore alle ſpewynge gene-rally commeth meuynge and quakynge of lyppes / and forſynge and anguyſſhe of the ſpirituall membres / wamblynge and abhomynation, openynge of the mouth, ſtretchynge of the tonge / ſtretchynge of veynes / of pypes, and of ſynowes / teeres in the eyen, rennynge oute of ſweatte, chaungynge of the throte, and bytternes and infection of the tonge / of the palate, and of the mouth. Than if ſpewynge be nedefull / be it excyted: and if it be tomo-che and noyfull / be it reſtreyned and let. Ayenſte ſpewynge that cometh of colde cauſe helpeth hotte medycynes and con-fortatiue / bothe electuaryes and oynt-mentes, as Dyacetontem calidum, Diaci-minum, and other ſuche. And ayenſt an hotte cauſe helpyth colde medycynes & dry, withholding & conſtreynynge medi-cynes, as Zuchara / roſaſes / Diaradon / triaſandali, and otherſuche.

Of ache of the bealy and of the ſtomake. Cap. xlviij.

VVombe ache commeth of manye cauſes, as of heate that dyſſolueth and departeth: Of colde that conſtrey-neth and wryngeth: of wynde that ſtret-cheth and reuyth, of a poſtume that ouer ſetteth and thryſteth, of hotte humours or colde, that maketh the chambres and the dennes amonge the foldinges of the ſtomake gleymy. Where as heate is the cauſe, the ache pitcheth & pricketh, the bolkynge is ſomedeale hoote, the vryne is thycke / meate is well defyed / the ſpo-telbrenneth with bytterneſſe of mouthe, colerike dyrte and yelowe vryne. And if colde with the humour be the cauſe, the ache is grevous / greate mete is euil defy-ed / and lyghte and ſubtyll better. Ofte commeth ſpewynge / that is flewmatik, & rawe, hardenes of the wombe, & ſoure bolkynge. If ventoſyte be the cauſe / it is knowen by routtynge, and rollynge, and

hurlinge /

hurlynge / and noyse, and vnsauery bolkynges / by the which bolkynges the patent raueth. If a postume be in the stomak it is knowen by a feuer, that cometh ther with / and by pytchyng & pryckynge and by brennynge and vndygestyon, and by halynge and strechinge of the mouthe of the stomake.

¶ Than if heate with humour, be the cause, the humour shall be purged with his owne medicynes / ye and the stomake shal be comforted with colde electuaries, and baumed without with colde ointementes. And if colde with humour be the cause, it is curable in the contrary maner. And if ventosyte be the cause, it is curable with medicines that waste ventositie, as with Diamaratrum / Diacimimum, and other suche. Great ventositie in the body, & namely in the wombe, bredeth ache and gnawynge, whan ventositie putteth him selfe among huniors, as sayth Constantyne. And therfore it nedeth to socoure with medycynes that dyssolueth and wasteth ventosites of the wombe. And therfore Constantine saith, that a cuppynge cuppe without garsynge shal be done abowte the nauyll / to drawe the ventosite outwarde fro the inner partyes. For as he sayth / ventosyte greueth more in many causes than humoure, as it sarethe in them that haue the Dropsie: Of them he set tethe an ensample in the same chapytre. Thanne who soo woll kepe contynuall helthe of bodye, shall kepe the stomak, that it take not tomoch mete: for perfite & cheyf medicine is abstinence, as Constantyne sayth in. iij. cap. de Fastidio.

De tortura torment. Ca. xlix.

AS Constantyne sayth, ofte in the wombe is ache and tormente, that cometh of humors engleymed in the guttes & bowelles: As the ache that highte Iliacus and Colicus / Iliaca passio, & Colica passio, & other such. Somtyme these passions & euils cõmen of wynd & fumosites, that stretch & hale the bowelles that ben folde & crompled: Somtime of superfluitees of humoure, whiche greue the substaunce of the bowelles & guttes: And sometyme of some postume, that hurteth and greueth the substaunce of the bowelles. Sometyme of the greate multitude of wormes, that gnawe the bowels and guttis within; Sometyme of company of other membres / that brede ache in the bowelles: Sometyme of sharpnes of humours, that frete and byte the substaunce of the bowelles, and brede therin whelkes and botches. And these euyles and passions haue theyr owne prope causes and sygnes. Than rawe ventosyte & thicke resolued & departed fro humours, whan it is closed with dyrte in the bowelles / it bredeth moche gnawynge & torment. And if the fumosyte or wynde be resolued and departed fro blody matter, the ache shall be stynkynge / as the Lomentour sayth. And if it be resolued of Coleryke matter, hit is pytchynge and pryckynge. And if it be resolued of flewmatyke matter / hit hyghte Extensiuus, stretchynge and rennynge. And if it be resolued of melancolyke matter, it highte Grauatiuus, sore and greuous. And if it be resolued of glassy flewme, it hyghte Congelatiuus, trefunge. And if it be resolued of ventosyte alone, than it hyghe Dolor deambulatiuus / wandrynge and walkinge / so saith the Lomentator word for worde super Jo. and maysters and auctours vse these wordes. This passion and euyl shal be cured with medycynes, that clense and voyde, and dystroye and waaste wynde & ventosytees. For whan greate superfluitees and gleimy fylle the bowelles, they brede therin ryghte greuous passions and euylles. For the bowelles bene bounde and glewed with gleymy superfluyte, and therfore kynde maye not delyuer it selfe of superfluites: Therfore nedes soloweth fretynge and gnawynge of the inner partye / prellynge and wryngynge of the nether partys, and full greate dystorbaunce of the ouer partis by smytynge of fumosytes and of smoke. And sometyme deth cometh and

dyſtruction of the bodye / as it fareth in Iliaca and Colica paſſione. Ofte in ſuche a caas men laye to fyrſte thynges, that neſſhe and moyſte the harde matter: and than ſomedele bytynge medycynes / and at the laſte nedefull medicynes that clenſe and pourge. And ſo whan the inner partyes ben dyſcharged and pourged / all the kynde ſhall be brought in to dewe ſtate and beinge. Whan a poſtume occupyeth the ſtomake or the bowelles, of the matter and ſtretching of the poſtume is grete ache and heuynes in the ſtomake / and alſo in the guttes and bowelles / and by the qualite of the matter and of the poſtume, the anguiſſhe and ache is febler and ſtronger. For in the more ſubtyl and ſmaller guttes the poſtume is kepte, the more greuous and perrillus is alwaye the ache: for the place and waye of the paſſynge of dyete and of wynde is more ſtreyte. But herto within and without ſocoureth and helpeth medycyne, that meanly keleth & ſwageth / by cauſe of the fever / and by reaſon of the matter rypynge and clenſynge / by cauſe of heate and healinge, and ſowdynge, by cauſe of the poſtume and of the botche, that commeth after, leſte the place abyde botchy not well heled. All theſe and manye other ben knowen in viatico and in Platearío: but hit were to moche to ſette them alle here. Whan Lumbrici, wormes of the wombe / ben cauſe: than is mooſte ache. Lumbrici bene longe wormes, and rounde, and ſharpe at the endes, bredde in the inner partyes of the bowelles, of gleymy and rawe humors. And whan they ben in the ſmalleſt and lengeſt bowelles bred / they hight Lumbrici: for they bē long, as Lon. ſaith. And if they bē noriſhed & fed in the nether gret bowelles: thā they hight Aſcarides & Lucurbini. And of theſe wormes ben dyuers manere of kindes & ſhappes / as they bene bredde of dyuerſe matters, for of ſalte flewme commen longe wormes / ſmalle, and ſharpe. For the hete of that flewme / that meueth from the mydle towarde the vtter party, draweth alonge the matere and kynde of the worme. And dryneſſe meueth towarde the mydle, and maye not ſprede the matter abrode, but drawethe it to gethers, and rolleth it, and maketh it rounde. And therfore wormes that ben ſo bred ben long and rounde. And wormes that ben bred of ſwete flewme ben longe and brode: they ben long by cauſe of hete, for hete draweth a thing along. And they bē brode / for humour ſhedeth and ſpredeth abrode. And wormes that bene bredde of ſowre flewme, that is colde and dryte / ben ſhorte and rounde. For eyther qualyte meueth towarde the mydle, and is contrarie to length and brede. And wormes that ben bredde of kynde flewme, that is colde and moyſte / ben ſhorte and brode: ſhorte for the coldenes / and brode for the moyſture: And theſe wormes hyghte Aſcarides and Lucurbini. For they ben lyke to the ſeedes of Gourdes. Blaſſy flewme, for to greate colde, bredeth no thynge that hathe lyfe. Theſe wormes brede hard ache and tormentes and gnawynge. Therwyth commeth ſouers, ytchynge of noſe, gryſbatynge of teeth / abhomynacion of meate, ſtonyng and rauynge, and leſynge of wytte, eryenge in ſlepe, quakynge of body, putting out & gnawynge of the tonge, whan they haue nought elles bytwene their teeth. And this cometh for cōpany that the guttes haue with inſtrumentes of wyttes & felynge, and with the chekes. Than as Conſtantyne ſayth, it nedyth that thyſe wormes be ſoone put out, leſte they deſtroye and waſte the body, and make the membres neſſhe. They ben not put out, but yf they bene deed. For whyle they bene alyue, they cleue to the guttes, and vnethe gone out. But whan they bene deed, they ben horryble to kynde and abhomynable, and ſo kynde caſteth them out. But ſometyme they paſſe out, but they ben as it were deed & deye a none. Alſo they ben ſlayne with bytter thynges / as with wormot, and ſuche other, as Conſtantyne rehercyth in the ſame chapytre. And all ſuche bytter thynges ſhoulde be gyuen with honye, or with

milke

mylke, or with some swete thynge. For wormes love swete thynges: and whan they take to them so swete thynges, they take bytternesse therwith, and slee them selfe. For there is the hoke hidde vnder meate. Whan the mother or the bledder is greued, the bowels ben greued for cópany. For whā the neck of the bledder is stopped, the bledder stretcheth throgh the vryne that is witholde. And whan the bleder is stretched, the gut that lieth therto, is pressed and wronge, and lette of puttyng oute of dyete: and so of ventosyte and wynde closed within commeth colica passio. Constantyne sayethe, that this passion is bredde in a gutte, whiche hyghte Colon, that is to seye holowe: that gutte is the bomme, and is in the righte syde of the nether wombe beclippynge as a gyrdell euen to the lyfte syde. And this passion hath .vij. maner causes, as Constantyne sayth. The fyrste is fyrye heate and colerik medled with seuere, and dryeng and hardning the moysture of dyete, and letteth oute passynge and delyueraunce of dyete. The seconde cause is thyckenesse and greatnesse of drie and stoppynge meates, that lette delyueraunce and oute passinge of dyete. The thyrde is gleymynge slewme, lettinge and stoppynge the wayes of the nether delyueraunce. The fourth is thycke and greate ventosyte and wynde, medlyd with gleymy humoures, stretchynge and halynge the gutte. The fysthe is a postume bredde in the gutte, lettynge free oute passynge of dyete. The syxte is multytude of shorte and brode wormes, and of longe and rounde wormes, that beue breed, and cleue to gethers in this gutte, and may not haue passage to voide out therof. The seuenthe is vnselyngnes of the gutte, that seleth not the greyse of dyete, nother putteth it oute. This passion of what cause soo euer it come, greueth and tormenteth the bodye grieuously, and hath generall and propre accidentes. For generally therwith cometh spewynge, abhomynacion and wamblinge, fretynge and gnawynge, passynge ache and sore in that syde of the wombe, and hardenes of the wombe. And if it cometh of hotte cause, it semeth that the wombe is thycked and pricked with nedels. And soo the pacient dyeth, but if he haue some remedy. And yf it come of a colde cause: then is felte great greuaunce, but the ache is not passinge but in one place. And yf it come of wynde and ventosite, the ache stretcheth and spredythe: and chaungethe place, with gryndynge and swellynge. If it cometh of a postume there is heate with ache, and seuere with thyrste and with roughnes of tongue. If it commeth of wormes, there is torminte and ache and abhomynation. And sometyme he casteth oute wormes at the mouthe. And shortely to speke, the euyl is pestilent and moreyne, sleynge anone, but if there be hastely succour and remedy. Than firste the causes of the euyll shall be swaged, dyssolued, shedde, and distroied with bathinges and heatinges, whiche dissolue, departe, and melte the matter, and with ointmentes, as Anacison, Irilion, and suche other. If it cesseth not by medycynes, that swage, than menne shall take stronge medycynes, that dissolue, clense, and pourge: as it is conteyned in Viatico. This passion hath a cosin that hight Iliaca passio, and hath that name of a gutte that hyghte Ilion, and is a smale gutte and longe, byclyppynge other guttes aboute: And he is vncouered and bare of flesshe. Therfore therin is greate selynge. And so this passion is called one of the euyls, that is named Peracute, very sharpe. For, as Galen saith, it sleeth in one day, or in tweyne. And therfore it is more perillous than Passio colica. But it is cured in suche a maner as Passio colica: for it is bred welnigh of suche causes, but moste of a postume, as Constantyne sayethe.

Cof dissenteria. Ca. l.

ALso the wombe is greuyd with slidynge and slipperneſſe, and with sharpe bitinge of meate and of drynke and of

humours: As hit farethe in the maner flixes of the wombe, whiche hyght Disſenteria, Lienteria, and Diarria. Theſe bē the dyuerſe flyxes. For as Conſtantyne ſayth, and Plat alſo, Diſſēteria is a flixe of the wombe with fleyng and ſhauinge of the guttes, and with blody dyxte, and hath that name of Diſcindendo, to kytte and dyuyde. For in that euyl the guttes bene kytte and deuyded. And cometh of kynde Colera, or vnkynde: and fretteth and gnaweth, and fleeth & ſhauethe the guttes. And ſometyme of ſalte flewme: & ſomtyme of melancolia adusta: Sometyme of euyll dyſpoſytion of the lyuer, & is called Epatica. For the lyuer is called in latyn Epar epatis: Sometyme of febleneſſe of the vertue of withholdynge, that maye not withholde the bloudde: Somtyme of to great plente of bloudde, and namely of theym that haue ſomme membre, or ſome lymme kytte of. For whanne bloode, that is vſed to fede and to nouryſſhe that membre, that is kytte of, fyndeth not that membre to fede, bredeth ſuperfluite in the lyuer, and is caſte out for defawte of place to kepe it: And is called properly Diſſenteria. And commeth ofte of euyll dyſpoſytyon of the guttes: and than bredethe thre maners therof. In the fyrſte the fatneſſe of the guttes is reſolued and ſhedde, And the dyxte ſemeth as hit were waſſhynge of fleſſhe. In the ſeconde the celles amonge the foldinges of the ſtomake ben ſhauen, and is lyke to ſhauynge of parchemente. In the thyrde the guttes comme oute as ſmalle pyeces, and than bene ſeen reſolucyons & departynges, that bē fleſſhely, ſynewy, with pypes and woſen. The fyrſte maner maye welle be cured: the ſeconde vnnethe: and the thyrde neuer. Alſo Epatica maye vnnethe be cured. Than of this flyxe, that hyghte Diſſenteria, the ſygnes bene blouddy dyxte, frettynge and gnawynge of the wombe, pytchynge and prickynge ache, and ſomtyme the ouermeſte guttes ben ſhaue, and ſometyme the mydle, and ſomtyme the nethermeſte. And by this dyuerſytie the ache is diuerſe, nowe in the ouermoſt wombe, now aboute the nauyll, & nowe aboute the nethermeſt. And by diuerſite of the cauſes the medicine is ofte diuers. Than fyrſte men vſe to clenſe the humour, where the defawte is in: and than to ſtynte the flyxe, and that with Siruppes and electuaries, with plaſters and oyntmentes, which ſtoppe & conſtrayne: and inwarde medycynes helpe beſte, whan the matter is in the ouermeſt guttes: the vtter medycine helpeth beſt, whan the matter is in the nether guttes. Than ſtoppynge medycynes and conſtreynynge ſhall be booth medycyne and dyete.

Of lienteria. Ca. lj.

LIenteria is a Flyxe of the wombe, with oute paſſynge of meate and drynke, withoute dygeſtyon, and without anye chaungynge made in meate or in drynke: but ryghte as it is take, ſoo it paſſeth oute at the nether ende. And cometh ſometyme of ſhauynge of the dennes and foldynges in the ſtomake: and therfore the ſtomake maye not withhold mete and drinke. And ſomtime it cometh of gleymy & flewmatike humours, that cleue to the foldynges of the guttes and ſtomake. And ſometyme of a poſtume, for than the ſtomak is greued with mete & drynke: and therfore by doinge of kind the ſtomake is meued to put out meate & drynke, er it be defyed. This euyl ſhall be cured, as the forſayd euyll that hight Diſſenteria. Diaria is a ſymple flyxe of the wombe, with outpaſſinge of defied meate and drynke, without blouddye dirte: And cometh ſomtime of multitude of meate and drynke, and of fletyng and ſharpeneſſe therof: And ſometyme of colera, whiche hath defawte in quantyte more than in qualyte. For if the defawte were in qualytee: than the flyxe ſholde be called rather Diſſenteria than Diarria: And ſometyme it commeth of humours, which renne & flete fro the heed to the guttes, and eyther bytethe theym

or

or make them slypper: And thanne the pacyente shytethe soome with blowen bolles, as Vyppocrates saythe, they that haue soomye dyrte in the flyxe that hyghte Diaria, haue slewme rennynge fro the heed. This flyxe is cured by scarce dyete. For multytude of meate and drynke is the cause. If it commeth of sharpnesse of humours, men shall yeue medcyneo that kele and moyste. And yf it commeth of humours, that flete from the heed, menne shall yeue suche as dystroyethe slewme, and maketh it slynte.

Of the dropsie. Ca. lij.

The Dropsie is an errour of the vertue of dygestyon in the lyuer / and bredeth swellynge of membres / as Constantyne saythe. For whyle the vertue of dygestyon is febled in the lyuer, moche superfluite is bredde in the bodye: the whiche superfluyte is putte oute by strengthe of out puttynge: and bredeth blowynge and swellynge of membres. And the Dropsye commeth of thre causes generally: Of vnkynde withholdyng of superfluite, and of vnkynde rennynge of moysture, of pryncypall dystemperaunce of qualytees of the lyuer. For whyle superfluitees bene withholde ayenste kynde, as menstruate bloudde and corrupte, and other suche, the withholdynge therof ouersetteth vertues, and bredeth superfluitees: of the whiche cometh bolnynge and swellynge of membres. Of vnkynde rennynge of moysture commeth dyssolucion, and departynge of spyrytes / and sebleneste of vertues: And superfluitees that come of indygestyon / brede swellynge of membres by dystemperaunce of qualytees: the vertue of dygestyon in the lyuer erreth in foure maners, as qualytees ben ioyned in foure: And soo commeth foure maners dropsyes / by passyng and excesse of foure qualytees. The fyrste dropesye hyghte Lentosuma, and comyth of dystemperaunce of coldnesse and moysture, and hathe that name of whyte slewme: For Lentos is whyte. The seconde hyghte Vipposarca, or Anasarca / and cometh of distemperaunce of colde and dryneste. The thyrde hyghte Aschides / and commeth of distemperaunce of heate and of moysture. The fourth hyghte Tympanites / and commeth of distemperaunce of heate and drienes. These dropesies come in this maner. Whyle moysture and dryenesse bene distempered in the lyuer, the vertue of dygestyon is febcled. And therfore whan that is febled, many superfluitees bene bredde, and the vertue of outeputtynge puttethe theym to the vtter partyes: And soo therof commeth greate bolnynge and swellynge. Whanne coldnesse and dryenesse benne dystemperyd in the lyuer / than lyke wyse the vertue of dygestyon is dystempered and feblyd, And also the vertue of outeputtynge is somwhat febled. And therfore he putteth not oute superfluitees to the vttermeste partyes of the skynne, But the superfluities bene holde in vnder the flesshe. And therfore this maner dropesye hyghte Vipposarca / that is to vnderstonde / vnder the flesshe or faste by the flesshe. Of distemperaunce of heate and of moisture, by dissolucyon and shedynge of spirites, commeth sebleneste of eyther vertue of dygestyon and of oute puttynge. And therfore superfluitees ben not put out of alle the bodye, but they bene withholde within betwene the wombe and siphac. And this dropesye hyghte Aschites. For yf the wombes of theym bene smytten, they sowne as a flackette, or a botell / for archis is called a botell. By dystemperaunce of heate and of dryneste spyrytes bene dyssolued and shedde: And soo eyther vertue is febled. And thanne the superfluytees, that comme of indygestyon / whiche commeth of heate and of dryneste, torne in to greate and thycke smoke: and benne not putte oute of alle the bodye, but with holde abowte the wombe. And this maner dropesye hyghte Tympanites. For yf the wombe be smyten, hit sowneth as a taboure

or a tymbre. Thanne in the fyrste maner dropesye is boylynge and swellynge in alle the bodye: The vtter partye is whyte and nesshe. And if ones fyngre be thryste in to the flesshe / it maketh as it were an hole or a pytte, and that pytte ariseth afterward as high as the other flesshe, the vryne is discoloured whyte & thycke. In the seconde maner dropesye is not so great swellyng, but theyr flesshe stynketh, the vrine is discoloured & thin. In the thirde the wombe is blowen and swolle, and sowneth if it be smytten as a slackette / and the vryne is redde and thycke. In the fourthe maner dropesye the wombe is streyte and strongly halid / and sowneth as a tabour or a tumbre, the vryne is coloured and thynne, the necke and other partyes ben made smalle, and the nosethrylles sharpe, the eyen holowe and rounde. The fyrste two maner dropesyes ben curable, ere they ben confermed and rotted. The seconde two ere they ben rotted and confirmed, bene vneth curable, and after neuer. Than he that hath the dropesye is swollen in the bodye, nesshe, greuous, and heuy / and is thrysty: And the more he drynketh / the more he thrysteth, & the more he drinketh the more he saylleth litel & littel, & swelleth also. To theym whiche haue suche dyuers dropesyes, menne muste yeue dyuers medycynes. But suche medycynes helpen theym / the whiche dystroye and waste ventosytees and wynde and humours bitwene the skyn and the flesshe, and comforten the vertue, whiche dystroye the superfluytees in the lyuer. Of all these Constantyne speketh hym selfe onelye.

Cof the Jandise. Ca. liij.

The Jawndes is a defoyllynge of the skinne without vneuennesse therof. And there be three maner of Jawndes, as it is sayde in Plateario: yolowe / which cometh of kind Colera: grene and black. The fyrst is called Aurigo, for it maketh a man yolowe as golde. The seconde is called Peganitis, whiche is to vnderstonde, grene: for it is greued with grene Colera. The thyrde hyghte melanchyton, that is to saye, blacke: for it cometh of blacke Colera brente. It commeth of stronge heate and sethynge of bloudde, passynge and chaungynge in to Colera, and of passynge heate that infecteth the bloudde. And therfore this Colera is bore with bloudde to the vtter partye of the skynne / and chaungeth and infecteth the skynne. Sometyme it commeth of stopping of the ouer or the nether hole of the case of the galle: And soo Colera reboundeth to the lyuer, and enfecteth the bloudde. Sommetyme it commeth of a postume, or of a contynuall fever, whiche chaungethe and brenneth the bloudde. Sometyme of corrupcyon of ayre, or of meate and drynke corrupte: or of bytynge and styngynge of a venemous worme, whiche crepyth. In this manere the bloudde is infecte / and is sende to sedynge of membres: and as the bloudde is infecte, soo it infectethe and corrumpeth the membres. With moste hotte Jaundes commeth infectyon of all the bodye, hetynge of the ryghte syde, thryste / bytternesse of mouth, ache of the forehead, ryngynge in the eares, vryne coloured, and the soome therof yclowe / or grene, or blacke. And all that cometh out of the body, whiche is infected with the same coloure. If it cometh of stoppynge of the ouer hoole, hit chaungeth and dyethe all the nether partyes: soo that they bene all strongely dyed: And contrarye wyse yf hit commethe of the nether stoppynge: all the ouer partyes benne more dyed / and the nether lasse. And if it commeth of a feuer, by vertue and strengthe of kynde, and after the seuenth daye, in somme daye of chaungynge / with slakynge of the feuer, and with releuyng of the pacyent / and with withdrawynge of the accydente: it is a good token. Suche colouryng tokenyth that the mater of the feuer is than pourgyd. And yf hit commeth by strengthe of accydente, as it fareth ofte tofore the seuenth

seuenth daye: it bytokenyth peryll. For it is a sygne and a token that the mattere commeth vpwarde/ for lykneſſe, or for sumosyte, or for sharpneſſe and bytynge, as Galen sayth openly vppon Aphor. And ofte suche a passion and euyll is cured by bloudde lettynge/ and by medycynes/ whiche kele and chaunge, layed to: And namely vppon the regyon of the lyuer. For there the bloudde is mooste infected as in his owne welle. Also men yeue theym inwarde in dyet and in medycyne thoſe thynges/ whiche swage and clenſe bloodde/ and chaunge euyl disposicion of bloudde. And if it cometh of stoppynge/ men yeue medycynes/ whiche shede and open: but not to hotte, as it is sayde in Viatico.

¶ Of Emoroides. Ca. liiii.

EMoroides ben fyue veynes/ whiche stretche oute at the arse: of the whiche veynes come dyuers passyons and euylles, as bolnynge and swellinge with holdynge and flyxe. And sometyme by vertue and strengthe of kynde superfluytees ben sende and drawe to the sayd parte: and the sayde veynes beinge broken/ the superfluytees be thruste out, and the bodye is delyuered of many sykenesses & euylles. But if the flyxe and rennynge passeth meſure, than come many euyls. And whan they bene holde by custome, than folowe full great sykneſſe and euylles, as dropesye, tysyk, madneſſe, melancolye. Theſe veynes swelle in this maner. The forsayde superfluitees and dyrt commeth downe to the mouthes of the veynes, and stoppe and make the sayde mouthes thycke: And therof commeth swellynge. Sometyme the mouthe of the veynes ben riuen togedero and made boystous and thycke, with stronge dryenelle. And sometyme they ben brente of Syrurgyens for to great rennynge, and scarres of the brennyng are seen, and than they are vnneth opened or neuer. Sometyme the heddes of the veynes ben stopped by thicknes of bloode: and somtyme opened outer meſure by sharpnes and fletynge of bloode. With to great holding cometh theſe signes. Heuyneſſe of heed, paleneſſe of face and wannes/ heuynes of loynes & of ioyntes, diſpoſycion to Dropesye, and to tyſyke. With greate fletynge and renyng commeth febienes and lenes of body, chaunginge of colour and of hewe, ache and gnawing in the nether party of the body. And if it be continuall and passyng meſure/ it bredeth ful great passyons and euyls. And if the mouthes of the veynes renne to swyftly, they shal be stynted with medycynes that stynten by lytyll and lytyll. But namely if the euyl be olde/ leſt the bloudde be sodaynlye smyte to some membre, and than a worse euyll is bredde therof. Therfore Hippocrates sayth to them whiche heale olde Emoroides: But if they leue one vnhealed, it is peryll. And if they ben to lyghtly cloſyd, they shal be openyd with medynes that neſſhe and open.

¶ Of ache of the reynes. Capitulo. lv.

AChe of the Reynes in Greke is called Refreneſis/ the which ache hath affynyte with the euyll that hyghte Colica paſſio. But they bene dyuerſe: for Colica paſſio chaungethe/ and is vnſtable. For hit chaungethe euery daye fro that one syde to that other. The ache of the reynes is ſtable and ſtedfaſte. The loines and reynes haue ache and paſſion/ that come somtyme of swellinge, sometyme of repleccion of humoure, somtyme of wynde and ventoſyte, and sometyme of the stone. All thyſe brede full greate ache and greyſe, and namely yf heate be the cauſe. And the signe therof is the high colour of vryne, sharpe ache and pryckynge. If colde be the cauſe, the vrine is rawe, and the ache slowe. The stone & grauell, and other diuerſe superfluytees brede oft in the reynes. And that cometh namely of drynke of slymy water, and of groſſe dyete. For therof cometh stoppynges in the reynes or in the bledder.

And somtime chaungeth in to substaunce of stones or grauel by werking of strong hete. They that haue the stone/haue many disauantages/that is to wit, dyfficulte of pyssing/with Lolica passio, & other suche. For by stoppynge of the stone/the weies of pissing bē stopped. And than cometh Stranguria, whan a man passeth with difficulte dropping meale: somtime the wayes ben all stopped, & pyssing is all forbode, and that euyll hyghte Disuria: For of gleymy humours in the reynes and in the bledder commeth the stone, in yonge men namely in the reines, and in chyldren in the bledder. For the necke of theyr bledder is streyte/& letteth the passage of the matter, and soo the stone is bredde, as Constantyne sayth. Also in children the vrine is thicke by cause of gleymy dyete. And gleymy thynge is more able to be ronled and to cleue togithers. And therfore ofte the stone bredeth in smalle chyldren. And if the stone or the matter be in the reynes, it is kowē by slepynge of the fote, and legge on the lyfte syde. And if it be in the bledder, the ache is abowte the shaar and the twyste bytwene the genytoure, and the hole at the rydge bones ende. Also the grauell that cometh of the reynes ben red, and if they come of the bledder, they ben white. And a stone that is bredde of gleymy humors is easely dissolued & brought out. And if it be bredde of grauell, it is harde to dyssolue and to be broken. And in women the stone bredeth more seldē than in men: for the wayes bene more large: and heate and dryneſſe more feble to make the humours rotlewe: and also ofte purgacions, for they ben pourged of many superfluytees by menstrual blood. He that hath this euyl, shal be pourged in this manere. They shall be oft bathed in hote bathes, that dyssolue and open. And they shal be fedde wyth meate and drynke that is easy for to defye, and comforted with medycines that dissolue and open and clense. And they shall be occupied with some besynes. And sometyme they shall be take to surgery, and namely chyldren, and than yonge folke. For in age kyttynge is perrillous: for after. xl. yere this euyll is incurable, as hit is sayde in Aphor. After. xl. yere he that hathe the stone is not sauyd. Somtyme comyth vnwyllynge pyssynge/and that euyll hyghte Diampnes or Diabethica passio. And Constantyne saythe, that it commeth of defawte of vertue of withholdynge. For there is great and strong drawynge of humours to the reynes: And great superfluite cometh to the bledder, the which the bledder not beinge able to susteyne, putteth out with pissing. Also sometyme it cometh of nesshynge of synewes/and of slakynge of brawnes in the necke of the bledder. Sometyme of heuyneſſe of slepe, and of multytude of humours. As it farith in chyldren that vnknowenly pysse in theyr beddes/and in dronken people. And it is the propertē of them that haue this euyl: to be athirst alwaye/and maye vneth haue water ynough, as Constantyne saythe. And therfore as they drynke the water, soo they pysse it. Somtyme it chaunceth of a homor/that stoppeth sodainly the waies of the pisse/& wringeth out by strength of pressynge the moysture that is therin conteyned. To them that haue this fowle euyll/thynges that slake heate ben nedful and sharpe sauourynge thynges that cōfort and quenche the heate of the reines, & bryngeth the synewes that bē nesshed to their owne due state, & this is done by drenches, electuaries/playsters, and oyntmentes. But a wyse leche and a redy shall alwaye be ware, that he laye not in this caas medycynes that bene to moyste, for they makyng it more nesshe, shulde greue: nor to drye thynges: for suche shoulde sharpe the heate. But they shal laye to nowe these nowe them, that the sore place be moysted and kelyd by colde thynges. And that the moysture be constreynyd by drye thynges, and the sore membre comforted. Ouer all thynge the dyete shal be temperate. For to hote thinges greue the reines and loynes. Also to colde thynges lette the vertu of dygestyon

gestyon in substaunce and holownesse of the lyuer. It is good to yeue to suche men temperat and compowned medicynes: for ofte the matter is suche and the cause also.

¶ Of Vernia. Ca. lvj.

HErnia is a skin in the wombe / and hyghte siphac, & breketh somtyme. Syphac is a skynne, that departeth the bowelles fro the gendrynge membres: as Diafragma is a skynne / that departeth and is sette betwene the bowelles and the spirituall membres. And so Vernia is as it were the nether mydryf, and Dyafragma the ouer mydryfe. And for Vernia the nether mydryf holdyth vppe the bowels, if it happe that this Vernia be broke, a great deale of the bowels fal downe in to the codde of the genitours. Than yf it happen that this skynne, that hyght Vernia, be broke: by stretchynge and retchinge, or werkynge of here constreyned, or slaked and nesshed by moysture: Than it falleth that the bowelles slyde downwarde in to the codde of the genytours / and that not without great sorenes. This skynne is dealed or slaked sometyme by an outwarde cause, as by to great trauelle of body, or by great strogglynge and wrastelynge. Sometyme by smytynge or by fallynge, or by suche other. And sometyme by to greate weyght and weyenge downwarde of the other membres, and by forsynge: as by to greate syngynge and cryenge. Sometime by an outward cause, and by great strengthe of heate and sharpnesse of hote. humours kittynge and slitting the skin. Sometyme by to great moisture slaking and stretchynge the synewes and brawnes, and in what maner it befalle, it is more easely curable in the begynnynge and namely in a yonge man. And if that brethe is great and olde, & with breking of the synewe, it is soudred vnnethe or neuer. For it is healed with greate difficulte, as Constantyne sayth. But ofte it is saued by dyete and medycyne: and sometyme by kitting and surgery. Than auctours telle, that stoppynge thynges helpe suche men / and medicines that soudreth both in meate and in medicine, as electuaryes taken within, and bamynges / and bathynges / and oyntmentes without. Ouer all thynge it is sayde, that scarce dyete is beste, and contynence namely of the seruyce of Venus, and of all meuynge. And suche men shulde ouer all thynge beware of thynges that brede ventosyte / and wynde, and swellynge. For as the Commentour sayth / ventosite & winde greue most Vernyous men that ben so broke.

¶ Of Arthetica passon. Ca. lvij.

ARthetica is an ache and euyl in the fyngres and toes, with swellynge and sore ache. And whanne it is in the fyngres, it hyghte Ciragra, and in the toes it hyghte Podagra. If it be in the whirlbones and iointes / it hight Sciatica passio, and cometh of coleryke bloode and fleumatyke humour, and commeth mooste of Rewmatyke cause. If bloode be the cause, it is knowen by rednesse of the place / and by heate and swellynge of the veynes of the sore place, and of al the body by hote diet had byfore. And most by aege and by a regyon lyke. For it mouyth mooste in sprynginge tyme. If coleryke humur be the cause, it is knowen by ful stronge ache and sorenesse, and by stretchynge and halinge, and dryenesse of sinewes, by heate of his owne place, by colour redde, medlyd with yelowe, and by swellynge. And meuyth moste in somer, and mooste by hote dyete and drye, and in suche a countree. And ofte manye coleryke superfluites bene caste oute by spewynge and shytynge. Note thynges greue, and colde thinges helpe and comforte. And if flewme be the cause, hit is knowen by dysposycion of flewme, contray, dyete, by like ache / by swellynge of the place, by sore ache and stronge, by litell rednesse or none. If hit commeth of rewmatyk cause, it is knowe by heuines

of

of the heed/ by meuing of humoure/tynglynge and fletynge in the rydge bone/ and abowte the shulderes. This euyll is worste, for it draweth togethere and makyth the senewes of the syngres, toes, & the sete to shrynke to gether. And drawith oute and wastith substancyall humoure in the hondes and maketh theim drye, and clyghted, and closed, and vnmighty to be opened. Also it maketh the ioyntes of the syngers vnsemely with knotty bounches. But this sikness may soone be healed. And whan it is olde, vneth it is curable, namely whan it is torned in to knotty hardnesse. And soo the mater that is in defawt, shal be pourged with couenable medicine, & the pacyent shall be let bloode. If bloud be the cause, the heate shall be smytte agayne with colde medycynes. Sometyme colde humour is the cause, and than it shall be bamed and comfortyd wyth hote plasters and oyntmentes. And the pacient shall absteyne him fro great meates, & namely fro suche as brede winde and swellynge. For oft ventosyte & wynde maketh this euyll more greuous.

Cof gutta sciatica. Ca. lviij.

Gytta Sciatica is an euyl that commethe of humoure, whiche falle downe in to the grete synewe, that is bitwene the grete brawnes of the hauche, as Constantine sayth. And cometh oste of glemy humoure gaderyd togyder in the holownes of the ioyntes, and of the haunche. Somtyme of blodye humoure medlyd with Colera. And all thyse ben cause of ache, the whiche ache stretcheth in to the legges, and anone to the hele, and also anone to the lytyl toe. The cause therof is, as the Commentatour sayth, that fro the whyrlboon in the myddel of the haunche, and of the legge, passeth a sinewe to the vtter anclebone of the fote, and fro those to the lytyll toe. And this is cause why in this euyll ache stretchyth to that lytyll toe. And therfore hit is, that they/ that haue the stone in the reynes, sele in that place tyngling and stepynge, for stoppynge of the synewe. Wherfore the spyryte may not come to that place in dewe maner. And the ache is somtyme in one syde, and sometime in eyther. But it is woro in the lyfte syde thanne in the ryghte syde. And the cause therof is. For in the ryght syde is more heate than in the lyfte syde. And therfore it dissolueth and defieth the mater there gadered more easely. And in the lyfte syde is lasse heate/ and the mater is more sadde and thycke, and worse to defye and dystroye. In this euyll is lytyll ache/ quakynge, pryckynge, and brennynge/ namely in yonge menne of hotte complexion. And namely if heate be the cause. And in that cause it helpeth and prouffyteth to be let bloudde in the veine whiche hight Sophena: And that veine is vndre the ancle boon. Also the pacient shall be pourged and healed/ as in the euyll, whiche hyghte passio Arthetica. Also euery che, whiche hathe this passion Sciatica, as he that hathe passio Arthetica/ shall be waar of to grete repleccion of meate and of drynke, and namely of the werkes of Venus: for it sharpeth mooste rewme, and lettith digestyon/ for losse of spyrytes and of pure bloode and clene, as Constantyne saith. Also the bodye shall be fyrste pourgyd and clensyd within. And then men shall laye to plastres wythoute/ as the place axeth. For medycyne helpyth and prouffyteth lytyll withoute, but yf the matter, whiche is the cause of the euyll, be withdrawen within, as Constantyne sayth. Also he sayth, that Dyoscorides sayth, that it helpeth theym moche, that haue this euyl, that hight Sciatica passio, if the sore place be comforted with hote dyrte of a cowe. For it drieth mightly/ namely if it is tempred with Galbanum, and frankencence/ and with vynegre.

Cof podagra. Ca. lix.

Constantyne sayth, that Podagra is a sore euyl in the feete, and namely

in the wrestes and sooles, with stretching of the synewe and quakynge: And cometh of euyll humoure, whiche falle downe to the wreste of the sete. And if the humoure be colde and thycke: than is great stretchynge and swellynge, but the ache is not full pytchynge: nor great swellynge maye not be: for the sete haue but lytel flesshe / & therfore they may not strongly swelle. For swellynge bredeth in flesshely membres. This euyl bredeth in them, whiche lyue easely and softe: and trauceylen but lytel: and clense not the bodye of superfluitees of humoure: namely if they eate moche and drynke. For of suche thynges come superfluitees of humoure, whiche brede rewmes, that droppe downe to the sete, and namelye whan they ben feble and maye not putte of the kynde of superfluite. And that cometh moste of the seruyce of Venus. For that seruyce moueth and shaketh all the cheynynge and ioynynge of the bodye / as Constantyne sayth. Also it heateth / and therfore it meueth humoure and slakyth and brekyth sinewes. And therfore hit happethe, that gelded men haue not Podagre, for they serue not Venus: nor like wise children nor women but selde. And that is bicause they be purged with menstruall bloudde. Therfore Ipocras sayth / that women haue not Podagre, except in caas that menstruall bloudde sayle. If this euyl cometh to yonge men in spryngynge tyme, in. xl. dayes it is curable: but if it cometh in Veruist, & endureth to Winter / it is harde to heele, as it is sayd in Aphor. And the Commentour telleth the cause therof by dome of Astronomye in this maner. The fyrste aege of the mone he sayth / is hotte and moyste, The second is hotte and drye: The thyrd is colde and drye: The fourthe is colde and moyste. And soo in the fyrste aege by heate / the matter is departed / and by moysture shedde. In the seconde aege, and the fourthe, the matter is kepte and is perfightly defyed: In the fyrste age of the nexte mone therafter it is perfectly defyed. And soo in the seconde age of the hotte mone and drye / the matter is alle wasted: and within. vi. wekes, whiche conteyneth. xl. dayes / the euyll is full cured / and namely in somer. For in Veruyste and in wynter the mater is thicked and sadded, and is not obedyente to dygestion. Than fyrste the matter of this euyll shall be pourged, and after in the begynnynge it shall be smytte agayn with colde medycynes layde to without hote medycynes whiche dissolue and shedde, shall not be layde to in the begynnynge, whyle the cause is rewmatyke. And if the matter be colde, the rewme muste be the more excyted and styred. And therfore in the beginnyng men shal vse strong Repercussyues in an hotte cause / and lesse stronge in a colde cause, leste the matter wexe harde. Than he shall haue stewinges and baminges, and ointmentes hote or colde, as the matter requireth. The pacyent shall vse lyghte and temperate dyete, and he muste be ware ouer al thinges of the seruyce of Venus: and he shal vse light and also meanly trauceylle.

Cof a postmue. La. lx.

A Postume is gadred of superfluite of humoure in some membre, and maketh rottynge and swellynge, as Constantyne saith. It falleth somtime, that a membre impostumeth, throughe an outwarde cause / as Constantyne sayth / as of smytynge, of a wounde / of fallynge, of brekynge, and bruysynge, and boysshing / and hurtelynge: for of all suche thynges humoure meue and ofte come to the sore place, and putteth and hurleth euerych with other, and waxeth hotte and rotteth. Sometyme a postume commeth of an inwarde cause / as of superfluite of corrupt humoure, that ofte renneth & cometh to geders to a certain place, & that in two maners. For somtyme by gatherynge of matter in theyr owne membre: And sometyme by renning of matter out of one membre in to a nother. And suche rennynge hath many causes, as Constantyne saith: the fyrst is strength of the mē-

bre,

bre, that putteth of noyfull thynges: for fome pryncypall and noble membres difcharge themfelfe of fuperfluytes: As the brayne difchargeth hymfelfe of flewmatyke humour / and of fumofyte. The feconde cauſe is febleneſſe of the membre that receyueth. For feble membres receyue fuperfluitees, whiche come downe fro the ouer & ſtronger membres, as the ſkynne and the flefſhe. The thirde cauſe is multytude of humours / the whiche whan great ſuperfluite of them is in the more veynes, they bene ſhedde in to the laſſe veynes, & entre in to the ſubſtaunce of membres, whyche ben of partes like. And that whiche is more then is nedeful to the fode, rennyth to the membre, and the wey is cloſed and maketh a poſtume. The fourth is largeneſſe of the veines, by whome thoſe humours rennen eaſely from membre to membre. The fyfthe cauſe is moyſture of humours, and ſubtilneſſe, the which of eaſy mouynge bene eaſely ſhedde. And whanne they bene ſhedde, they ben gaderyd in ſome membre / and there they ben holde, and thriſt by ſtreightneſſe of the membre, and hurled and defoiled, and diſpoſed to rotting. The fyxte cauſe is the diſpoſition of the membres. For kyndely the nether membres receyue ſuperfluitee of the ouer mẽbres, as the membres of the heed putte downe theyr ſuperfluitees, ſometyme to the brawnes and veynes of the throte, and ſoo commeth Squynancye. Sometyme to the membres of the breſte, and ſo commeth botches and poſtumes in the lounges. A poſtume comyth in this maner: whyle humours haue defawte in quantyte, and maye not be waſted by heate, nor putte out by ſtrengthe of vertue: they ben receiuyd in the holowneſſe of membres, and there boyle & putrifye, and as paaſte ſet in an ouen / & dryed by fyre receiueth a maner cruſtyng in the vtter fyde: vnder the whiche crouſte the paaſte is neſſhe: Soo the humour gadered, by heate boylleth and maketh a maner cruſte aboue, vnder the whiche cruſte rotted humour is hydde / and ſwellyth: and ſuche a ſwellynge hyghte Apoſtema. And ſometyme it commeth of ventoſite and of wynde, and hyghte Bubo. Some tyme of a ſymple humour, as of bloudde, and hyghte Fleugmon. The tokens therof ben redneſſe, whiche commeth of the coloure of bloudde, hardnes commeth of multytude of matter and of heate, the which waſteth and conſumeth watry matter / quappynge and lepynge by reaſon of ventoſyte and of fumoſyte: ſhyftynge and puttynge, ſoore ache, by reaſon of ſtretchynge: heate, by reaſon of hotte matter: and ſwellynge, by reaſon of multytude of matter. In this maner is made apoſtume of ſymple colera and redde / and hyghte Veriſipila, that is, holy fyre per Antifraſin: that is to ſey by contrarye maner of ſpekynge. And a nother maner poſtume commeth of pure colera, and gnaweth and fretteth the membre that it is in, and is called amonge phiſycyens Herpes eſſimoneus, as it were gnawynge and frettynge it ſelfe. In the ſame manere wyſe a poſtume cometh of flewme / and is called Zimis, or Palus. For ryght as in moure and in marays is moche ſuperfluyte of flyme and of woſe, ſoo in this poſtume is moche ſuperfluite. And yf thou thryſteſt thy fyngre therupon, it denteth in. For the rennynge matere withdrawith, & lettyth not the fyngre to entre. And thã in the midle is a pit / as it were the voze of an hole. And whan the fingre is a way / the matter cometh agayn & filleth al the place. The tokens of theſe poſtumes bẽ whitenes: for the mater is white: neſſhenes / for the mater is fletting: & ſofte ache, for the matter with his coldenes ſwagethe the felinge. In a poſtume that comith of red colera, the ſignis bẽ as hit were contarye. For the hete is ſtronge / by cauſe that the matere is full hote: it is redde with yolowneſſe: for the colera is not red but yolowe: greate ache and priking: for the mater is ſharp. Of Melancolia cometh a poſtume / and yf the matter be alle withoute, the poſtume hyghte Scliroſio. And yf the matere be ſome within and ſome without

than

than cometh a postume, whiche hyghte Lancer / a canker, to the lykenesse of a crabbe. For in lyke wyse as a crabbe is brode by the rydge, & the armes stretche by the sydes: So in this postume is a maner swellynge in stede of the rydge / & the braunches of humours streche hither & thyther in stede of armes. Also it crepeth lyttell and lyttel, gnawynge and fretyng the flesshe and synewes slowlye to the lyghte / as it were a crabbe. The signes therof bene / greate hardnesse: for whan the matter is erthely and melancolyke / it is full thycke and sadde: The colour is wanne / for the matter is not all blacke: The ache is scarse or none, for vnselynges therof: for the mattere hathe two styngye qualitees, coldenesse and drinesse: And it gnaweth and freteth alwaye: and corrumpeth the flesshe anone to the rootes of the synewes / and enfecteth the bones that retche therto. And therfore this euyll is as hit were pestilence euyll. Amonge these gnawynge and fretting postumes is such an order. For Noli me tangere is a cankry postume in the face, and freteth lyttell and lyttell, and lasse thanne other. And the Lanker frettethe more than the postume, whiche is called Lupus. And Herisipila the holy fire / freteth most. And Fistula / the Festre freteth not, but rottethe within, And makethe the flesshe rotlewe, & the synewes shrinke, & drawethe them to quytter, and corrumpeth the synewes sometyme, & maketh the bones to falle. And it commeth often and many tymes of a wounde / whiche is euyll kepte / whan the bone, whiche is there vnder is enfected with quitter: And so the sedyng that cometh therto, tornethe in to quytter in this maner. For by cause the vtter partye breketh / and the wounde renneth: Sometyme the wounde is dooled / and some tyme hit breketh agayne. And yf the festre be full colde, vneth it is curable. Ofte aboute the woundz bene manye open holes. For a festre hathe a depe wounde within, and a strey ghte and a narowe without. And the Lanker in contrary wyse hath a wyde wounde without, and streyte within. And therfore hit is more harder to helpe. Sometyme a festre commeth of a reume, or of an olde wounde: And sometyme of a postume euyll heeled, and namely if the postume and the wounde be made to moyste, and hath many holes, out of the whiche holes yssueth water of diuers colours now white / nowe yolowe. And ofte these holes ben closed in one place, and breke out in a nother. Other postumes there be whiche come of contrary mater, as it fareth in a postume, which hight Antrax: whiche Constan. calleth Carbunculus. For it brenneth as a cole: and it cometh of ful wood matter and venemous / and of matter that is compowned, as it is knowen by those lynes / whiche ben therin of diuerse colours: And is shape lyke vnto a rodde, and therin bene some lynes redde and bloody / and some yolowe and colerike: some be somewhat whyte & flewmatyke / and somme wanne and melancolyke: Some clere, and comme of salte flewme, and soo of other vnkynde humours. The tokens of that postume Antrax bene passynge ache, brennynge and pytchynge, and prickyng in the ground. In the heed of the postume bredethe a whelke or a blayne, whiche tokeneth & sygnifyeth, that heate soloweth the humour, that hath maystrye. And hath in a gaderynge a shappe lyke vnto a rodde / dystyngued with lynes of diuers colours: And it semythe that hit is drawen to the grounde therof with a manere threde fastnyd to the vtter partye of the bledder in the mydle. To heale and to saue postumes menne vse in the beginnynge Repercussyues: but yf the matter be wood and venemous, as it sarythe in Herisipila holy fyre, and in the postume whiche hyghte Antrax: For in suche men shall not laye Repercussyues to the sore / but rather those thinges that swagen and ease: leest the venomouse matter be smyten inwarde to the inner membres, and so cause more greise & disease. Than whan the postume is in state, men

shall

shall vse tempringe thynges and sheding, and nesshyng and cyppynge. And whan the postume is opened, or elles broken, and the matter brought oute: Thanne men shall vse medycynes that close and soudre / and that brede good flesshe. To other postumes, whiche haue worse accydentes and stronger, men shall vse suche medicynes, as men do vse agaynste the Lanker and Festure, & other suche, For there as kynde saileth, the pacyente shall be fyrste clensed / within. And men shal ordeine therfore remedy as the place asketh. Agaynst the canker men shal minister medycynes, whiche bren and frete the deed flesshe. Against a fester men shal vse medycynes / whiche dryen, and wast and clense, and wassheth of the quitter. And if these profyte not: than he shall be put to surgery. For it is more syker / that one corrupt partie of an hoole bodye be brennyd or kitte awaye, than all that other deale be spilte and corrupte & vtterly distroyed. Ferthermore afterwarde ayenste venomouse postumes, as agaynste postumes, whiche hyghte Antrax: men shall ordeyne a remedye warely & soone. For he sleeth soone / but if socour come redyly and soone. Than it is good counseylle, but some other thynges lette, to lette bloudde in the begynnynge, in the same syde, in the nexte place to the gaderynge of the postume. For it is not sure in suche a case to let bloode in the contrary syde, lest the mater be drawen in to the body, and to noble membres, whyle the matter is venomous. And than it is nedeful and good to drynke Triacle with hotte wyne / and to anoynte there with the sore place. For if the Triacle be preued, and it be a verye Antrax, the Tryacle shall drawe oute the matter that is drye and venemous. And he shall drye it soo that thou myghtest make powdre therof, as it were asshes. And than Triacle shall be layed to fresshe often tymes / tylle the postume breake: And whan it is broke / it is no drede of peryll. The yolke of an egge baken with salte, werketh the same, if it be often layed to the postume: for it swageth and easeth the same / & bricketh the postume, as the Lommentour sayth.

Of bleynes. Ca. lxi.

Vlcera ben called some blaines that springe all aboute in the body / and cometh ofte of the humoure that is betwene the skynne and the flesshe: And be called Vlcera, as Constantyne sayth in fine Viatici. For in the vtter partie of the skynne, by sharpenesse of humour / they make departyng of continuance: The mater of them is subtil moysture of bloode, or of colera / that cometh fro the inner partyes to the vtter. And anone to the vtter skynne of the bodye by vertue and strength of kynde, or of Accydente of vyle. Suche blaynes defoulle the skinne, and they make it vnsemely and lothsom: And bredeth tykelynge, ytchynge, and biting in the flesshe: and reryth the skin frome the flesshe. And sometyme if they ben contynuall, they ben messengers and pronostifien the peril of lepreheed. Who that desireth to be fre and to be deliuered of them / shall not leaue to be pourged within of hote superfluitees of humors, whiche enfecte and corrupte the bodye. Than he shall vse drye bathes, whiche consume and wast meanely the humors, that make these blaines in the flesshe and in the skynne: as quantyte and qualyte asketh. And he shall spare dronkenshyppe, and to laxatyue dyete. And he shall withdrawe hym from trauayl and besynesse.

Of pustuls. Ca. lxij.

Pvstules bene called gatherynges of postumes and superfluite in the vtter party of the bodye: and ben bredde lytil and lytel, and in sondry wyse. For kynde putteth of noyfull superfluites to the vtter partyes of the bodye: the which blaynes come often and springen of superfluite of meate and drynke: and nourysshynge of the bodye. And therfore slyfully

fully wise and discrete men cal them Pustulas and Pabulas also, as Remigius sayth. And therfore they highte and ben called Pustule. For they bene smalle and lyttel blaynes of venemous and brenning quytter, and of rottennesse / whiche is conteyned within theym, as Isydore sayth. And Constantyne sayth, that those foresayde blaynes bene called Papule / the pockes in chylderne: and also sometyme in menne of aege. In smalle chylderne suche blaynes bene helthefull: and is a good token of helthe / that commeth afterwarde / as the Commentour saith. There the pockes brede of corruption of rotted bloudde. For in chyldren and in yonge men / if the pockes breake not out, it is dred that lepreheed cometh afterwarde. For it cometh in children of menstrual bloode, whiche they were fed with in the mothers wõbe. The whiche blod is put out to the vtter pties, by vertue and strength of kynde. And the children ben delyuered of peryll, that shulde haue falle afterwarde. Also it happeth in men of full aege / and in olde men in feuers / aboute the tyme of changyng, that suche blaynes breake oute by vertue and strengthe of kynde puttynge oute of the kynde of the seuer to the vtter parties. And therfore nother in these, nother in the other, shall be repercussiues layde to / leaste the matter be borne inwarde: for it is somewhat woode. Neuer the lesse aboute the eien in thio cause men shal lay somme lyghte repercussiue, leest the quitter of bleynes hurte some curtyll of the eye, or the blacke of the eye.

In all other places a redye physytien drawethe suche kynde to the vtter parties, as farre forthe as he may: out take the place aboute the eyen. For there the matter shalbe smyt ayen / and brought in to other places, leeste the matter that is wood and violent, greue & hurt the tẽdre substãce of the eyen. Also a redy nourice, and a redye phisitien bothe in a chylde / and in a manne of aege / shall be ware / that such blayneo ben nat broke nor opened tofore / namely aboute the face: neyther for itchynge, ne for any other cause, leest vnsemely and fowle pyttes abyde in the face alwaye. Of many other causes such blaynes and pockes brede in the body: Now of flcumatike matter cometh white and nesshe and rennynge: nowe of colerike matter cometh sharpe pitchynge and harde. For colerike humour shedde betwene the skynne and the flesshe, openeth and byteth the skynne by heate and sharpenesse, and bredeth many blaynes in the vtter parties of the skyn, but they be very smalle and lyttell, as it were the sedes of Milij. And therfore amonge auctours this euyll is called Herpes, or Milij, or Granulosus, an euyll full of greynes. Of what matter so euer it be / that suche bleynes come / yf they comme ofte and continually, it is good, that the matter, whiche the defaulte is in, be pourged with dewe medicine. And then if the body be full replete, he shall be let bloud, or be cupped or horned. And the paciẽt shal be holpe with dewe bathes, whiche dry and waste humours, and also with conuenable oyntmentes.

Of scabbes. Cap. lxij.

A Scabbe is corruption of the skyn, and cometh of corrupte humours, whiche benne betwene the skynne and the flesshe / and hurteth, and noyethe / and greueth and defoylleth the bodye. For as Constantyne sayth and affyrmeth, Kynde puttethe oute euylle humoure / and voydethe theym to the vtter partyes of the bodye, to clense and to pourge the inner partyes. And yf those foresayde humours bene subtylle and smalle, thanne they benne easelye and lyghtely dissolued and wasted by fumosyties and sweate. And if they ben greatte and thycke, they bene vnder the skynne, and brede scabbes in the body. And humour so closed betwene the skin and the flesshe, yf it be colerycke, and somedeale withholde / hit bredeth a drye scabbe / and not quyttery, with chynnes / and clystes, with ytchynge & pitchynge.

And if the humour be flematike: ofte it maketh greate scabbes and white, with scales / and without great ytchynge: for wete scabbes with quitter & scales, with liking ytchinge, sheweth & tokeneth, that the bloudde is medled with colera: And cometh ofte of great replecion of the body, and also ofte of sikenesse, that came before: by the whiche sikenesse the vertues be oppressid and ouerset & superfluitees encreace. Also in somme men is an olde scabbe, that cometh of defawte of the Spiene. And suche a scabbe though it passe, it cometh lyghtly ayen. Scabbes be curable with medicines that drie, & consume, and waste and clense within and without.

Of a drye scabbe and ytche. Caput. lxiij.

A Drye scabbe is corrupcion of humour betwene the skynne and the flesshe, that chaungeth and greueth the body, and maketh it ytche. For some colerike superfluite, that is smoky / is putte & throwen from the inner parties to the vtter partie of the skynne, & infecteth the skinne / and makith it full of smale pymples & scabbes, as though it were sprincled with brasse. And than the skynne is infected with smal chynnes & ytching. And sometyme this infection commeth of to stronge Coleryke matter: or of melancolike / as Constantyne sayth. And this euyll highte Impetigo. For it lettithe & greuithe the skinne and the flesshe namely with tiklinge and ytching. Also this euyll highte Serpigo / as it were a crepinge euyll. For it crepith in to all the skinne / as it were a serpent or an adder, and enfecteth the skynne: and defoil lethe it with smalle scabbes / after scratchynge and clawinge. Sometyme this euyll beclyppeth the skynne of somme lymme all abowte, as it were a gyrdyll & suche a scabbe highte Herpes Lingulus amonge phisicens. But Impetigo is an other euyll than Serpigo. For Impetigo cometh of more rising and of more firy matter: for it commeth of Colera. And therfore it makith euenlonge holes, streite, & full smale: and meue alwaye vpwarde as fyre: But the other maner scabbe, that highte Serpigo, comith of matter, that is lasse firy: And therfore it meueth not vpwarde: but it byclyppeth the membres all aboute. Therfore it is sayd as it were crepynge alle abowte. This euyll shall be cured with stewes and bathes, that open, consume / and waste, clense, and wype, and also with oyntmentes. He shall be anoynted with the iuys of Ebuli, Sambuci, Jappacy, Fumi terre, and other suche. Afterwarde he shall vse bathes of swete water, as Constantyne sayth. And men saye, that the spotylle of a fastynge man helpethe ayenste this euyll. Alwaye this euyll hath sely shyppe of passynge bytyng and ytchynge, and of desyrynge of frotinge, rubbynge, cratchynge, and clawynge. Therof commeth a maner false lykynge and qualyte, that is resolued of hote smoke and sharpe, that byteth and freteth the skynne, and that smoke is resolued of hotte matter. And suche a likinge is falle and grevous. For it maketh the skinne discontinued and full of blaines, and aketh and smerteth full sore at the laste ende.

Of lepra meselry. Ca. lxv.

Lepra, meselry, is an vnyuersall corrupcion of membres and of humours, & hath beginning of the veines / & sul incresing with out the veines. For whan the humours ben corrupt / the membres that ben nourisshed & fed with humours ben soone corrupte. Constantyne sayth / that euerieche Elephancia or lepreshed, hath begynnynge principally of corrupcion of melancolia. Therfore Constantyne saith, that lepra is an euyl / colde and drye, and commeth of blacke Colera and stronge rotted, & is seen in the vtter parte of the body. And it cometh of soure rotted humors, that were stronge, and ben corrupt & chaunged in to black colera / as he saith

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ibiśm. Humours with the whiche melancolia is medlyd, maye not rotte at the full in the veyneo, and that for melancoly is colde and drye / and soo contrary to rottynge: And so the humours medlyd therwith may not rotte full ere the melancolye be incorporate. And haue abydynge in the membreo, in the whiche is full rottynge. And of that rottynge commeth lepra meselry. For the humor melancoly by reason that it is harde, sad / & faste: it maye not rotte but in abydynge of tyme. And if it happe in any wyse, that it rotte in the veyneo: it shoulde rather brede a feuer than lepra. In foure maner wyse lepra is dyuerse / as the foure humours ben passingely and dyuersly medlyd. One maner lepra commeth of pure melancolia / and hyght propely Elephãcia / and hath that name of the elephaunt that is a full great beaste and large. For this cuyll noyeth and greueth the pacient passynge strongly and sore. Therfore this cuyll is more harde and faste, and worse to heale than other. The seconde cometh of melancoly and of slewme, and hyght Tiria, or Serpentina: and hath that name of an adder that hyght Tirus. For as an adder leaueth lyghtly his skynne and his scale: soo he that hath this maner lepra is ofte strypte and pylled and full of scales. The thirde maner lepra commeth of melancolye / infectyng of bloudde, and hyght Alopicia, and vulpina: For alopes in Grewe, is Vulpes in latine, a foxe in englyshe. The foxe hath a properte / that his heare falleth in somer for heate of blode in the liuer: So ofte his heare that hath this cuyll / falleth fro the browes and fro other places. The fourthe maner lepre cheb cometh of redde colera, corrupte in the membres with melancolye, and hyght Leonina, and hath name of the lyon, that is moste hotteste beaste, feere, and cruell. And this maner lepra cometh moste of feruente humoure and passynge malycyous: And therfore it fretteth as a lyon and dystroyeth alle the membreo. Than principally of corrupte melancolia commeth lepra that hyght Elephancia. Of corrupte slewme cometh Tiria, that hight Serpentina: And of corrupte bloudde cometh Allopicia, that hyght Vulpina also. Of redde colera cometh the worste of all, that hyght Leonina. These foure maners of lepra haue some comen signes and tokens, & some special sygneo: by the whiche they: specyal dyuersyte is besyly know. Vnyuersally this euil hath moch tokens and sygneo: In theym the flesshe is notably corrupte the shappe is chaunged / the eyen be come rounde: The eye lyddeo ben reuelyd, the syght sparcleth, and namely in leonina: the noscthrylles ben streyted and reueled, and shronke: The voyce is horse namely in Elephancia: Swellynge groweth in the bodye / and manye smalle botcheo and whelkeo harde and rounde in the legges and in the vtter partyes: Felynge is somedeale taken awaye: The nayles ben boystouse and bounchie, as they were scabbed: The fyngero shrynken and croke: and the hondes ben as they were drye: The brethe is corrupte, and ofte hoole men ben infected with the stenche therof: The flesshe and skynne is fatty, in so moch, that they may throwe water theron, and it is not the more wete, but the water slydeth of, as it were of a wete hyde: There is also ytchynge sometyme with scabbes / and sometyme witwoute scabbes: also in the bodye bene dyuerse speckes / nowe redde, nowe blacke, nowe wanne, nowe pale. In the legges bene manye speckes and whelkeo, and bene nowe seen and anone vanisshen: and nowe breken oute / and nowe shrynken in ayen. And amonge the whelkeo of the legges, if thou fyndest one that is more and fowler than the other: it is a token that the lepra is fastned and confirmed. the tokens of lepra benne mooste seen in the vtter partyes, as in the feete, legges, and face: and namely in wastynge and mynysshynge of the brawnes of the bodye. Above all these condryons of Lepra euery che maner lepra hath his owne propre and speciall tokens, by the whi-

che he is knowen. For they that haue that Lepra, that hyght Leonina, theyr colour is more yelowe, & citrine, than other: And also theyr eyen ben more sparclynge, and more strowtynge oute, and meuynge, and the skyn more rough, with more chynnes and cleftes ofte times: And they haue more fretynge and ytchynge than other, and ben more frette and gnawen in all the membres at the laste. In them that haue that lepra, that hyghte Allopicia, al the heare of the eyelyddes, and of the browes, fall: & the eyen swel greatly, and ben full redde: In the face ben redde pymples and whelkes, out of whom oft renneth bloudde and matter: In such the noses swellen & ben gret, the vertue of smellynge fayleth, & the breth stinketh right fowle: And in the gomes is ful great infectiō & corrupcion. In them that haue the lepra, that hight tiria, ben nesshe swelling pymples & whelkes: The skyn is somewhat whitysshe & swolne, & somwhat shining with many lice & wormes. In them be these cōdicions & many other full euyll, that come of corrupte flewme, and vnclene spottell, glemy and quittery: The nosethrilles ben stopped, and other such diseses ther ben: The eien wepe and renne, for resolucyon and shedynge of superfluyte of moysture: the lippes and gomes rotte, the wosen of the voys is rough, and the voyce is horse. If they ben lette bloudde, the bloudde torneth in to fletyng substaunce, and the partye therof that is sad, is whyte, or whytisshe. And if it is wasshed, it renieth anone, as mylke dooth, with rennynge, and that in greatē quantite. In theym that haue the lepra, that hyght Elephancia: the colour and hewe is emulous folowyng and sewing: the face is leedisshe, the heare of the browes falleth, the eyen ben rounde, and the nosethrylles streight: The brawnes ben wasted: and that is comynlye in all drye lepra, more than in moyste. Felynge faileth, namelye in the byggest syngres, it encreaseth slowelye: but whan it is encreased, it maketh chappes, chynnes, and clyftes: If they bene lette bloudde, the bloudde is wanne, or browne, and the more it is frotted, the blacker it is and the harder. In the mydel of that bloudde ben as it were whyte veynes, or braunches and bowes of synewes, and that is common in all lepra. Lepra cometh of dyuers causes, besydes the forsayde humours, as of dwellynge and enhabytynge and kepyng company, and ofte talkyng with leprouse men. For the euyll is contagious, and enfecteth other men. Also it cometh of flesshely lykynge by a womman soone after that a leprous man hath laye by her. Also it cometh of father and mother: and so this contagion passeth in to the chylde as it were by lawe of herytage. And sommetyme it falleth whan a chylde is conceyued in menstruall tyme: And also whan a chylde is fedde with corrupte mylke of a leprouse nourycc: and sometyme it cometh of an outwarde cause, of infecte and corrupte ayre: Sometyme of euyll dyete, as of melancolyke meate, to colde and drye, as of flesshe of rotheren, of asses, and of beares, & of suche other. And sometyme it cometh of to hotte meates, as of longe vse of strong pepre and of garlyke, and al suche other. And sometyme of corrupt meates, and of meates that be soone corrupte, as of meselyd hogges, of flesshe that hath peeen therin, and is enfected with such poison & greines: And of vnclene wine & corrupte: Somtime of bityngc of a venymouse wormc, that enfecteth and corrupteth the substaunce of humours & of membres. In these maners & in many other the euyll of lepra bredeth in mans bodye. But howe soo ever it be gendred, vneth it is curable, but by the helpe of god, if it be confermed: But it may be somewhat hidde & let, that it destroye not so soone. The pacyent shal beware of hurtful metes: & specialy of those that brede melancoly, and also of meates that ouerheateth the bloudde. Than he shall vse smalle and couenable diete & meates that ben not corrupte, nother able to be corrupte soone. And if bloudde be the cause, as in Allopicia: thanne he

shall

shall fyrste be lette bloudde: and than be pourged with dewe medycynes. In other maners of Lepra it be houeth firste to take medycynes, and than to be lette bloudde, if it nedeth, and elles not. For it sholde greue if it neded not, as Constantyne sayth. Than he shall vse dewe medicines within, & conenable plastres and oyntmentes without, to withstond the accydentes. To heale or to hyde Lepra, as Plat sayth, best is a redde adder with a white wombe, if the venyme be awaye, & the tail and the heed smyten of: and the bodye sodde with lekes, if it be ofte take & eten. In the same wise wyne, in the whiche it rotteth, if the pacyente drynketh ofte therof. And this medicine helpeth in many euyls: As apperceth by the blynde man, to whom (he sayth) his wife gaue an adder with garlike in stede of an ele, that it myghte slee him, & he ete it: And after that by moch swette he recouered his syght againe.

Of the Morphew. Ca. lxvi.

Morphea is specked in the skynne, and comith of corrupcion of mete & drynke: And that which is lepre in the flesshe, is Morphea in the skin. Also som Morphea is white, & cometh of flewme: and some is blacke, and cometh of melancolia: and some is redde, and cometh of colera or of bloudd. The Morphea that comith of melancolia and of flewme, is harde to heale: And the Morphea that cometh of bloudde is more easy to heale. Morphea is vncurable, if the skynne of the face be pyght & prycked with a nedyl & bledeth not: & if it bledeth than it is curable. And Morphea is al in the skinne, & Lepra is boothe in the flesshe and in the skynne. This infection differeth but litell fro the infection that hyght Gutta rosea, that infecteth the face with smale & softe pymples, and cometh of gleymy, blodie, and colerike humours, that ben bitwene the skynne and the flesshe. In this passyon fyrste the pacyent shall be let blode, and the inner humours shal be pourgyd and beholpe with stewes and bathes: And so the face shallbe comforted, & the pores shall be opened, & the matter shall passe out: than the sore place shal be wasshed with medycynes that clense & drye, and anoynted with conenable oyntmentes. Also Constantyne sayth, that anointinge with the warme bloode of an hare is good ayenste this infection. For it departethe and smyteth agayne, and wastethe the bloudde, that is betwene the skynne and the flesshe. Aboue alle thynges ayenste suche an euyll, whiche commeth of humour, that is betwene the skynne and the flesshe, Fimus terre is beste in bathes and in stewes, in dyuers sethynge of Sirupes and oyntmentes. In drynke it pourgeth and clenseth pimples, welkes, scabbes, and ytchynge, and drieth superfluite of humours betwene the skynne and the flesshe, And helpeth and socoureth them that bene dysposed to Lepra.

Of venomous wormes. Ca. lxvii.

Over and byside the forsayde euils and passions, whiche ben rehercced and descryued byfore, mooste perillous dethe and euyl happe and come to mankynde by wycked venym. And for alle kynde of venym is contrary to the complexion of mankynde, it sleeth sodaynly, but men haue the sooner help & remedy. Some venym commeth of corrupcion of meate and drynke: And some of bytynge of crepinge wormes and of addres, & of serpentes, and of other beastes, of whom their humours & teeth ben venemous to mans body. Also some venym is hote & drye, as the venim of an adder, whiche hight Tirus, and of an adder that hight Pipera, and other suche. And some venim is colde & drie, as the venim of scorpions: And some venim is colde & moyst, as the venym of attercopes. The venim of serpentes and addres to dyuerse in malice, as auycen sayth in Ca. de venenosis. For the venim of males is more sharpe and stronge than the venym of females.

And yet the female serpentes haue moo teeth than males / and therfore they ben take for the worse, as Auicen saith there. Also the venym of the olde serpentis is worse than the venym of the yonge: And of gret and longe, worse than of the short of the same kynde. Also the venym of them that abide in hilles and woddes is worse, than of them whiche ben nyghe cliffes and bankes of waters. Also the venym is worse, that cometh of one that is fastinge / than the venym that cometh of one that is full. Also venym is sharper in Somer than in Wynter: And addres and serpentes stynge sooner at the myddes of the day, than in the morning: And sooner by daye than by nyghte. For by heate the venym is shedde in to the vtter parties / and is in tyme of coldnesse as it were froore in one place. The venym of the adder / that hyghte Viruo, & of that adder that hyghte Vipera, and of all other addres, thoughe it be hotte, yet it happeth / that of their biting cometh heuines & coldnes, by reson of fleeing & quenching of kind heate, by contrarines of venyme. For kynde heate by shedynge and sprynking therof heateth the body, whan it is ouerset: And as it were queint by strégth of venym, it heateth the vtter partyes. Note venym gadereth not togethers the hotte bloudde of the herte: but it departeth and shedeth kynde heate and fleeth it. Venym of a Lokatrice is so violente that it brenneth al thyng, which it nigheth: And soo aboute his denne and his hole no thynge wexeth grene. It fleeth sodaynely byrdes and fowles, that flee afore his denne. All beastes that comen nyghe ben astonyed / and meue not / but falle downe, and so dye, onely by his venemous syght or brethyng or whistling. And he that is bytten of hym / meltyth and swellyth, and casteth venym, & deyeth sodaynly. Venym of the cokatryce is so violent and stronge, that if he be touchyd with a spere / the toucher shall fele the violence of the venym. Also Auicen telleth of one that touched such a worme with his spere in India, and forth with felle downe dede and his horse also. He that is hurte of a cocatryce hath suche a token, The body chaungeth sodenly into grene colour and hewe, and sodayne deth soloweth. And ther within the place where the cocatrice dwellith / the venim of an adder, that hight Aspio, is worst, for it fleeth within two houres or thre. The tokens of his bytynge ben these: Sodaine chaunginge coloure of the skin, great yeringe, sodain coldnesse of membres / slepinge, and depe closing of the eie liddes / great and stronge thirste: so that the pacyent thynketh that he dyeth onely for thirste. The venym of an other maner adder / that hyght Aspio / and is called also Spueno, spitting, by reason that he fleeth with his spotill / his spotil is so vyolent, that it fleeth all thing that hath lyfe, if it towcheth that spotill. It fleeth & it be felt. But he that is venimed feleth at the firste sore and gret ache aboute his bowels and guttes, and hath derkenesse of eyen / and closynge / and stronge slepe with the crampe, and wrestinge of the necke and pulse inordynate. And ayenste that venyme helpeth no medycyne, but onlye kittinge of, or brennyng of the membre, in the whiche the venim is cast. For brennynge forbryeth and closeth & stoppeth the waies, that the venym may not passe vnto the herte. Also the venim of a dragon is full malycyous / & his venyme is mooste in the taylle, and in the galle. With that venym cometh mooste heuynesse of bodye, swellinge of lyppes / and gedines / dymnes and derkenesse of the eyen, distroieng of reason, inordinate meuynge / and feblenesse of vertue. Venim of a scorpion fleeth / but if men haue remedie the sooner: Therof cometh brenning and prickynge aboute the membre that is stong. And whā it cometh to the herte the pacient swowneth, and bricketh out, and sweateth: And it closeth the herte at the laste, and freseth the bodye with his coldenesse, and therof cometh derthe and dystroyenge of lyfe. Seche afterwarde of the propertye of the scorpyon in the laste boke.

Cof the bytynge of a madde dogge. Ca. lxviij.

Also the biting of a woode hounde is dedely & venemous. For as Constantin sayth, an hounde is colde & drie, and in him blacke Colera hath the maystry. And whan that colera is altered & rotted, it hath maystry in the body, and maketh the hounde woode. For the fumosyte, that cometh of blacke colera is stronge, and enfecteth the brayne: And so whan it cometh aboute in to diuerse partyes, it enfecteth the sayde partyes: and than maketh them venemouse. Therfore whan he biteth any man, and the venemous spotil cometh in to the wounde, the humours and spirites ben enfected, And the venym that is therin, is drawen to the place, that is lyke to the place, in the whiche the venym was bredde, that is the braine: & than the man is woode. And if he byte an other, he infecteth him, and maketh hym woode also. And suche venym is perillous. For it is longe hydde and vnknowen, and encreaseth and multyplyeth it selfe, and is sometyme vnknowen to the yeres ende, & than the same daie and houre of the bitinge, it cometh to the heed, and bredeth frenesie. By selynge of kinde other houndes knowen and flee a woode hounde: And berken at him, to make him a ferde, as sayth Constantyne. For they sele and knowe, that he is contrary and noyfull. This venemous woodnesse falleth moost in harneste: For then, by cause of likneſſe, colera encreasyth, and also in springynge tyme. For then heate is shedde, and not wasted. And so by meuynge, it werxyth stronge, and comith out by kinde. For a woode houndes tongue is so venemous, that it maketh the hounde to reyll and flacker, as he were dronken, and to go aboute yaninge and driuelynge, with the tongue hanging out: and if his driueling fal in to the water, it enfecteth the water: And who that drinketh of that water, shall be Idropicus and woode. Loke other proprietees of a woode hounde afterwarde in the chapiter of a dogge. They that ben bytte of a woode hounde, haue in their slepe dredfull syghtes, and bene ferdefull, astonyed, and wrothe without cause: And they drede to be sene of other men: and barke as houndes: And they drede water moofte of all thynge, & bene aferde therof ful sore and scoymous also: And than is this cuyll vnneth curable. Duc vsque Constantinus: Also there ben manye other venemous thinges, and perils of venim: but of suche as holy writ maketh speciall minde, we treat of. Therfore towching this werke, the other shal passe at this time. But onely I trowe and hope, that men shall take hede and knowe, that venim werketh in the body full many diseases without nombre. For all the kinde of venim is contrary to the kynde & complexion of mankinde. Whan it hath maystry in the body, it distempereth all the kynde, and corrumpeth and chaungeth the spirites and humors with his malice and sharpneſſe. And firste venim assaileth the noblest party of the body, that is the place next aboute the hert: And smyteth with sharpnes the spirites of selynge in the braine: And distourbleth the lymmes of the wittes and of selinge: And sebleth sodaynely their werkynge and their doinge: And smyteth & woundeth the synewes: and enfecteth the veines & the woſen: & maketh them roughe and reuelyd: And bredyth in the inner parties sore torment, brennyng, gnawing, and biting. And now it brenneth, now it fresith, now shedeth, departeth, and resolueth: Nowe it wasteth at ful, and sordrieth the substanciall moysture of the herte: While it brennethe the inner parties, it kelyth thutter partyes, and ayenward it maketh the vtter partye of the bodye full hotte: And yet with his coldneſſe it fleeth and constreynyth the blood in the veynes of the herte. By bredynge of venim in the membres, the body swelleth, and wexeth nowe pale, nowe glysnyng, nowe sodaynly grene, nowe blacke, and by dyuers speckes, whiche defoyleth the body without: his malice is knowen

wen within/and it bredeth in the stomak abhomynation/and noyfull and horrible wamblynge: And with his sharpnesse it pereeth, thyrleth, & gnaweth the membres of life. Therfore to suffer & withstōd his reese, kinde is vnmighty, and fayleth and is ouercome at the laste, and the venym hath maystry in the bodye/ and tornеth the humours to his owne lykenes, and maketh them venomus and noyfull and greuouse. And therfore it is perylous to touche suche bodyes, as ben enfecte with venym. For by euaporation and out springynge ofte suche bodies enfecte and corrupte all thynges nere vnto them. Also though venym be horryble and enmye to kynde, often it happeth that venym is desyred of kynde, not for hymselfe/ but for some swete thynge medelid therwith, which is frende to kind. For ofte the strength of venym is hydde vnder swete thynges and sauery. Therfore Constantine techith, that a man that dredyth venym/sholde not onely beware of stynkynge and bytter thynges, but also of swete thynges, sauery/ and salte, and soure, and of other suche. For ofte the malyce of venym is hydde vnder such thynges as kynde desyreth. Also Constantyne thechyth for to knowe by effecte and doinge, whan venym is take in mete or in drynke: And sayth, that if a man feleth brennynge in meate or in drynke, and the crampe foloweth theryppon anone/ or swellinge in the fyngres, or in the nayles: it is venemous and mortall. And therof cometh tokens in the fyngres and in the nailes, whiche ben made & bredde of fumosyte of the harte: in token that venyme hath maystry aboute the inner partyes, and shedeth itselfe thens to the vtter partyes. And farther it foloweth there: also if he gapeth and dreuyleth, & the lyppes smarte and tyngle/ and if he feleth heate in the tongue, and sweateth/ and is vexed streite aboute the harte, and the eyen dymme and derke: it nedeth him to haste with medycynes, or els he deith hastely. Than ayenste venym taken in to the bodye, it is a generall medycyne to excyte spewynge, to voyde & put out the venemouse matter aboue by spewenge, other byneth with a clisterye: Than with wyne, that Sowthystle is sodde in, he shall take Triacle, that ouercometh venym: than he shall be pourged and bathed, as it nedeth ayenste the venym/ and shall blede at laste: His dyete shall be ordeyned/ that he be fedde with fatte meates/ and meate that stoppeth the veines, that leadeth to the harte: that the venemouse vapour and fumosyte come not to the harte. In this caas great nutte/ and Auellanes, and drye fygges helpe. For they drawe, and consume, and waste venym. And therfore they ben good tofore meate and after. Also constantyne saith, that Balsamus with womans milke helpeth ryght soone agaynste the brennynge and sore ache, whiche cometh of venemous thynge. Also there it is sayde, that no cause was of makynge of Triacle, but onely to distroye venemous thynges: And that it dothe in this maner of wyse For it sodrieth and wasteth venym: for therin ben many thynges that haue vertue of dryenge. Also by his vertue it puteth out venym. For therin bene many thynges that ben preuy propretees contrary to venym. Also it comforteth the membres: and therfore ayenste venym it yeueth the membres myght and strength to withstond. For therin ben many thinges that comforte. And if it be peryll to to abyd, and Tryacle may not be found: Than/ as Galen sayth, garlike shall be brusyd and sodde anone to dissolucion/ with a fatte henne, and than men shall geue the pacyente the iewese to drynke. For it is contrary to venym, & swageth inwarde brennyng in a wonder maner. Therfore garlyke is called tyriaca rusticorum, triacle of yplandysshe men. Also as Constantyne sayth, without garlyke the iewise of an henne helpeth. Also lib. de simplici medicina, it is sayde, that some thinges ben contrary to venym and drawe it out fro the inner parties by heet and subtylte of theyr owne substaunce/ as a coche & an henne slytte/ and layde to the

venemous

venomous bytynge. Also some thynges ben contrary to venym by lykenesse and subtylte of theyr owne substaunce / and strive ayenst the substaunce of venim: and therfore by their owne likenes they draw venym to themselfe of a preuy proprete, as the flesshe of an adder, that hight Tyruo is contrary to venym. And some by double or symple werkynge and vertue stryue agaynste venyme, as Lalamunte, juys of caule, Orobi Grana, Litri Jperi con, nasturcium / rewe, salte, leke, Aristologia, nuttes eaten with rewe / the rote of Aspiragi, and the seede therof also, Balsamum / vineigre, bloode of an hare, the mylke of an asse, childrens pysse, an yrchyns stones, gendrynge stones of an harte, & of an asse, dryed & dronken, Lastorcum garlyke, genetian, mint, Diptanum, and many other without nombre. For bycause the perylles of venim ben many, therfore the goodnes of god ordeyned passynge many triacles & remedies: But for cause of ensample these shall sufsise nowe at this tyme.

¶ The remedye agaynste the bytyngeof a mad dogge. Capitulo. 69.

Ayenst the biting of a wode hound, and of other venemous beastes, wise men & redy vse to make the woundes blede with fyre or with yren, that the venym maye come oute with bloode that cometh out of the woundes. Men vse to do therto wormes that highte Leches, and bloudde soukers, and also cuppes and hornes / to drawe the venym fro the inner partyes. Men vse to gyue inwarde thynges, that ben contrary to venim, whether it be simple or double. Triacle and other suche thynges, ben made in a plaster, & laied to the woundes without, as nuttes stamped to gether with garlyke / rewe, and salte. And also nuttes chawed, and layde vppon the bytten place. And with these forsayde thinges, Dioscorides saith, that crabbes of riuers haue a preuy vertue ayenst this venim. And therfore Constantine techeth to yeue to suche menne Tryacle with water of a crabbe. Also asshes of crabbes with gen stian, is a perticuler remedy ayenste suche bityngе of a woode hounde. And against this bytynge helpeth specyally the juys of Lapsuli, oynyons, rewe, nuttes / garlyke, salte, the twrigges of a figge tre, mynt, orobum. Al these, or some of them with vynegre and hony ben holfully layed to suche bytynges. For as Constantyne sayth all these drawe to them selfe venym, and with they: heate and drines they dissolue, destroye / and consume it. Ayenste bytynge and styngynge of a scorpion the chefe remedy is oyle / in the whiche a scorpion is drowned or sodde / and layed to the place that is stongen. Also if the same scorpion or an other be brusid and layed to the wounde / it is the holsomest remedye, for the venym of stynging torneth againe into the bodye, that it came out of. Also Constantyne sayth / that butter of the mylke of a cowe helpeth moche againste the venym of a scorpion. Butter by his fatnesse stoppeth and dissolueth, & wasteth by heate, and clenseth, and wypeth by clennesse and moysture. Than butter eten ascendeth to the harte and stoppeth the wayes / that the smoke of venyme maye not come to the harte. Also crabbes of ryuers helpen / if the asshen of them be eyther by themselfe sodde or rosted & brente vnto asshes, and myngled with mylke of an asse, as sayth Constantyne. Also as he sayth / Lastorium and brymstone helpeth, for eyther is hotte and drye in the fourth degree. And therfore they helpe ayenste venym. For they dissolue by heate / and waste by drienesse. Aienste bytinges of addres & serpentes / & ayenste the bytynge of an adder, the whiche hyghte vipera, Fyrste the venym shal be drawen out with cuppes, or with hornes / or in some other wyse sodaynly: And he shal take triacle with water of the sething of Genetian, of rewe or of mynte / And the triacle shal be layde abowte the place / and vppon the wounde: Or garlyke broken with salte

and

and rewé, if the triacle faileth. In the begynnynge the membre, that is byten or stonge / shall be streightly bounden, that the smoke of the venym maye not freely breke in to the inner partyes / and men shal helpe within with thynges that ben contrary to venyme. Also Constantyne saith, that ayenste suche venim, the brain of an henne and lambes bounge / and the iuys of the twigges of Pomegranate helpeth wel. For so the Commentour saith / these dyssolue venim, and maketh it redy to be wasted.

Of Medicine. Ca. lxx.

To yeue couenable and true medicine ayenst diuers sykenesse and perylles a good Phisicion needeth to loke well aboute / and be full ware and full well aduised. For nothynge letteth more helthe of syke men, than vncunning & negligence of phisicieno. On the phisiciens side, it needeth / that he forgete no thynge that longeth to the cuyll. Also that he be dyligent and besye in thinges that longen to the crafte of medycyne: And he muste beware and auysed in all thynges. Also to heele and saue effectuelly, hym needeth to knowe and to vnderstonde the complexyons of men, composicions / myxcyons, and medlynges / bothe of the humours and of the membres, and to vnderstonde and knowe the dispositions of tymes / the condicions of the male and female, and aege. For one maner medycyne needeth in wynter, and a nother in somer: And one maner in the begynnynge of the cuyll / and a nother in the full, and a nother in passing therof: One in childhode, & in youth, an other in ful age / a nother in olde age: one in the males & an other in females. And him needeth to know causes & occasions of cuyls / & tokens, sygnes, and accidentes of all maner cuyls. For medicine may neuer be sikerly take / if the cause of the cuyl is vnknowe. Also hym needeth to know cõplexions vertu & werking of medicinable thinges. For but he knowe what medicine is symple / what compowned, what colde, and what hotte / what werketh and amendeth the bodye / what kepeth heale, What healeth sykenesse, What hardeth and constreyneth / what nessheth and laxeth: He maye neuer sykerly passe forth and werke in medicine. Also therfore it needeth to knowe the qualitees of herbes & of other medycynable thynges and diuersitee of degrees, what is hote and drie, what is colde & moiste, in what degree, if he woll not erre in his office. And therfore him needeth to knowe the durynge contrarynesse / simplenesse, quantite, and qualite of the pacient / and his vertue and strengthe / and feblenesse. For a chaunginge cuyll, that is longe endurynge / needeth stronger medicine, than an cuyl that is newe, and hath not longe endured. Also a simple cuyl shalbe heeled with a symple medicine: and an cuyll that is compowned of contraries / shall be heeled with compownid medicines. For selde a symple medycyne heelyth sikenes, that is compowned. Also ayenst an hote cause needeth a colde medycyne and ayenste a colde needeth an hote medicyne: and ayenste a medlyd cause needeth a medlyd medicine. And therfore a leche and phisicien, that is wise and ware, and knoweth the cuyll / tempereth the quelyte, as the quantite & qualite of the cuyl axeth. Also whan he seeth that the cuyl cometh of replecion, he helpeth it by voydynge of the matter, and by scarse dyete. And if it cometh of abstinence, he heleth it with repleciõ. Also the office of a good phisycyen stondeth in inquisicion and serchynge of the causes & cyrcumstaunces of the cuyll. For he sercheth and seecheth the cause by syghte, by handlynge and gropynge, by vryne, and by the pulse: Whan the cause is knowen, if the matter be hidde depe within / than he vseth drawynge medycynes. And if the matter be in the forepartyes, and without, he laboureth to drawe the matter to the stomake, that he maye the easelyer bringe it thens. And if the matter be harde and sadde / he yeueth medycynes that dresseth and distrybuteth / and al to kytteth, that

that the matter maye be nesshe, & made redy and easy to voydaunce. Also whan the matter is defied and drawe/he vseth the thirde time laxatise medicines, that the matter that is defied & drawen, may be ladde out by a couenable region, by spewinge/ or by shiting, or by sweating. And whan the matter is couenably voided, he vseth the fourthe tyme certayne medicines to comforte kind that is wery and feble by vyolence and strengthe of medicine. And whan kynde is comforted, he vseth certayne medicines resumptyue and restoratiue to that, that is lolle by strengthe of the euyll or of medicines. And the restoringe shall be made and giuen littell and littell, and not sodainlye, by conuenable and temperate dyete. For in them/ whiche arne so pourged & clensed/ often kinde desireth moche, and soo many times, the pacient taketh more thā he can digeste, without he be refrayned/ in gouernance of diet by a phisicien ware and wise. At the laste whan kinde is restoryd & broughte in to the former state, he techeth to vse certayne medicines preseruatiues, leste he that is healed and recouered/ falle in to a worse sykenes. For such thinges ben couenable, bathes/ blod lettinges, electuaries, and moderate trauelle. For suche thinges awaketh kinde heate/ and discharge kinde of superfluite of humoures, and helpe and comfort dygestion. And if the matter be fletynge or nesshe/ or thynne, than he vseth constrainynge and drienge medicines, and repercussiues. And whan the matter is restreined and with holde, a wyse phisicien vseth to giue couenable laxatise medicines/ to brynge oute humoures, that ben dissolued byfore, and nowe constreyned: leste they abidinge styl there, eyther fletynge to some other parte, do putrifie, and soo brede a feuer/ or els ingendre an other dissease. And restreining is wont to be made littell and littel, leste the matter be smyten sodaynly and fal to some noble membre and brede a more greuous sikenesse. Also purgation is wont to be made than and than, that it be not sodaynly done.

Than medicine is wonte to be made in thre manere wyse, eyther dissoluinge and vnbindinge, constreininge and bindinge/ or restoringe. For outher bodyes whiche ben ful, ben dissolued, or those that ben vnbounde, ben constreyned, or that whiche is loste in the bodye is restoryd. With laxatyue medicines we laxe and vnbinde, as with Deamonie: with binding medicines we binde, as with Achacia: & with medicine whiche stoppeth, we restore, as with mete & drinke that nouryssheth and sedeth/ & with Electuaryes arayed therfore.

¶ Than considre thou shortely herof/ that a phisicien viseteth ofte the houses and contrayes of sekemen. And secheth and serchith the causes & circumstances of the sikenesses: and arayeth and bringeth with hym diuers and contrarye medicines: And he refuseth not to grope and handle, and to wipe and clense preuy membres and woundes of syke men. And he bihotith to all men hope and truste of recouering of heale: And saith that he wil softly brenne that whiche shall be brente, and kytte that which shal be kytte: And leste the hole parte shulde corrupte, he spareth [illegible], and to kitte of the parte that is [illegible]: and if a parte in the righte syde aketh/ he spareth not to smite in the lift syde. A good leche leueth not kittinge or brenninge/ for wepynge of the pacient: And he hideth and couereth the bitternes of the medicine with some maner of sweteneſſe. He drinkith & tasteth of the medicine, though it be bitter: that it be not ayenst the seke mannes hart: & refreineth the seke man of meate & of drink: And letteth him haue his owne wyll, of the whose helth is nother hope nor trust of recoueringe. He doth awaye rotted & deed fleshe/ that is disposid to corrupcion/ and with bitter and fretinge medicines/ and clenseth renning scabbes with drienge medicines. And after medicines that slee and brenne/ he swageth the ache of wondes with comfortable and lyking medicines: and whan a wounde is clensid, he heelithe the place therof. And for inwarde

warde euyls greue more than outward, a wise leche taketh hede to cure & expell fyrste inwarde akinge, and cureth the mater that is harde and corrupte within, with medicines of digestyon / as with Oximel, and with soure syrupe: And first he dealeth it, and kitteth it, and maketh good to digeste, and maketh it reddy to the out passynge / and voydance. For as it is sayde in principo Aphoris. it nedeth by medicine to put of that thinge that is defied, and not that thinge that is rawe. For whanne the matter is digested and defied, and made able to voydance, drawynge medicine draweth the matter so defyed, out of the inner and ferther parties to the vtter parties. And hereto helpeth some bytter thinges, as Jerapigra, and Jeralogodion, and other that smacketh of aloe. For suche bytter thynges perce and come more sooner to the forder parties, and clense more the vtter parties than other medicines. The thrade tyme covenable medicine voydeth and putteth out matter that is so voyded and throwen, but that is done warely, leste there be to great auoidance: For it greueth the bodye, that it is febled therwith. And sometyme is more voyded of good humours than of euyl, accordynge to that Hippocrates sayth: It is enmye to kind and discey uable, to voyde and to put out moche sodaynly, or to heete, or to kele. A good phisicien taketh hede to the matter of the euil, & of the place of the mater: and also of the might and of the strength of the pacyente: and therby he varieth his medicine. For if the matter or humour that is in defaute be voyded, it helpeth moche the syke man: And if it helpe not / the syke man is more greued, as Jpocrates sayth.

Of drawynge medicine. Capitulo. lxxi.

Drawinge medicine werketh by subtylte and heate of substaunce. By his subtilte it thyaleth easely, & by heate it draweth yren and other thynges that stycketh within, and humours that ben ferre within. Also medicines of digestion ben nedeful, whan the matter is ful hard and sadde: For it kitteth and dealeth the matter, and so maketh it able to be put out: and therfore it werketh by kyttyng and departinge / and maketh it thinne. And by the subtilte of his substaunce / and by helpe of heate / it departeth one parte of the mater from that other, as it fareth in medicines, whiche nesshe the matter. Also sometyme laxatiue medicine pourgeth matter whiche is defyed, & dissolueth & drawith / as scamonie / taken in the stomak sendith from it selfe subtil smoke / whiche thirleth easely and dissolueth humours, and maketh them abhomynable to kynde: And draweth theym by helpe of the vertue of out puttynge: And whi they bene drawen / she casteth & putteth them out of the bodye. And some laxen with theyr gleyminesse and make slipper, as Mercurii, and Hockes, and other suche: And somme percen humours with theyr sharpenesse, as Euforbium: And some with theyr fatnes and glewynge, thurstyng & prestynge, as Mirabolani, & some with theyr saltnes, byting the gattes / as the seed of Attriplex: Some with theyr swetenes and moisture by shedyng the guttes, as Cassia fistula. Also binding medicine werketh by colde and boistous thinges in substaunce. For the colde parties ben gaderyd togythere / and benlet to perce by the gretnesse of the parties. Sometyme they brede grete humours: And therfore they constreyne and stoppe and comfort the vertue of with holding, as Escula. Some constreyne and stynten blode / as Corallus, Bolus, Emachites, Plantago / and other suche. Some bynden the wombe, as Liconia, Mora / rosa and other suche maner. Also hardynge medicines renleth the mater and maketh it thycke, and that they done by thinges that ben full colde and drye / other moist, as by Sillium, semper viua, portulaca, Solatrum / and other suche. Also neshyng medicines werke by thynges / which ben meanely hotte and moche moyste. And soo dothe rypynge medicines also. Also ope-

openynge medicines haue vertue of brennynge and of makynge thynne. For they open the wayes which ben stopped, and make thynne humours that ben gleymy and thycke / and dothe that by hote thynges and drye. Also a clensynge medicine werketh eyther by vnbyndynge, as Lamentum / or by nesshynge / as Lassia fistula, & Malowes: Or by clensynge, as wipyng away fylth & hoore by his erthines and dryenesse. Also there be many other dyuers medycines, as stronge, frettynge, gnawynge, and brennynge, Diaforetica / repercussiues, mitigatiues / swagynge / & other suche: Of whom it is treated in libro Simplici medicina. But here we shal make an ende of the seuenth boke of this present volume / whiche sheweth the infyrmytees, euylles, and diseses of mans body, and of the other partye of medicines and thynges nedefull for those infyrmytees.

FINIS LIBRI SEPTIMI.

INCIPIT LIBER OCTAVVS.

DE COELO ET MVNDO.

AFter that we haue by help of god, full ended the treatyse of mans body / of god & of propryetees of angelles & of men, and of accydentes and condityons of menne: Nowe we shal speke of the proprietees of the worlde that we see and fele, by the helpe of god / whiche is sende to vs fro aboue: that we maye drawe matter to the praysynge of god, of the proprietees of werkynge of the maker and conditour of thynges: For vnseen thynges of god ben seen and knowen by thynges that bene made and vnderstonde, as the appostle sayth. And therfore we shall shortlye putte to this werke somme proprietees of this worlde and thynges that be therin / that we maye by lykenes of bodyly proprietees the more easely vnderstonde mystyke & spirituall meanynge in holy writte. And we shall begynne at the proprietees of the worlde.

¶ What is the worlde. Ca. j.

AS Marcianus sayth the worlde is sayde in thre maner wyse. For diuine vnderstōdyng is called the world, that is to wytte Mundus Archetipus, and is bodylesse, vnseen / and euerlastynge. And to the ensample therof, the worlde that we see and fele / is made and wroughte, as Boetius sayth: Thou bryngest forthe all thynge of hyghe ensample / thou fayreste / beareste in thy mynde the fayreste worlde, and makest and werkest by a lyke ymage. &c.

¶ In the seconde maner the worlde is called alle thynge that is conteyned in the roundenes of heuen. As heuen, in the whiche the sterres shyne: and fyre in whiche all thynge heate: ayre, by the whiche al thyng that hath lyfe breethyth and preuethe: and water, that byclyppeth the sydes of the erthe: Erthe, that susteyneth and holpeth vp / and sedeth all these lowe thynges of this worlde: of whiche it is sayde / the world is made by hym. In the thyrde maner man is called the lasse worlde, for he sheweth in hym selfe lykenesse of all the worlde. And soo the fyrste worlde is euerlastynge and durynge in thought and mynde of god. The seconde world is euerlastyng by the wil of god & taketh euerlastyng being

and springing of hym. The thyrd worlde is somewhat euerlastynge, and somedele passinge, berynge in it selfe lykenesse of all thinges. Before it is treated of the firste worlde, and of the seconde: Now of the worlde that we sele and see somewhat shall be spoken. Than Marcianus saith/ the worlde is an vniuersal gaderynge togather of thinges/ whiche benne made, and is all rounde, as it were a sphere or a balle. For the vtterpartie of the worlde hath shappe and lykenes of a sphere and of a cercle. And as Marcianus saith, there was no shappe neyther lykenesse so conuenable to the worlde as a rounde lykenes and shappe/ and that for perfection of all thinges: And for the lykenesse that the worlde hath in euerlastyng beynge with his werker, that is withoute ende and withoute begynnynge. And philosophers deuyde all the worlde in two parties: Of the whiche tweyne the more noble and symple is the ouer partye/ that werketh and stretcheth fro the cercle of the moone to the region of planetes. The other partye is the lower/ and suffreth, and stretcheth fro the cercle of the moone downwarde to the myddel poynt of the erthe. Marcianus diseryueth the lower partye of the worlde in this maner wyse. The worlde he sayth is a cercle of foure elementes/ whiche ben found all rounde in the manere and fourme of a sphere: And the erthe is pighte in the myddelle. And the other deale is rauisshed abowte the mouynge of heuen to the making and formyng of this worlde. The vertue of god made and ordeined primordyall matter, in the whiche as it were in a massye thynge, the foure elementes were potentially, and not distyngued in tale and nombre, as they arne nowe: but they were medled. And that Massa and lumpe Plato calleth yle in Thimeo: And therof the wisdome of god made and broughte forthe all the elementes/ and all that is made of elementes. And ordeyned theym in theyr owene qualitees and place. For that whiche was hotte and drye, in that maner passed in to kynde of fyre. And by cause of lyghtenesse therof the wysdome of god setteth aboue other. And suche as was moiste colde and drie, passed in to kynde of erthe. And for heuynes and sadnesse therof, he setteth beneth that was hote. And moyst he put in to kynde of ayre, & such as was colde and moyste passed in to kynde of water. And as these two elementes ben more lyghte clere and subtill he set them betwene fyre and erthe. In Timeo Plato as he myghte/ diseryued this fyrste matter in this maner. yle the fyrste matter he sayth, was withoute qualite and quantite, withoute colour and shappe and lykenesse, withoute place and tyme bytwene somme substaunce and no substaunce. &c. These wordes ben ful hard to vnderstonde: but they bene in this maner expowned. For it is sayde, that that matter was withoute quantite: not for that they were clene with out all quantite, but for it had no certayne quantite knowe to vs: As men saye that a geaunt is endlesse moche, for he passeth the quantite of men. Also that matter is sayde without qualitie: for it hadde no name specially of any qualite, for it coude not be sayde more hotte than colde, nor vpwarde: and so of other qualytees. And he sayth withoute coloure: for it hadde no coloure of kynde of anye elemente. It was without tyme/ for as yet was no tyme nor passynge of tyme, when this mater was made. It was without place: for it had no certaine place more vpwarde than downwarde/ nor more brede than length. It was by substance, & no substaunce was tofore this matter. but some substaunce was therafter. Then the materiall begynnynge of the nether worlde, was that vnseen matter, that is the firste matter that is comin and able to receiue al lykenesse of shappes & qualite. And is also kept & saued vnder diuers kindes & shappes. For this mater abideth not corrupcion, towching the substaunce therof/ though it be cõtinually chaunged/ touchinge the qualites that chaungeth. For this matter/ that is now rarefyde made

made thynne, abydeth vnder the forme and shappe of fyre, and vnder fyre, shall by and by / by thyckynge doo on kynde and matter of ayre, that was before vnder the shappe and fourme and mater of fyre. Herof it foloweth, that the fyrthe matter, of the whiche the worlde is kindly made, is ingencrable and incorruptible. And of that matter all matteryalle thynges beginne, and torne ayen to that matter, as in to the moder. And so the worlde is made of manye compowned thynges and contrariouse: and yet in it selfe it is one worlde. For the worlde is one in tale and nombre / and not manye worldes: and that is for the vnite of mater / as it is sayde in li. de celo et mundo. The worlde occupieth all his matter, as it is sayde therin Ca. de mundi eternitate. Than the worlde, of the whiche we speke at this time / is not diuerse in itselfe: nother departed in substaunce, though cõtraryousnes be founde in partyes therof towchynge contraryneſſe of the qualitees. For the worlde hath moofte nedefull acorde in all it selfe / and as it were acorde of musyke: thoughe it seme / that it hath vnlikneſs in some of his partes for contrary qualytees, as Austen sayth openly super Gen. This world (he sayth) shall passe, touchynge this passibilite and kynde and shappe / that it hath now: But it shal abide euermore touching the substaunce & kind, as it is said there. And the Glose saith there: heuen and erthe shall passe. &c. Mat. 5. Herof it foloweth / that the world is wonderful by cause of chaũgynge therof. But neuer the leſs for the nobylyte of his matter, vertue and werkynge of his shappe: & so for easy myght of bredynge and of generation of thynges: the worlde is not to be prayſed soo moche as god the maker of the worlde, is to be prayſed ouer all thynges. No thynge in the holle frame of the worlde is so vyle nor so lowe / nor pertykyll, in the whiche shynyth not prayſinge of god in matter, and in vertue, and in shappe: And the matter and shappe of the world is some dyſferẽce / but that is with acord and moost peace. For that partye of the worlde that is moost pure and clene / and ſymple & noble, hath the more vniforme inclynacyon and appetite to receyue the more noble fourme and shappe. And the more ſpyrytuel the matter is, the more inclynacion and appetyte it hath to ſpyrytuall fourme and shappe. And so the matter of heuen requireth & nedith the more ſimple and noble forme and shappe, than the matter of the elementes. Also the matter of heuen is more noble and ſimple in the more noble bodi, as in the ſonne than in the mone, or in Mercurii, or in Mars. And the matter of elementes is more noble in fire thã in the aire, or in other elemẽtes. And so the matter is more gret & boyſtous in erth thã in other elementes. For therin ben more ptyes of matter gadred, as Ariſt. saith. Therfore (he seith) that of an handefull of erthe is made temme of water. Also the matter of one element is more clene and pure in one partie than in another, as it is sayd pri. Metho. For the ouer partes of fyre bẽ more noble and ſymple than the nether, and the myddell parties of the erthe ben more greate and ſadde, and leſſe clene and pure. And for the medlyd bodies ben made of the elementes, all the parties of the elementes bene more pure and noble: the medled bodyes bene more ſymple pure and noble. And as it is ayenwarde in elementes / soo it is ayenwarde in medled bodies. Also more noble mater of the world nedyth more noble fourme and shappe. And therfore the matter is diſpoſed / as the fourme and shappe axeth. For if fyre shall be made of erthe, it nedeth that the greatnes of matter of erthe be made ſubtyll and pure, and more ſpirituell and ſymple: that hit maye be clothed in a more ſymple fourme, that is fourme and shappe of fyre. And shortely to speake, it nedeth that the matter be arayed and dyſpoſed after the propretie of fourme and shappe. Also menne take hede of the nobylyte of the worlde by the more noble and worthy parties therof: & also by the more noble werkinges & doinges.

And therfore the ouer parti of the world is counted more noble and worthy. For the mater there is more clere & pure, and the shape is fayrer, & the vertu is more in the ouer parties than in the nether. For the worlde at all is the more faire & semely, by as moch as the nether foule partie of the worlde is arayed with the more fairenes and blysse of the ouer partie, as Austyne sayth. Some perfection of vertue & of charitie, that passeth in the ouer parties shedith it selfe cōtinually toward the faireness and perfection of the nether parties. Also thynges that seme & shew, that the nether partye of the worlde, hath lost in fairnes and in light, that that parte recouereth in grace & vertue of plentuousnes. For no lesse wonder is of vertuous plentuousnes of the erth, in berng & bringyng forth of herbes, trees, and of fruite, and in diuers gendring of beestes, and of creping wormes, in diuers breding & gendringe of metal, & of perles and of stones: thā it is to wondring of the clerenes of heuen with diuersitie of cercles & roundnes & sterres therof. And thoughe the worlde be arayed with so many noble and worthy differences of thinges by myght of the vertu of god: yet touching the nether partie therof it is subiect all aboute to many defautes and wretched condicions. For though the world seme father and forth bringer and feder of bodies, yet it is prison of spirites, and most cruelle exilynge of soules, and is place and stede of full many wretchednes and peines. For the world is place of trespas and of gylte, the habitation of pilgremage, of sorowe and of wo, of wepinge and of teares, of traueyle & of faintnes, of ferefulnes & of shame, of meuyng & of changynge, of flowynge & of ouertournyng, of passing & of corruptiō, of insolēce and pertourbacion, of violence and oppression, of disceyte and of gyle. In the world is nought els soūd but vanite, wickednes, coueitise, anguyshe soylyng, and age. The worlde draweth to hym, and loueth those, that he knoweth: & putteth awey & dispiseth them that he knoweth not. The worlde is noyful to many men, and profitable to fewe at the last. The louers ther of the worlde deceiueth and begyleth. For the worlde promiseth many thinges, but at the laste it payeth fewe or none: and cesseth not to sewe and to take them that dispise it, and that in the maner of a shadowe: and is busy and entendeth to flee his sewtours that folowe hym. And therfore oft tymes those that it most bereth vp with ryches and worshyp, it maketh moste poore, and bereth them downe at the last. And to vse Gregories wordes, we shall flee the worlde, though it please vs with welthe. For he that knockith with so moch wo & sorow what els crieth he, but that he shuld be forsakē? And thus of the propreties of the world in general, shal suffice at this time.

Of the distinction of heuen. Capitulo. 2.

NOwe put we our handes by helpe of Christe, to discrive some proprities of heuen, and of the parties therof. For heuen is the place and dwellynge of angels, and of good men, as Beda saith. And as holy menne tellen, one heuen is sene, and an nother heuen is vnsene. The heuen that is sene, is many maner wise, as the Glose sayth super Deuter. x.. ibi, Loo heuen is thy lordis thy goddis, and heuen of heuens. Heuens benne seuen, named in this maner, Aereum, Ethereū, Olimpeum, Ignеum, Firmamentum, Aquеum, Emperium celum, heuen of angelles. The heuen that highte Aereum, is the mydle place of the roundnes of the ayre, that is not full of greatte and boystous vapours of water and of erth, and soo that partie of the ayre, that is more pure and clene, and lasse medlid with the nether qualites: for the purenes & clennes therof, and clereneſſe of kynde, hit is called heuen, as it is sayd, Matth. xii. The fowles of heuen eate it. &c. Celum ethereum, as som men say, is it that is called the ouermeste partie of the ayre, that is nyghe ioyned to the fyre roundenesse, and

and hyght Ethereum: For it is bryghte and shynynge. For that partie betwene the fyre and ayre, is nyghe the fyre, and receyueth of the fire lyght and shynyng. For Ethereos in Grewe/hyghte brightneo other shynynge, as Isydore saythe. And celum igneum, fyrye heuen, as some men meane, is the mydle of the roundenesse of the spere of fyre: and that is for the purenco, subtylnes, highnes/and werkynge, that the fyre hath passynge other elementes, and for other proprieties, that the fyre hath for nyghneo to the roundeneo of the planetis. And Gregorye seith vppon that place of Job: Beholde and se Etherea. &c. By that name Ethereo is vnderstonde all the space that is fro the Mone euen to the sterres that ben pight, in the whiche space ben roundnesses and cercles of the seuen planetes. Seke with in de Ethere, what Marcianus meaneth therypon. Alexandre ordeyneth the seué heuens, & sayth in this maner: The firste heuen yeueth lyghte in one maner wyse, and is not meued, and hyght Celum imperium: The seconde also he saythe, yeueth in one maner wyse lyght, and hight Celum Aqueum, or Christallinum, as it were of kynde of water or of christalle stone. The thyrde heuen yeueth lyghte, not lyke bryghte in euerye partie, and is meued as the heuen of sterres. The fourthe heuen receyueth lyght withoute heate/and hyght Olimpicum. The fifth receyueth lyghte with heate, and hyght Celum igneum /as the fourthe heuen. The syxte receyueth lyghte, and is ioyned with the other partie, and hyghte Celum Ethereum, bryghte shynynge heuen. The seuenth receyueth lyghte/and is ioyned with the nether partye / and hyghte Celum Aereum/of the kynde of ayre. And so it semeth, that they calle Olimpium, the space of the roundneo of planettes: for that space is alway lyght and shynynge. And the fyrmament they calle the fyrste heuen and the laste, as philosophero meane: In the ouermeste parte wherof bene the bodyes of sterres. For Philosophers sette but only one heuen. But as Basilius saythe in Exameron, the Philosophers wolde rather gnawe and frete their owne tongues, than they wolde assent, that there ben many heuens. Aristotle in libro de causis Elementorum diuerse that heuen/ that hight Firmamentum, in this maner. Heuen (he sayth) is the fyfthe elemente, seuered fro the nether elementes, and distingued by proprietie of kynde: For it is not heuy: for than it might come downwarde: nor lyght/ for than it shulde flye and meue vpwarde. For yf it were one of the foure elementes/ or compowned of the foure: thenne corruption myghte come therin in all/ or in some parte therof. And as it is sayde there: The Creatour sette it to be welle and cause of generation and corruption. And therfore that heuen is kyndly meuable withoute reste: And the meuyng therof is rounde aboute the myddell vppon a lyne, that hyghte Axis, that stondeth there pyghte vnmouable betwene two sterres/ that bene called Polys, that bene the mooste south sterre, and the moste northe sterre: The whiche northe sterre we calle shypmans sterre. And that heuen hathe ende touchynge lengthe and brede/ and stretchynge of place. But it is endeles touchynge meuynge. For hit moueth by a moeuer of endeleste myghte / That is by god hym selfe/ that is mooste hyghe and glorious withoute ende. Vytherto speaketh Aristotle libro de causis elementorum. And also he callethe these Polus two sterres in the hyghest endes of heuen/ sette in the myddell therof, one aboue / and an nother benethe: The one therof, is sette aboue in the myddelle of heuen Northewarde, and hyghte Polus articus: And that other is sette ageynst hym southwarde/and hyght Polus Antarticus, as it were sette afore the sterre/that hight Polus artic⁹. Betwene these two Polus/as it were betwene his two endes, heuen meueth: soo that the greatteste cercle of heuen cometh not euen rounde ouer our heedes. For they two Polus bene not lyke hyghe to vs/ And

heuen moueth from the East to the west, and from the Weste ageyne tyll he come to the Easte, and alle that waye lyke swyfte/ lyke as a whele moueth aboute the axeltree. And therfore Aristotle vnderstandeth a certayne lyne, that stretcheth from that one poole to that other pole in streyght length. And aboute that lyne all the roundenesse of heuen meueth lyke swyfte: and that lyne he callethe Axis, as the Cõmentatour sayeth there. Of the kynde of this heuen it is treated in libro de Celo et mundo/ secundum nouam translationem. Heuen (he sayth) is one thynge compowned of mattere, for it conteyneth the kynde, of the whiche heuen is named/ whiche is the laste passynge of all. And hit foloweth in the same booke: There bene not many heuens/ nor were/ nother shall be. For heuen is one perfecte and complete atte fulle, and nothynge is lyke therto: And withoute heuen is nor place nor bodye, nor wydenesse, nor fulnesse, nor tyme, that is nombre and mesure of meuynge. Therfore there is stedfaste lyfe, that is to witte/ beyonde the laste/ and that lyfe is endlesse. For that lyfe nother fayleth, nor endeth/ and that is verye lyfe. Also he sayth there, that heuen is not made nor gendred, but it is symple, and the meuynge therof is euen/ and therin is no diuersitie. And the meuyng therof is syngular and rounde abowte: And the meuer therof is a spiryte, that meueth it by his owne wylle: and the beame of heuen is contynued with the beame of fire, and ioyned therwith to profyte of lyfe of the men/ whiche abydeth. Also the fyrmament is called heuen, for it is sadde and stedfaste, and hathe a marke, that it may not passe. And so for full great abidynge of his stedfastnes, hit is incorruptible and vnchaungeable both in substãce and in shappe. And the shappe therof is rounde abowte, and holowe within to vs warde, and rounde aboute towarde them/ whiche bene aboue heuen. But the roundenes bendeth from them warde. The meuynge thereof is kyndely rounde about/ and a stonte, and roũde abowte frome the Easte to the Weste, and rolleth aboute and beaweth with hym by symple meuynge, and lyke swift in the space of a nyghte and a daye, all that is there vnder/ euen to the place of the fyre. And so he rauysshеth and ledeth aboute with him selfe the roundnes of the seuen planettes. And Rabanus sayth, all that is there vnder is obedient in one maner order, and not distourbled to the vertue of meuynge therof. Also he sayth in expositione super Genes. The vertue of meuynge therof stretcheth euen to these nether elementes. And some menne suppose, that it drawеth aboute with hym selfe the ouermeste fyre, and also the werkynge of the vertue of meuynge therof commeth euen to the ayre, and also euen to the waters: In the whiche waters, touchynge ebbynge and flowynge, it maketh in the moste partye encreasynge and decreasynge, and these thre elementes, Fyre, Ayre, and Water ben obedient to some maner mouynge of heuen: but they folowe it not in one maner wyse nor in one ordre, but some lesse and somme more, as it is sayde before. That whiche is more lyghte and pure, is more obediente, and that whiche is lesse light and pure, foloweth more slowly, and is lesse obediente. The erthe is not obedient to the meuynge of the vertue of heuen, to take therby chaungynge of place, though it be obedient, and receyueth dyuers impressions, to brynge forth of it selfe dyuers maner of kindes. Than as Rabanus sayth, there the firmamente hath towchynge, moeuynge, lyke swyfte passynge/ ordynate, and not distourbled, and is swyftest of all moeuynges. Therfore leaste the shappe of the worlde shulde falle by the swyftenes of the meuyng therof/ it is taryed by ordinate meuynge of the planetes. And so the stronge swyftenes of his meuynge is made moderate by contrarye meuynge. Also it meueth withoute traueylle: for the parties chaungeth place and stede/ the hole heuen chaungeth noo stede nor

place

place. And though these nether thinges ben disturbled and haply vnstedfaste, heuen with his roundnes and cercles forsaketh not / nor leueth not the sadde tenour of his order namely in a poynt. Therfore the mouynge of heuen is the fyxte subiection of all tyme, and maner and rule of all other meuynges. Also the firmament by his meuynge is principle werkynge and doinge of generacion and corrupcion in the lower worlde. And as Rabanus sayth / the cause therof is for the firmament sendeth the vertue of his lighte / that is effectyue cause of generacion, to therthe / as to his owne myddelle: And gadereth his owne beames, and ioyneth them in the vtter partye of the erthe.

For as it is shewed in Sciencia perspectiua, eueriche rounde body and holowe, and bryghte in euerych poynte therof / sendeth a beamy lyne in to the myddelle of that bryghte bodye: That is to vnderstonde thutter partye of that mydel: And thenere euery bemy lyne is to other lynes, whiche goon out to the myddle, the more stronger he is to prynte in the effect therof and doinge. And theyr strengthe cometh of nyghnesse of one lyne to a nother. And therof it foloweth, that for the bodye of heuen is rounde / holowe, and also bryghte, and thio erthe in comparyson to the greatnesse of heuen, is acounted but as it were a poynte, For the erth is the myddelle poynt, that therin is full greate gaderynge of heuenly beames: And of the vertue and touchinge of those sayde beames cometh full great generacion and forth bringinge of thynges that ben bred in erthe, whiche is the myddel of the fyrmament. And thoughe heuen be principium and welle of generacion: yet in it selfe it receyueth no generacion / nor corrupcion, nor decreasynge, nor encreasynge. For heuen in his substaunce hath moche simplenes and lykenes clennesse and pureneſse: And hath no departynge nor contrarynesse in the partyes: of the whiche hit is compowned. And therfore of it selfe hit hath no myghte to corruption. And Aristotle arguethe / in li. de Celo et mundo thus, Al corrupcion he sayth, cometh of contraryes, and no thynge is founde contrarye to heuen: Wherfore heuen is not corrupt.

Also though heuen in it selfe be lyke in parties: yet nedeth it to haue many dyuerse roundenesses and cercles in shappe and greatnesse, that differ in length and brede. And that of diuerse habytacions, whiche ben nedefull to thinges that shal deye, as Aristotle sayeth in li. de Causis elementorum. For if the nether worlde shulde receyue influence of beames in one maner dispoſycion and mesure, sedynge of them that shulde deye, and generacion of all the nether thynges sholde faille. And therfore hit is nedefull, that heuen meue aſsonte / that by aryſynge and goynge downe of cercles / nowe colde / nowe heate maye be bredde in the middel. For if heuen meued streyght towarde vs, all thinges that ben there we dwelle, shulde be consumpte and wasted with heate or with colde, as Aristotle sayth. Also men take not onely hede in heuen of purenes and incorruptiblenes of matter but also of fairenes and clerenes of shappe. For as Aristotle sayth in li. de Sensu et sensato, heuen in his owne kynde is bryghte / but in the parties therof is dyuerſytee. For in sterres is more gaderynge of light than in other partyes of heuen. Wherfore in shappe heuen hath roundenes, holownes, and vtter roundenes with clerenes and bryghtenes, & euennes in the holowe heuen, and diuerſytie in partyes. Wise men telle, that of metyng of roundnesses, and of contrary mouyng of planetes cometh a swete armeny. Wherof speketh Macrobius in libro Ciceronis, expownynge the dreame of Scipio: In puttynge and meuynge of these rounde worldes cometh the swete sowne and acorde. &c. Also it is sayde in libro de Celo et mundo, in fine: that heuen with continuance of his meuynge setteth a lyghte flame on that thynge, whiche it meueth vpon. Therfore the ayre is sette a fyre, with meuynge of heuen. For meuynge is cause of heat. Therfore there it is saide, that

that it is perceyued that of meuynge cometh hete kindely / & of reste cometh coldneo. And therfore hete nesseth matter & departeth it, and coldeneo gathereth & byndeth it. Therfore the partyes of the elementes, whiche ben nyghe to the meuynge of heuen, ben more hotte than the other partyes of the nether worlde, as it faryth in fyre and ayre. And in the third element, that is the water, meuynge is febled. And therfore therin is coldenesse but not in the vtter moste. In the fourth elemente / that is erthe, bicause it is ferre from the heuenly mouing / is constrayning to the vttermest, through absence of hete and maystry of coldenesse. And therfore the erthe abydethe restynge and euerlastynge, that it moueth not, as Arist. saith there. Also men taken hede of the nobilyte of heuen in simplicite of his substáce / in pureneesse and euerlastingneo / in brightneo and clereneo of shape, in roundeneo, in euynneo of meuynge, and swyftneo / and vertues in hyghnesse of place. For touching the place therof / it is most ferre from the mydel of the erthe in stretching of quantite: For the gretneo therof passeth imaginacion and mesure of reason: In myghte, for it ruleth and gouerneth and ordeyneth and mesureth all that is there vnder. And that is more wonderful: heuen ordeyneth, and mesureth / and amendeth, and chaungeth all the nether thynges, that taketh neuer chaungynge of thynge, whiche is lower than it selfe, nor that thing, which is vnlike therto in kinde, confermeth it selfe in any vertue to the heuenly body.

¶ Of the cristalline or watrie. heuen. Ca. iii

The fyrst heuen is watry or cristallin. And is made by the myght of god of waters, whiche ben sette aboue in the firmament. For auctorytie of holy writ telleth vo, that waters ben sette aboue heueno: whiche ben so lyghte and subtil, that they be torned in to heuenly kind. And therfore they ben pyght there. But Beda sayth / that those heuenly waters ben hanged aboue the fyrmament, not by thynneo of waters, but by the clere and subtyll vertue of god. And that to temprie the swyftneo of the fyrmament, or to swage the hete that cometh of the swift mocuyng of the fyrmament. For Bedas opinion was, that heuen is fyry kynd / as Plato and his folowers say. Therfore Beda sayth / that heuen is of subtyl and fyry kynde, rounde / and sette lyke ferre fro the myddel poynte of the erthe. And therfore it semed to Beda, that therfore it was nede, that there were waters to bryngе that heuenly heate to temperanneo: And that the nether worlde shulde not take dommage of the brennynge of heuen. Some saye that Saturnus, that sterre, is colde, and that he hath of colde kynde of those waters, whiche ben sette aboue the toppe of heuen: And that by cause that the place therof is nygh to the fyrmament. Also they saye, that the fyrmament by vertu of those waters is cold and keleth the roundenesse, whiche Saturnus is in: for it is nexte therto. But howe this myght be resonably doon / it is not clerely knowen to them that vse reson. For seinge, that watery substaunce by reason of bothe his qualytees, moysture and coldeneo, is contrary at al to fyry substaunce, It is not clere inoughe to philosophers, howe bitweene bodies that ben soo dyuers and contrary, myghte vnyte and acorde be founde in any wyse. And neuer the lesse it is wrytten Job. 25. He that maketh acorde in his hygh thingeo. Therfore philosophers, that serche and enquyre, as I trowe the inner poynt of philsophie more clergealy, and inner to the grounde, haue a nother opynyon / and meane other wyse. For Alexandre sayth, that those waters, whiche are aboue heuen, ben not sette there as colde / fletynge, and moyste / nor as sadde / frote, and heuy. For these ben proprieteeo, and haue contrarineo amonge them selfe / and ben contrary eyther to other. But more verely by the ordynaunce of the vysdom of god, those waters that ben vppon or aboue

aboue the fyrmament / ben in the mooste noble condicion of theyr owne kynde set in that place by goddis owne doing: in as moche as they bene nexte to heuenly kynde. And this propertye of kynde of clereneſſe and brightneſſe is properly and kyndely founde in kynde of water. And by cauſe therof it hath lykneſſe, and acordeth with Celum imperium, and alſo with the fyrmament: Therfore our lorde hath ſette water byneth / vnder the reaſon of colde and moyſte / with other nedefull condicions to generacion and corrupcion. But he ſette waters aboue by reaſon of clereneſſe, as it was nedeful to the conſeruacion of the worlde. And therfore he ſayth / that heuen is called watery and cryſtallyne, by cauſe of ableneſs to meuynge and of clereneſſe. For it is clere as cryſtalle / and receyueth lyghte and fulneſſe of lyghte of the ouer heuen, whiche is called Celum imperium, and ſendeth that lyghte / whiche it receyueth, to the nether heuen: and it is called heuen: for it is vnknowen and vnſeen of vs. And it hyghte Criſtallinum / for it is harde as criſtall. And not onely therfore, but bycauſe it is euenly bright and clere. And it hyghte Aquæum, watry: For it hath meuyng as it were water, of his ſubtyltie and meuableneſſe: And it is meued, and meueth the nexte heuen therto, and the ſayde heuen meueth forth the heuen that is nexte therto. And therfore that heuen / that meueth the nether meuable thinges ſaue the principally the nether meuable thinges / as Alexandre ſaythe.

Of heuen empireo. Ca.iiii.

Celum empireum is the fyrſte and hyghest heuen / the place of aungels the countreye and habitacyon of bleſſed menne. And hathe that name empireum of Pir, that is fyre. For hit is fully called fyre, not for brennynge / but for lyghte and ſhynynge, as Iſydore ſayth. For this heuen is moſte bryghte and ſhynynge / and yeueth lyght and ſhynynge vnto the heuen Cryſtallyne, that is nexte therto. And this heuen of his owne kind is in partyes lyke without ſterres, and ſhapen al rounde / as Damaſcenus ſaith. And it is rounde, for to conteyne ſpirituall and bodyly thinges: And it is kyndly quyete, vnmeuable and vnmeued. And ſoo that heuen is not nedefull for contynuance of generacion of lower thinges: but, as Alyſandre ſayth, for complecion and full perfection of the worlde and of bodyes, as certayne endes aren, whiche ben ordeyned acordynge to the myddel: The one ende is mooſt derke as the erth. The other mooſte lyghte as Celum imperium. Eyther bodye, vttermeſt, & highеſt, and loweſte is for it ſelfe vnmeuable and quyet. Rabanus diſcriueth the propritees of this heuyn / & taketh the wordes of Baſilius in Exameron, and ſaithe in this maner: Celum empirium is the fyrſte bodye mooſte ſymple in kynde, and hath leeſt of corpolentneſſe. For it is moſt ſubtill in the fyrſte fyrmamente / and foundament of the worlde, mooſte in quantite, bryghte in qualyte, rounde in ſhappe, highest in place: For it is farthest fro the myddel poynte of the worlde / and conteyneth ſpirites and bodyes ſeen and vnſeen: And is the hyghest dwellyng place of god: for though god be in euery place: yet it is ſayde ſpecyally / that he is in heuen. For the werkynge of his vertu ſhyneth mooſte there. And therfore heuen is ſpecially callid goddis owne ſeet. For in the body of the worlde the kynd of heuen is fayreſt / as Damaſcen ſayth. And in heuen the vertue of god werketh moſt openly.

Of ethere ſhynyng. Ca.v.

Ether in Brewe is ſhynynge / and Iſidre ſaith, the ouer parties of fyre and of ayre hyghte Ether, where is euerlaſtynge ſhynynge of lyght and of brightneſſe. And Anaxagoras ſayth / that that name Ether is the name of fyre. And as Ariſtotle ſayth, he troweth that for the brennyng / which cometh of the ſwiftnes of the meuyng therof. And ſo Anaxagoras

ras meaneth, that all thyng, which bren neth, is called by that name Ether. And Marcianus saith/that Ether is the place which is departed frō the nether world, and is vnseen, in comparison to the nether, which suffreth many maner diuersitie and changyng. For in ethere, in that place/is day euerlasting, no night cometh after day light: And no wonder. For the shadow of the erth, which is cause of the nyghte, cometh not in so highe a place/ as is that place, whiche is called ether. As in li. Metheororum Arystotle sayth, that ether is noughte elles in kinde, but one element, and is none of the foure elementes. For all thinge/ whiche is aboue the roundnesse of the mone, is of kynde departed fro the kynde of the nether elementes. Therfore ether is neyther heuy nor lyghte, nor thynne nor thycke: Nor maye be departed by thyrlynge and hoolynge of a nother bodye. For no corrupcion nor alteracion may come and entre in to the kinde, whiche hyghte ether, nother in to alle nor in to partie therof. And if it came, or hadde compolycion of the elementes/than corruptiō shuld come therin. But yet Anaxagoras saith, that ether is the ayre/ whiche is sette a fyre. And he sayth/ that sometyme it comith downwarde/ and is hydde within the erthe: And for the subtilte therof, it is ruled nowe vpwarde, now downward. And therfore cometh erthe shakynge, of the vertue of ether closed in the inner parties of the erthe. But Arystotle sayth/ that this sayenge is erronius. For a subtyll thynge meueth not downewarde: and also thoughe it meued downeward, yet it shoulde not make suche werkynge. And as Macrobius sayth, the shynynge of ether vnder the roundenesse of heuen, blaseth and shyneth in to all roundenesse of the worlde. And conteyneth in it selfe the roundens of the seuen planetes/ whiche meue agaynste the meuynge of the fyrmament. And the nether party of the ayre with swyftnesse of his moeuynge/ settreth on fyre the ouer party of matters elementall, And of that settynge on fyre the roundenesse of fyre is gendreed and bredde, as it is sayde in libro de Celo et mundo in fine. And ether is not sette on fyre, by the matter that is soo sette on fyre. For it taketh no chaungynge of the nether thinges, though those nether thinges take chaungynge therof.

Of the Sphere of heuen. Capitulo. vi.

The sphere of heuen, as Jsidore saith, is a certaine kynde shapen al round, and meuith all rounde abowt the mydle therof in euen space of tymes, from one poynte to the same. Philosophers telle, that this sphere hath nother ende nor begynnyng: And therfore by cause of the meuynge abowte therof, it is not some knowen/ where it beginneth, and where it endith. And no shappe is so accordinge to heuen, as the shappe of a sphere, both for the simplicite therof, and for conteynynge and receyuinge, and also for lyckenes and accord, as Jsidre sayth. Allo Alphraganus sayth, that the sphere is the rounde vttermost partie of the heuenly bodi, in the whiche the fixed sterres ben conteyned. And this sphere gooth about vpon two polis, the one therof is by north, and goth neuer down to vs, and hight Polus articus, the northe pole: the other is Polus antarticus, that is the soth polus/ & is neuer sen of vs. And that is bycause it is ferre from vs, or elis bycause the erth is betwene vs and it: Bytwene these two polus, as it were bytwene two endes of the world, the sphere of heuen meuith and turneth rounde abowte. And with the meuynge therof/ the sterres that bene pyghte therin/ bene bore and rauyshed about, out of the est in to the weste, and agayne oute of the weste in to the east, in meuynge of a day and a nyghte/ in the space of foure and twenty houres. And the sphere of heuen meueth abowte with soo greate swyftnes, that but if the planetes met and letted the swyfte meuyng therof/ and made it moderate: the shappe of the worlde

shulde

holde stille. And therfore as Alphragane sayth, the seuen roundenes of planetes ben vnder the spere euerich meting & crossyng other. By the which roundnes the planettes passe with conenable meyngr, and mete and come ageynste the rauyshyng of the firmament, and withstondeth and tarieth the swiftenes therof. And all the bodye of the sphere meueth aslonte aboute the myddell, that is aboute the lyne that highte Axis. And Axis is a certayne lyne vnderstonde that stretcheth streighte by the myddell of a balle, or of an other thynge fro one pole to an other. By suche a lyne vnderstonde in heuen, the roundnes of heuen meueth as a whele meueth aboute the axiltree. The endes of this lyne, that hyght Axis, ben called cardinales celi, and ben pight in the sothesayde pooles / and hight Cardinales, bicause they meue about the holownes of the poles, as the sharpe corner of a doore meueth in the herre. And these Cardinales ben holowe and croked inwarde, as Isydore sayethe. And halfe the spher hyght Emisperium, that is the parte, whiche is all sene of vs. And for defawte of our syghte, it semeth that it toucheth the erthe. And the cercle, to the whiche the sight stretcheth and endeth, hight Orizon, as it were the ende of the sighte, as sayethe Isidore. Then knowe thou hereof shortely, that the sphere of heuen is a bryght substance and shyneth euen to the myddelle therof, that is to the erthe. And the roundenes therof is moste serre fro the myddell poynt of the erthe. And therfore the substace of those thynges / whiche ben full great in heuen, seme full lyttell to our syghte: and that is for they bene serre of. And this sphere contrynethe all the nether thynges, and ordeyneth and enformeth them all: and is cause effective of generation and of lyuynge. And rauyshyeth and drawyeth to it selfe contrary thinges. For by violence of his meuynge / it drawyeth after hym the planettes, whiche mete with hym, and passeth forthe with armonye and accorde. For Aristotle sayth in libro de proprietatibus Elementorum, of ordynate meuynge of the sphere, and of the contrary metynge of planetes, in the worlde cometh armonye and accorde. And soo Macrobius sayth: in puttynge and meuynge of the roundenes of heuen is that noyse made, and tempereth sharpe noise with lowe noise, and maketh dyuers accordes and melodie. But for the defaute of our heryng and also for passyng measure of that noyse and melodie, this armonie and accorde is not herd of vs. In lykewise as we may not perceyue and se the sonne moue though he meue / for the clerenes of bemes ouercometh the sharpnes of our syght.

Of the cercles of heuen. Capitulo. vij.

Cercles of heuen bene many: of the whiche tweine ben seen, the whiche tweyne ben called Galaxias and Zodiacus. The other ben vnsene. As the cercle that hight Equinoxialis, that departeth heuen in two parties euen like. The whiche two parties ben called Emisperia: & that cercle Equinoxialis, toucheth the cercle, that hyghte Zodiacus in two signes. That one hyghte Aries / and that other Libra, the weyer and the balance. The other cercle highte Solsticialis estivalis, that is the styntynge of the sonne in sommer: For when the sonne is therin, the sonne is styntyeth in the sommer: And the dayes begynne to waxe shorte.

This Cercle touchethe Zodiacus in the sygne that hyghte Cancer, the crabbe: and is as if it were the ioynynge of our dwellynge countrey. And an other is called Parallelus / or the cercle septemptrionalis, and highte Articus also. And is as it were the departynge of our dwellyng place. And the cercle that is toward the cercle / whiche hyght Torrida zona, whiche is as it were the ioyning of Torrida and of our habitation / toucheth the cercle / whiche highte Zodiacus in the sygne, whiche hyght Capricornus. And this cercle hyght Solsticialis Hyemalis, of styntyng of the sonne in Wynter. For

whan

whanne the ſonne is in that cercle, the ſonne ſtynteth in Wynter, and the dayes begynne to wexe longe. An nother cercle there is/that hight Parallelus, & is callid Antarticus alſo/& is in the ſouth afore the north cercle/which hight Parallelus arti cus. And theſe fyue cercles ben called Parallell as it were cercles lyke farre aſondre. Beſide theſe ben two cercles/eyther hyghte Colurus: that one hyghte Colourus ſeptentrionalis, the northe Colurus, and begynneth fro the northe pole, and paſſethe rounde by the ſygnes that hight Cancer and Capricornus, and tourneth ageyne to his owne begynnynge. That other hyght the ſouthe Colurus, and paſſethe by the ſigne Libra into the ſygne that hyght Aries, and tourneth alſo ayene to his owne poynte. And Coluri ben ſayde as it were Colla tauri, and haue that name of the tayle of a wylde oxe, that arrereth his tayll, and maketh an vnperfyte cercle. And Colurus is ſayd, as it were an vnperfite cercle. The tenth cercle hight Oriſon/ that is makyng ende of the ſyghte: In that cercle it ſemethe, that heuen and erthe ben coupled to gyders. And there is a ſouthe cercle/ that tokeneth and marketh that parte of the cercle, that hyght Zodiacus, in the whiche parte it ſemeth/that the ſonne is like ſterre fro the eaſte and fro the weſte. And theſe two laſt cercles bē not in the ſphere but varien and ben diuers/ as dyuers aſpecte aſkethe. Duc vſque Iſidorus/ libro. iii.

Of the cercle galaxia. Capitulo. viii.

Galaxias is a cercle of heuen, and is more faire and brighte then other cercles of heuen: and paſſeth by the myddell of heuen, and begynneth fro the eaſt and paſſeth to the northe by the ſigneo/ whiche hight Cancer and Capricornus: and turneth ageyne to his owne poynt. And this cercle is called the mylky cercle. For amonge all cercles of heuen, that cercle is mooſte bryghte and clere, and mooſte notable. And therfore by nyght it ruleth and leadeth ſhyppemen and wayfarynge men. And the more clere the wether is by nyghte and colde, the better is the percepuynge of this cercle. By the opinion of the comon people the cercle Galaxias is the voze of the paſſynge of the ſonne, that the ſonne leuith after him whan he paſſeth in that cercle. But Ariſtotle ſaith, that this is falſe. For if Galaxias were of the impzyntynge of the paſſage of the ſonne, then muſt this pzintynge be in the ſigneo, in the whiche the ſon paſſeth with other mouable ſterres. And we ſe that this is falſe. For it paſſeth the boundes of the cercles/ which hight Zodiacus/ wher the ſon comith not nigh as it is ſayde in libro Meth. Therfore Anaxagoras and Democritus ſayd, that Galaxias is of reflection and rebounding of lyghte towarde the ayre, as it were in a myzrour. But this is falſe, as Ariſtotle ſaythe. Therfore if it were ſo/ Galaxias ſhulde chaunge place as the lyght chaungeth, and this is falſe. For we ſe, that Galaxias is alway in one place, and paſſeth not thens. Therfore Ariſt. ſaythe in this maner. Fyre/ whiche is nyghe to the roundenes of heuen/ is ſhynynge and bzyght. And in the place where Galaxias is ſene ben many ſmal ſterres and bright and in thoſe ſterres ſhyneth that brightnes. And therfore that place ſemeth moſt bzyght with beames of lyghte, and paſſeth not out of one place of the roundnes of heuen. Duc vſque Ariſtoteles libro pzi. Methreoꝝ ca. ii.

Of the zodiake. Cap. iv.

Zodiacus is a cercle that paſſeth o ſtont/ & is departed euen in twelue parties/ the whiche twelue parties philoſophers callen ſignes. And theſe ſignes ſhewe to vs, in what partie of heuen the ſonne and the planettes are in. Thus the twelue ſygnes ben twelue ſpaces diſtingued in like mothe/ knowen of aſtronomyers by notable ſterres/ and euerich ſygne is departed in thyrty grees, and eue-

eueryche gree in syxty mynutes, and eueryche mynute in syxtye scrupulo. Soo that syxtye scrupules maken one mynute, and syxty mynutes make one gree, and thyrty grees make one sygne. And these sygnes bene called by theyr owne propre names / As Aries, the wethere: Taurus, the bulle: and soo of other. They bene called beastes / not for beastes bene sene in heuen: but for in effectes and doynge they presente somme propretyes of suche beastes: as hit shall be sayde here folowynge. Amonge these twelue sygnes foure ben Cardynall sygnes / as Isidore sayth: as Lancer hyghste and, Capricornus lowreste / Aries and Libra in the mydle. The fyrste tweyne benne called Signa Solsticiaria / those bene the sygnes, in the whiche the sonne styntyth. For in Lancro the sonne styntethe and commeth noo nerer to vs warde: And in Capricorno he passethe no ferther vpwarde. In the firste he makyth mooste longe dayes and shorte nyghtes: And the seconde ayenwarde: And in the other two sygnes the daye and nyghte be lyke. And in Libra is eueneesse of daye and nyghte in haruest: and then in eyther tyme dayes and nyghtes benne lyke longe. Also in these sygnes there benne thre syrye / that benne Aries / Leo, and Sagittarius. And there ben thre erthy / that ben Taurus / Virgo / Capricornus. And there ben thre ayery, that bene Gemini, Libra, Aquarius. And there bene thre watrye / that ben Scorpio, Lancer / Pisces. Amonge these sygnes they that ben fyrye and ayrye ben hotte and male / and daye sygnes. And they that benne watry and erthye ben colde and female and nyghtysshe sygnes. Also amonge these / foure ben meuable, that ben the foure cardinall sygnes, that bene Aries, Lancer / Libra / and Capricornus: for in these sygnes tyme changeth. And foure ben pyght / in the whiche tyme is pyght: that bene Taurus / Leo / Scorpius, and Aquarius. And foure ben comin / in the whiche they ben medlyd: that bene Gemini, Virgo / Sagittarius, and Pisces. And these sygnes ben called houses: for they ben the home & the dwellynge place of planetes. And of these houses some ben called the houses of triplicite, and some of exaltation. For those signes / that acorde in one kynd / make a triplicite, and haue one name / & so they ben ordeyned in foure partes of heuē. For in the est party bē the firte signes / Aries, Leo / & Sagittarius: The erthy signes ben Taurus / Virgo, & Capricornus in the south. The ayery ben Libra, Gemini, Aquarius in the weste. Watry bene Lancer, Pisces / Scorpio in the North. And amonge triplycytees of houses, those that bē in the Est ben stronger in theyr werkynge and doynge than the Westen, the Northen or the Southen: For more noble planetes haue maistrye therin. For the Eesten triplycite / that is the fyrste / hath the sonne by daye and the mone by nyghte, and Saturnus is partyner with theym by daye and by nyghte. And weste in tryplyeyte hathe Saturnus, Mercurius, and Jupiter. And the Northen triplicite hathe Venus / Luna, and Mars. And the Southen tryplicite hath Saturnus, Mercurius / and Jupiter. Also sygnes ben called howses of exaltation and rysynge. For as planetes ben more or lasse enhaunsed in grees of signes, the more vertuously & perfyghtly they worken. For the sonne hathe his vertue and exaltation in the eightene gree of Aries. And his fallynge in the gree of Libra, Venus hath hir blisse in Piscibus in the eyghte and twenty gree, & hir fallynge and hir discomforte in suche a fallyng of the sygne, that is there afore / that is virgo. Mercurius aryseth in Virgo / fyftene grees, and falleth in Piscibus in as many grees. The mone aryseth in Lancro in the thyrde degree / and falleth in Scorpione in as manye grees, Saturnus aryseth in Tauro in one and twenty grees / and falleth in ariete in as manye grees. Mars aryssethe in Capricorno, in seuen and twenty grees: and falleth in Lancro in as manye grees. Jupiter aryseth and Caput draconis in Geminis in thre grees / and falleth in Sa-

gittario in as manye grees. Cauda the tayle of the Dragon, aryseth in Sagittario in thre grees, and falleth in Geminis. Besyde these everyche syngne is departed in thre partyes, the whiche parteo bene called facies. The begynnyng of whiche is from the fyrste gree of Aries, and dureth to the tenth gree: the seconde dureth to the .xx. the thyrde dureth to the thyrty. The fyrste parte that hyght facies / is gyuen to Mars / the seconde to the sonne, the thyrde to Venus.

The fyrst facies is Taurus, and is yeue to Mercurius: the seconde to the mone / the thyrde to Saturnus. The first facies of Geminis is yeue to Jupiter: The seconde to Mars: the thyrde to the sonne. The fyrste of Lancer to Venus: the seconde to Mercurius: the thyrde to the moone. The fyrste facies Leonis is yeue to Saturnus: the second to Jupiter: the thyrde to Mars. The fyrste facies of the syngne that hyghte Virgo, is giuen to the sonne: the seconde to Venus: the thyrde to Mercurius. The fyrste facies of Libra is yeue to the moone: the seconde to Saturnus: and the thyrde to Jupiter. The fyrste facies of Scorpio is yeue to Mars: the seconde to the sonne: and the thyrde to Venus. The fyrste facies of Sagittarius is gyuen to Mercurius: the seconde to the mone: the thyrde to Saturnus. The fyrste facies of Capricornus is yeue to Jupiter: the seconde to Mars: the thyrde to the sonne. The first facies of Aquarius is yeue to Venus: the seconde to Mercurius: the thyrde to the moone. The fyrst facies of Pisces is giuen to Saturnus: the seconde to Jupiter, the thyrde to Mars.

¶ Then a planete that is in his house hathe fyue sterres in gree of exaltacion and arysynge he hath foure in the house of the tryplicite he hath thre / in the partye that hyghte Facies he hathe one or tweine. And among the planetes he that is mooste habundaunte in nombre, passethe mooste in strengthe. And everyche planete is more strong in his owne house thanne in a nothers house. And soo by strengthe of the syngne that a planete is in, the planete is strengthed, and is febled of feblynesse of the syngne that he is in. As a stronge man is more stronge on a stronge horse than a feble. And therfore as Misael sayethe, Astronomers in theyr domes and in theyr iudgementes take hede of the houses ascendentes. That is to vnderstonde of aryssynge of syngnes and dygnyte of planetes that they maye deme and gesse what shalle befalle by pryncypate and maystrye in houses / angules / or ascendentes aunguly other fallynge fro angulis.

And also some syngnes bene called Domus angules / as the Cardinalle syngnes of the whiche we haue spoken byfore / that bene Lancer / Libra / Capricornus / and Aries: And somme syngnes bene called Domus succedentes / folowynge angulis / as Taurus, that folowethe the syngne that hyghte Aries: and Leo, that folowethe the syngne / whiche hyght Cancer: and Scorpio / that folowethe the syngne / whiche hyghte Libra: and Aquarius, that folowethe the syngne / whiche hyghte Capricornus. And somme bene called Domus cadentes ab angulis, fallynge fro angulis, as Gemini, Virgo / Sagittarius, Pisces: as hit is seen in Misaell, his sygure. And by reysynge and goynge downe / Oppositions and coniunctyons, and Aspectes of these syngnes dyuerse and contrary thynges falle in this worlde. For as the same auctour sayth / they bene in strengthe of kynde and bothe gendred vnder a strong syngne, male, ascendent, and arysynge: and vnder a stronge planete / with good aspecte therin / ben of stronge and good dysposition in theyr kynde: and agayn warde. Also howses that bene called Domus anguli, the fyrste howse is Esten that is the syngne / whiche hyghte Aries: And the Northen howse is Lancer: And the Weste angule is Libra: and the angule of the erthe is Capricornus. These foure anguler signes bene of mooste vertue: And the Esten more than the Westen: & the Northen more than the Sou-

then

then. And the angule of therthe is lisse strong than the other angles/as the same auctour sayth. The sygnes that hyghte Domus succedentes, ben of meane effecte and vertue. And the seconde sygne, that is to wytte, the seconde sygne from aries that is Taurus, and the. iii. sygne the v. the viii. the xi. And among these sygnes or houses, the eyghte is worste werkyng and tokenynge. And therfore Astronomers calle it Domus mortis, the house of deth. And the other sygnes ben called Domus cadentes, fallynge houses, that bene the fourth, the syxte, the syxte, the nynthe, and the twelfte, and ben of feble effect and of worst tokenyng, and namely the syxte and the twelfth. And the cause therof is, as the auctour sayth/for in the sygne that is called the syxt hous/Mars is lorde and mayster. And therfore it is called the howse of sykenesse and of feblenesse of all thyngeo. And in that signe is the ioye of Mars/and in the twelfte is the ioye of Saturnus. And therfore it hyght the house of enmyte/of sorowe/& traucyle. Also sygnes that ben called Domus/be holde euery other, and haue aspecte euerych to other: so it is sayd that there ben thre princypall aspectes/that ben called Sextiles/Trinus, & Quartus. Aspectus is called Sextilis, whan a planete in any sygne ascendent arysing, hath aspecte to the thyrd tofore hym/and to the thyrde after hym: and that fro the thyrde to the leuenth. Ensample. If any planete be in the beginning of Aries, hath aspecte to the planete, that is in the heed of Gemini tofore hym: and to hym/that is in the begynnynge of Aquarius after hym that is in the leuenth sygne. And this aspecte hyghte Sextilis: for hit holdeth the syxte parte of heuen, that is syxte greeo/and suche aspecte is laudable, fortunate/good, & gracyous. It is the sygne of meane loue/as Astronomers tel, as the forsayde auctour meanyth. The thyrd aspecte is fro the fyfte sygne to the nynthe. Ensample. A planete that is in the begynnynge of Aries, hath aspecte to hym that is in Leone tofore hym, and to hym that is in Sagittario, after him/that is the nyghte sygne. And this aspecte hyghte Tercius, and Trinus also: for it conteyneth the thyrde parte of heuen/that is syxe score greeo, and this aspecte is beste. For hit is in the sygne of perfyght frendshyppe and loue, as the auctour sayth.

The fourth aspect is fro the fourth signe & the nynthe. Ensample. A planete that is the begynnynge of Aries/hath aspect to hym that is in the heed of Cancer to sore hym, and to the planete that is in the heed of Capricornus after him/or behind that is the tenthe sygne. And this hyght Quartus/the fourthe: for hit conteyneth the fourth partye of heuen/that is foure score greeo and ten. And this aspect is euyll: for hit is in the sygne of wrathe and enuye, and enmyte/and in perfectyon/as the forsayd auctour sayth. And conjunction and appositiō ben not aspectes: but sometyme they be called aspectes by mysusynge and chaungyng of that name aspecte. Then whenne the fyfte sygne hathe aspecte to the leuenthe/as Aries to Libra, hit is called aspectus oppositus/and is worste: for it is the sygne of perfyghte enmyte/and sygnyfyeth and bytokeneth worste happes/and namely if Mars haue suche aspecte to Saturnus or to the sonne. And whan a planete cometh with a planete in the same sygne ascendente, or in the nexte sygne theretofore, or behynde: than it is called Conjunction. And this Coniunction maye be good/if that the planettes be good. And ayenewarde euylle/if the planettes benne euylle, as the auctoure sayth. And all this is sayd in figure, that the auctoure maketh and sytteth.

Of Aries. Cap. v.

GAther we kynde of alle sygnes & growe/and by order, takynge begynnynge of the sygne/that hyghte Aries. Than Aries is an Eastern sygne, as it is sayde. For as a wether in lyenge vppon one syde/torneth and chaungeth

by egall tymes, soo the sonne beynge in that partye of the cercle Zodiacus, that hyghte Aries / maketh euennesse of daye and nyghte, and makethe the artificiall dayes and nyghtes lyke longe. And Mysaell sayethe, that Aries is a fyrye sygne / male, and a dayes sygne / and vnstable / and the hous of Mars. The sonne is lorde therof by day, & Jupiter by nighte. And Saturnus is partner with theym. And this sygne Aries is of the fyrste tryplycite. The fyrst facies is yeue to Mars, the second to the son: the third to Venus. And of mans body Aries hath maistry in the heed and face / & maketh moche heere in the body, & maketh the body & face croked & heuy eyn / short eeres, & longe necke, and is the hous of lyfe and of byrthe of man. For as that sygne gooth vpwarde fro the nether party of the erthe toward the ouer parties of heuen / and tourneth ayen fro derkenesse to lyghte: so dothe a chylde that is borne passe oute of derkenesse. And by vertue of that sygne the thynge that is hydde cometh in to light / and preuy thynges ben knowen to wyse men. And as Albumasar telleth in libro de motibus astrorum: In the goynge downe (he sayth) of the thyrde or of the fourth gree of Aries, the sygne aryseth that hyght Libra, and meueth the ayre. In the tenth gree / ryseth the sterre that hyght Almareth and Alpheta, and maketh thayre clere and bryght. In the .25. gree Pliades, the seuen sterres, goone downe. whan the sonne, or the mone / or any of the planetes cometh in to the first / secõd / or third gree of Aries, then shal be clowdy weder, and wynd of the South colde and tempest. In the .ii. gree of Aries / or in the .x. shall be great heete.

¶ Of the signe Taurus. Ca.xi.

TAurus, as Mysaell sayeth, is an erthelye sygne, colde / pyghte, and a nyghtie sygne, the house of Venus, the seconde exaltation of the mone in the fourth degree: Venus is lorde therof by daye / & the mone by nyghte, And Mars is partyner with theym: and of the triplicite he is the seconde, The fyrste facies is yeue to Mercurius, the second to the mone, the thyrd to Saturnus / and hath maystry of mannes body in the necke & in the throthe / and yeueth large face and crokyd, heuy nose and longe / large nosethrylles, heuy eyen, heere stondynge & blacke, and a greate necke, and maketh a man shamefast, and to walke honestly, and nethelesse in vayne and in ydlenesse. And he is the hous of substaunce and of rychesse and possession, of receyuing and yeuyng, and hyght Taurus / a bulle, for a bulle erynge maketh the londe plentuous and ryche. Also whan the sonne is in Tauro / lond may be eryd, and is couenable to be tilthed and to bere fruyte / as sayth Albumasar. In the fyrste degree of Taurus arysyth the sterre that hight Paluif. In the syxte gree the constellation that hyghte Orion / gooth downe / and the ayer chaungeth. In the eyghthe gree Pliades, the seuen sterres, aryse and dystourble the ayre. In the .xvi. gree, the sterres that hyghte Hyades aryse, and dystourble the ayre.

¶ Of the signe Gemini. Ca.12.

AS Mysaell sayeth, the sygne that hight Gemini is ayry, male, meane / and a day signe. The hous of Mercurii, exaltation of Cauda draconis, The sterre that hyght the Dracons tayle / is in the thyrde degree therof. Saturnus is lorde by day / and Mercurius by nyghte. And Jupiter is partener with them / & of the third triplicite. The fyrste facies is yeue to Jupiter / the second to Mars / the third to the Sonne, and hath maystry in mans body of the sholders / armes, & hondes, & maketh a man fayre, couennable, and of meane stature. And if Mercurius be conjuncte therto, and be fortunate: he disposeth a man and maketh hym able to lecture & to wrytynge. And is the house of kynrede / & nygh sybnesse of counseile of Relygyon, & of truth. Of good meate and of slepe / as Albumasar sayth, when the fyrste gree of this Gemini gooth doune / the

the sterres arise/ that hyght hyades/ and change the ayre/ and therafter Archites and Echites, that ben called Aquila/ the egle in eyghtene gree, and Delphini in the syxe and twenty gree. This signe hyghte Gemini, that is to meane twynnes, as Isidore saith. Fables of poetes meane, that these twynnes were Lastor & Pollux, twey brethern borne at one burthen/ & were full stronge men. And bycause of them it is sayde/ that the sonne is then in Gemini: For whan the sonne is in that partie of heuen, the vertue is doubled to make the nether worlde plentuous. And then sometyme bene many werres and stryfes betwene kynsmen and cousyns. Also Isidre telleth an other tale/ & saith/ that whan Lastor is ouer and ruleth the nether thynges, than Pollux is ouer and ruleth the ouer thynges/ and ayenward. And Marcianus sayth/ that that is feyned. For sometyme in sommer, whanne nyghtes ben most short, one partie of the constellation gothe downe/ and the other partie, that is the forth, ariseth and goth vp. And therfore it is sayde that the one brother oweth heuen and the other hell.

Of the signe Lancer. Ca. 13.

The signe that hight Lácer, is watry female, vnstable, a nyghte signe, the house of the mone, exaltation of Jupiter in the fyftenth gre therof. Venus is lord therof by daye/ and Mars by nyghte: and the moone is partener with them. And he is of the fourthe triplicitie. His fyrst face is ioyned to Venus, the seconde to Mars, the thirde to the moone: and he hath maistry in the body ouer the brest, rybbes, and longes: and maketh greatnes in the body. For from the myddelle he maketh a man great and euyl shappe, & boistous, and vpwarde subtyl/ and maketh shorte teethe and croked: and is called the hous of the father and of vines, and of al thynges that growe vpon erth: Of castels, of toures, of townes, and of cities/ of treasure hydde, and of herytage. Hereof speaketh Albumasar. And whan the fyfthe gree of his signe Lancer gothe downe/ the signe that highte Capricornus ariseth/ and chaungeth the ayre. In the leuenth gree Orison ariseth, and chaungeth the ayre in heate. In the xix. gree aryseth the sharpe sterre, that hyghte Lancula, & semeth a full houde. And then is greatte distourbaunce in the ayre, and as Isidore sayethe, this signe hyghte Lancer, the crabbe. For the crabbe is a shelynge beaste/ and gothe backewarde: So the sonne, whanne he goothe in that parte of the cercle Zodiacus, that hyght Lancer, he gothe backewarde in the. viii. gree of this signe Lancer. Also then the sonne is hygh toward the roundnes of the sphere/ toward our dwellynge place: and is set in erthe/ that he maye not passe hygher: and then he torneth ayen, passynge by the nether signes euen to Capricornus.

Of the signe Leo. Cap. 14.

And Misael sayth/ the signe that hyght Leo, is fyry, male/ pyghte, and a day signe/ the hous of the sonne, and his exaltation: the sonne is his lorde by day/ and Jupiter by nyght, and Saturnus is partener with them. And he is of the fyrste triplicitie. His fyrste face is yeue to Saturnus, the seconde to Jupiter, the thirde to Mars: and helpeth in a man the stomake, brawnes/ herte, and rygge: & maketh a man great vpwarde and small benethe, of great herte & fiers, with smalle legges/ and hyght the house of chyldren/ and of newe clothes of free men, and of goodes, and this sayethe Albumasar. In the. 4. gree of Leo/ Aquarius and clien aryseth, and thayre is chãged. In the xix. gree Lancer aryseth, and Capricornus gothe downe. And that signe hight Leo: for the lyon is strongest of beastes namely of heate, and specially in the fore parte: so the sonne entryng in to that part of this signe, pointeth in his beames more sharpely/ than he dothe in the ende whã he passeth out of the signe, as Isidore sayth.

Of the sygne Virgo. Ca. 15.

The signe that hight Virgo is erthy, colde, meanely, and a nyght sygne: the first hous of Mercurius: and theraltation of Mercury is in the fyfthe gree therof. Venus is his lorde by daye, and the mone by nyghte, and Mars is partener with them / and is of triplicite the seconde. His fyrste face is yeue to the sonne, the seconde to Venus, the thyrde to Mercurius. Of the parties of man he hath in cure the wombe and guttes, and maketh a fayre persone, faire eien, faire face, & semely, and he swageth the wylle: and is the hous of sycknes, of seruantes, men and women / and of beastes, and tokeneth rightewysenes and chaungynge fro place to place. And this sygne hyghte Virgo, a mayde: For a mayde is barein and without fruite / so the sonne entrynge the partye of Zodiacus / that hyght Virgo, wasteth with his hete, humour and moysture: & so maketh the erthe baraine of fruyte.

Of the signe Libre. Ca. 16.

Myfael sayth, that the sygne that hight Libra is watry / male, vnstable, a daye signe, the hous of Venus, the fyrst exaltation of Saturnus in. xxi. gree therof. Venus is his lorde by daye, and Saturnus by nyght Mercurius and Jubiter be bothe parteners with theym, of triplicitie in the thirde: His firste face is yeue to the mone, the seconde to Saturnus, the thyrd to Juppiter. In mans bodye he rulethe the nether partis, the wombe, the guttes, and the nauill. And he is the house of wyues / spousayle, and mariages, of stryfe / theste, and robery. And this sayth Albumasar, in the fifthe gre of the signe of Libra, the sterre that hyghte Leo, ariseth and chaungeth and heateth the ayre. In. xxii. gree riseth Lorona / and maketh moche troublynge of the ayre. And in the. xxiii. gree ariseth the sterres that hyght Hyades and Vespertini, and then is more perturbation of the aire. And therafter aryseth Virgo. And this sygne hath his name Libra of a balaunce: that is the instrument of weyenge. For the sonne beinge in that parte of heuen that hight Libra maketh dayes and nyghtes euen lyke and longe, as Jsidore sayth.

Of the signe Scorpio. ca. 17.

Mjsael sayth, the signe that hyghte Scorpio / is watrye, colde, pight, and a night signe, the first hous of Mars, the exaltation of no planet, Venus is his lorde by daye, and Mars by nyghte: and the mone is partener with them / of triplicitie is the fourth. His fyrste face is yeue to Mars, the seconde to the sonne, the thyrde to Venus. Of the partie of mā it serueth the membres of generation the bledder & the reines: & yeueth a roddy face & litel, moch heere, smal eien, long legges, & gret fete. And he maketh a mā lyght and vnstable / wrathful, and a liar. And is called the house of dethe and of traueyle, of harme and of domage / of stryfe / of bataylle, of gyleſulnes and felnes, and of wytte. Herof speketh Albumasar: Jn the seconde gree of scorpio the sterres Hyades arise / and causeth greate disturbaunce and tempest in thayre: and therafter ariseth Taurus. Jn the. 22. gre therof Pliades gone downe: & than the weder & thayre is clere. And that sygne hyght Scorpio. For a scorpion is a beest that stingeth gladly with the tayle. Also the sonne beinge in that partye of Zodiacus, that hyghte Scorpio is cause of hurtynge and of punchynge of mans bodye. For than he withdraweth and yeueth lesse heete to the ayre: wherby the ayre beynge distempred in colde, greuethe and puncheth the bodye soone, as Jsydore sayth.

Of the signe Sagittarius. Ca. 18.

Mjsael sayth / that Sagittarius is a watry signe, male, meane, and a daye signe, in exaltacion of Cauda draco-

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ste the sterre, in the thyrde gree therof/ the son is his lorde by day, Juppiter by nyght, Saturnus is partener with them of triplicitie. The fyrste face is yeue to Mercurie, the seconde to the moone/ the thyrde to Saturnus. Of mans partes he disposeth the eyen, and maketh longe haunches and legges/and euenlonge face and smalle chynne: and makethe a man sayer behynde than tofore, and maketh smalle heare, and a great wombe, and he maketh a man haue lykyng in meuynge. And therfore he is called the house of trauaylynge men/ of truthe, of wysdome, of maistry, of worshyppe, of wytte/ and of counnynge/ and knowynge of sterres. and of diuination of dremes. And hereof speketh Albumasar. Jn the seconde gree of Sagittarius Plyades aryse/ and gone soone downe. And the heed of Scorpio aryseth, and then is stronge turbation of the ayre. Jn the seuenth gree the sterres Hyades gone downe/ and the ayre is chãged. That signe hyght Sagittarius, the archer: For as an archer sendeth his arrowes: so the sonne, whan he is in that partie of Zodiacus/ sendeth to vs heyle/ reyne, and snowe.

¶Of the signe Capricornus. Ca. 19.

Mysael saythe, that the sygne/ that hight Capricornꝰ, is erthy, cold, vnstable, a night signe Saturnus fyrst hous: The exaltation of Mars is in the. xxviii. gree therof, Venus is his lord by day, & the moone by nyght & Mars is partener with them of triplicite/ and is the secõd. The fyrste face is yeue to Jupiter, the seconde to Mars, the thyrde to the son. Jn mans bodye he beholdeth the knees/ and yeueth smale legges and drie bodye, rough face and heery/ grieful and wrathfull. He is called the hous of lordeshyp/ of worshyppe, of kynge/ and of kyngedome, of blysse, and of impery/ of riches stolen and hydde. Hereof speaketh Albumasar. Jn the fourth gre of Capricornus Cancer ariseth, in. xxx. gree/ the heed of Cancer goth downe/ and the heed of Capricornus ariseth. And is called Capricornus. For as a gote bucke is a beaste with hornes stondynge vpwarde: so the sonne, whan he is in that partie of Zodiacus/ maketh the styntynge of the sonne in the wynter, and then he begynneth to stye vpwarde by signes towarde Aries and towarde Cancer.

¶Of the signe Aquarius. cap. 20.

Mysael saythe, that the sygne, that hyght Aquarius, is male, pight, a day sygne, the house of Saturnus: but is exaltation of no place. Saturnus is his lorde by day, & Mercurius by night. Jupiter is partener with them of triplicite/ as in the thyrde. His fyrste face is yeue to Venus/ the seconde to Mercurius/ the. iii. to the moone. And it is said he hath lordshyppe of mans legges vntylle the ancle boone, and maketh a man gladde and ioyfull, and a great waster. And maketh a sayre face and well coloured. And of somme he maketh one legge longer than an other/ and he is called the house of frendshyp, & of marchãdise, and faire/ of fortune/ of rent/ of tribute/ and substance, of ryches, of kyng/ of knight, & of fotemen. Hereof speketh Albumasar. Jn the fourth gree of Aquarius the signe ariseth, that hyghte Leo: Jn the leuenth gree the sterre, that highte Stella regis, and the sterre that hyghte Lampades/ goon downe, and chaunge the ayre, and therafter Capricornus, and the heed of Aquarius aryseth. Fables meane, that that signe Aquarius is the butler of goddes, and yeueth theym water/ and therfore he holdeth a potte. And therfore than it is sayde, that Sol is in Aquario: for that tyme thayre is made thycke, and hath moche water bredde: and than is more reyne than in other tymes, as Jsydore sayth.

¶Of the signe Piscis. Ca. 21.

Mysael sayth/ that the sygne/ that hyghte Piscis/ is watery, colde, meane/

meane/ and a nyght sygne. The house of Jubiter/ but exaltation of Venus, in the xxvii. gree. Therof Venus is lorde by day. Mars by nyghte, and the moone is partener with them of the triplicitie in the fourth. His fyrste face is yeue to Saturnus/ the seconde to Jupiter, the third to Mars. Of mans bodye he ruleth the sete/ and yeueth large breste, litel heed, a flouryssyynge bearde and fayre. And maketh a man whyte, of greate harte/ with rounde eyen: And that sygne is called the house of enmyte/ of asse, of hors, and of euery beaste that is rydde vpon. And tokeneth trauaille, wo/ and sorowe, bachytynge, disceyte/ and gyle, euyl wil, and prison: Herof speaketh Albumasar. In the tenth gree of the signe that hyght Piscis, Virgo aryseth, in the. xii. gree, Thele that is the sygne that hyght Libra ariseth, in the. xix. gree, the sygne that hyght Lancer ariseth: in the. xxiiii. gree, Orision, and the sygne that hyght Aquarius aryse. And this sygne hyght Piscis/ the fysshe, for that time is generation and frotynge of fysshe. For whan the heate of the sonne ariseth/ humours ben dissolued and parted/ than fysshe vse to shede theyr sede, as Jsidore sayth. And so Astronomers meane that these ben the preuye proprieties & vertues of the. xii. signes of heuen. And J haue put these proprietees of these. xii. sygnes to this werke, trowinge that it is profitable to theym that rede the names of thē in holy writ, to synde and knowe shortely/ what olde men meaned & vnderstode of them in old tyme. And why and wherfore Astronomers/ that take hede of the course of the sterres/ sette suche names to these. xii. signes. For by rylyng and downe going, and conspecte and syght these. xii. signes, that ben also called Domus/ houses: diuers and wonderfull chaungynges fall in these nether parties of the worlde, as it is sayd. For the ouer bodyes of heuen altere and chaunge these nether thinges, and make in theym dyuerse impressions and printes. And by these twelue sygnes meue the planetes that bē called Sydera errancia/ not for they erre, for they haue mooste certayne meuynge and discrete: But they ben called Errancia/ for hit is knowen that they holde theyr course ayenste the course of the fyrmament. And therfore of the meuynge of planettes, and of theyr place and effecte somewhat shall be shortely sayde/ both in generall and in speciall.

Of double mouynge of the planetes. Ca. 22.

All the planetes meue by dowble meuynge, by theyr owne kynd, meuynge oute of the weste in to the eeste, agaynste the meuynge of the fyrmamente: And by other meuynge oute of the eeste in to the weste. And that by rauysshinge of the fyrmamente. By violence of the fyrmament they ben rauisshed euery day oute of the eeste in to the weste. And by theyr kynde meuynge, by the whiche they labour to meue ayenste the fyrmamente, somme of them fullfylleth theyr course in shorter tyme, and some in longer tyme. And that is for theyr course ben some more and some lesse. For Saturnus abydeth in euery sygne. xxx. monthes, & ful endeth his course in. xxx. yer. Jupiter dwelleth in euery signe one yer, and full endyth his cours in. xii. yer. Mars abydethe in euerye sygne. xlv. dayes, and full endyth his course in two yeres. The son abideth in eueriche signe xxx. dayes and. x. houres and semis/ and full endeth his course in. CCCLxv. dayes and. vi houres. Mercurius abydeth in euery signe. xxviii. dayes and. vi. houres. and ful endeth his course in. CCCxxviii. dayes. Venus abydeth in euery sygne. 29. dayes: and full endeth his course in. CCCxlviii. dayes. The mone abydeth in euery sygne two dayes and an halfe, & vi. houres, and one bisse lasse: and ful endeth his course fro poynte to poynte in. xxvii. dayes and. viii. houre. And by entrynge and oute passynge of these. vii. sterres in to the. xii. sygnes, and oute therof, all thynge that is bredde and corrupte in this

this nether worlde is varyed and dispo-
sed: and therfore in the phylosophers
boke, Misalath.ca.i. it is red in this ma-
ner, The hyghest made the worlde to
the lyknesse of a sphere, & made the high-
est cercle aboue hit meuable in the erthe,
pyght and stedfaste in the mydle therof:
not withdrawynge towarde the lyfte
syde / nor towarde the ryghte syde, and
sette the other elementes meuable, and
made them meue by the meuynge of. vii.
planetes, and all other sterres helpe the
planetes in theyr werkynge and kynde.
And therfore the werkynge of the pla-
netes is lyke to the stone Magnes, an
adamant / and to yren. For as yren is
drawe to that stone, soo euerye creature
vpon erthe hath a maner inclination by
the meuynge of the planetes, Couenable
syttynge / and distruccion cometh by me-
uynge and werkynge of planetes: the
werkynge of them varieth and is dyuers
by dyuersyte of Clymas and countrees.
For they werke one maner thynge about
the londe of bloo men / and a nother a-
bowte the lond and countree of slaueno.
And therfore as he sayth, Capit. quarto,
Take hede of coniunction of planetes in
these sygnes. For if manye planetes be
coniuncte in watry sygnes / in the space of
the yeres, hit tokennethe moche reyne:
And if they ben coniuncte in fyry signes,
it tokeneth dryneſſe and hungre, that co-
meth of passynge hete and dryneſſe. And
if such a coniunction be in signes that ben
ayrye, it tokeneth moche wynde: And
in the sygnes that ben colde, it tokenethe
heuyneſſe of colde / and of temperateneſs
of hete. And yet in the same boke. ca. viii.
it is sayd, that yeftes of sygnes encrese in
theyr werkynge by coniunctions of the
planetis in good or in euil. For if the pla-
netes ben good, they bytoken good, and
if they ben euyll, they bytoken euylle.
For as he sayth, some planetes ben male /
euyll daye sygnes / heuy colde and drye:
as saturnus. And some ben good, male /
a daye planete, temperate, hotte / and
moyste: as Jupiter. Mars is male / a
nyghte planete, and bredethe heete and
dryneſſe. Venus is female, a nyghte pla-
nete, meane, bytwene hote and colde &
moysture. And Mercurius is of tempe-
rate kynde / a day planete, nowe male,
nowe female. Therfore he torneth hym
selfe soone to the kynde of the planete,
that he is coniuncte with. And so with
good planetes he is good, and with euyl
he is euyll, and with meane he is meane.
Also the moone is a female planete / and
a nyght planete, colde and passyng moist.
Therfore Astronomers meane, that some
planettes in their doinge and effectes ben
good, as Jupiter and Venus: for they
greue no thyng / but helpe and saue both
theyr owne and the thinges that ben not
theyr owne / as ferforth as they maye.
Other planetes ben euyll, as Mars and
Saturnus, not for they greue alwaye
theyr owne, but they helpe onelye theyr
owne. And some meue as the sonne / the
moone, and Mercurius. For they helpe
theyr owne / and bene nowe good and
nowe euylle to other: and namelye as
they bene conioyned in diuerse houses
of sygnes / with planetes good or euyll.
For with good they ben good / and with
euyll they ben euyll. As these. vii. pla-
netes ofte werke, they haue myghte and
power in ofte generation of men and of
other bestes. For as Astronomers meane
and Galene and other wyse phisytiens /
Saturnus with his coldeneſſe and drye-
neſſe / congelyth the mater / that is con-
ceyued in the moder, & maketh it thicke:
And in the seconde monthe Jupiter ye-
ueth spirites and membres: In the thyrd
monthe Mars maketh the blode thinne /
and humours thycke: and oideyneth &
compowneth. In the fourthe monthe
the sonne yeueth spirital lyfe to the lyuer
and to the harte. In the syfthe monthe
Venus maketh perfecte and disposythe
the membres and lymmes of felynge and
of office, as the eeres, nose, and other su-
che. In the syxte month Mercurius com
powneth all the holes and hoolye mem-
bres, and tounge, and nosethrilles. In
the seuenth monthe the moone departeth
and distempereth membres in their own
place

place and stede/ and therfore then a chyld is borne profitable and helthefull, and if the chylde putte of the byrth/ euen to the eyghte monthe: than the chylde deyeth. For than the myghte and vertue of Saturnus cometh yet agayne, for with his eyther qualitie/ colde & drye, he byndeth and sleeth the chylde. And in the nynthe monthe Jupiters vertue comith agayne: for he nourysheth and kepeth the chylde with his temperate hete, therfore a child that is borne that tyme, shall lyue/ and also the chylde that is borne in the beginnynge of the tenthe monthe maye haue helpe and lyfe, for then ayen Mars reygneth/ and by his heete and dryenesse the chyldes membres bene strengthed/ and therfore the chylde by benefyce of heete & of dryenesse/ comythe out: myghty and stronge planetes haue those werkynges/ and many other generall and specyall in the nether bodyes, and namely whanne they haue lordshyp and maystry in theyr owne home and hous, for euery planete hath his own hous as Albumasar saith. For Saturnus his owne fyrste house is Capricornus/ and also Aquarius, Jupiters house is Pisces & sagittarius/ Mars hous is Aries, Libra, and Taurus, Mercurius house is Virgo Libra & Gemini/ the sonnis hous is Leo, the mones hous is Cancer. In these. xii. houses & signes/ the. vii. planetes bene lordes & maysters, and passe and meue therin by diuerse meuynges: and now ben in exaltation and arerynge/ and nowe fallinge & abatinge. And in these signes the planetes meue & abate with double meuynge, and meue by accidentall meuynge and rauysshynge of the fyrmament/ out of the Est into the weste: and by kynde meuing/ the which kynde meuynge is double, the firste and the second. The fyrste meuynge is the rounde meuynge, that a planete makyth in his owne cercle/ & passeth neuer the markes and boundes of the cercle. The seconde meuynge is that he maketh vnder the Zodiacus. hauyng aspect to the same cercle & passeth alway lyke greate space in a lyke space of time. And the fyrst meuynge of a planete is made in his owne cercle/ that hyght Eccentricus: & is called so/ for therth is not the midle therof/ as it is the mydle of the cercle that hyght Zodiacus/ and therfore the cercle of a planete is called Eccentricus/ if the vtter roundenesse thereof passeth abowte the mydle point of the erthe/ and departeth the erthe euyn atweyne, and his mydle poynt of the erth: but his mydle poynte is without the midle poynt of the erthe.

And this cercle Eccentricus is dowble that is to wytte, difference and equans. For to the planetes are assigned thre cercles, as sayth Ptho. that is to witte/ equans/ differens, and epiciclus. The cercle that hygh dyfferens, is the cercle of a planete, in the whose roundenesse alway moueth Epiciclus of the same planete & hyght therfore difference bycause it bereth the cercle Epiciclus. Circulus equans is called that cercle, about whose mydle poynt moueth the poynt of Epiciclus, that planete meueth euyn abowte and hyght Equans euenynge, for therin the planet holdeth euyn by his course.

Epiciclus is a lyttyll cercle, that a planet deserueth and gooth abowte therin by the meuynge of his bodye/ and the bodye of the planet goth aboute the roundnesse therof: and soo in the ouer syde of that cercle, that hight Epiciclus, a planet moueth fro the West, Estward. And in the nether partye therof/ he meueth fro the Est, Westwarde. And therfor it sheweth, that the sonne and other planetes meuen in theyr owne cercles: and fyxte lyke swyfte, thoughe they meue diuersly in dyuers cercles. Also in these cercles thre maner meuynge of planete is folle wysely founde of astronomers: that ben called Motus directus/ Stationarius & Retrogradus. Motus directus is with right meuynge, whan a planete meueth streyght from the begynnyng of a sygne, towarde theude therof, and motus Retrogradus/ ayenwarde, that is meuynge bakwarde, whan a planete meueth bakwarde frowarde the ende of a sygne, towarde the begynnynge. Stacionarius

gionarius is whan it semith that a planet stondyth and abydyth / as it were in the midle: So that it semith, that it meuith not vpwarde nor dounwarde, towarde the begynnynge, nother towarde the ende of the signe: and alwaye directio / sorth right meuinge / is in the ouer parte of the cercle that hyghte Epicicius. And alway retrogradacion / meuing bakwarde / is in the nether parte: And Statio, stuntynge and abydynge or houynge / is in the mydle. The dyuersite wherof philosophers assygne in many manere wyse. But this Retrogradation bakward meuynge, hath place onely in .v. planetes, & not in the sonne, nor in the mone, for the sonne and the mone haue no bakwarde meuyng, though thei meue in the cercles Epicicli. And that is as some men meane, the sonne beames: for the vertue of the sonne beames bene cause of bakwarde meuynge. For the vertue of the sonne beames do otherwhyle put of planetes, and make theym meue bakwarde, and somety me drawyth theym, and makyth theym as it were stondyng and abyding, as Alphragoranus sayth. Other causes the commentour assigneth: but these suffise at this tyme. Then consydre thou herof, that planetes ben sterres Erratice, meuynge dyuericly / and distingued by vii. cercles and roundenesse, as in place and vertue, so in effect they be dyuers & sondrye as Beda saith in libro de naturis rerum. These sterres werke and chaunge the elementes / and brede al that is brede / and corrupt yth all that is corrupte, and also with theyr contrarye meuynge they tarye the swyfte meuynge of the bodye of heuen, and ben cause of tempeste and of dere weder / and of plentevousnes, & of barayneſſe / and flowynge / and of ebbynge of the see, and parteth euerych with other of qualite and of vertu. For as Beda saith: whan any of the planets tomyth in to othere cercle he departeth with hym of qualitee and of vertue: and also by aspecte that euerych hathe to other, and by Conjunction / thei chaunge theyr qualitees & effectes. For the goodneo of a goodly sterre chaungeth and abateth by the presence of an euyll sterre, and ayenwarde / the malyce of a malicious sterre is tempred and abated by the presence of a goodly sterre / as Albumasar sayeth and Ptholomeus. Also by ordinate elevationo and rysynge and abatynge of theym in theyr cercles and roundenesse, and by metynge of theyr cercles / they ben cause of cherkynge, of noyse, and Armony, as is sayde in libro de quinq substantijs. And as Macrobius sayth, bytwene the sphere of Saturnus and of the mone, all the consonancie and accorde of musyke is founde. And they shynyng with the sonne, hiden his light, and receyuen perfection of the vertue of the sonne. And the hygher cercles they haue, in longer tyme they sulfylle theyr course.

Of Saturne. Cap. xviii.

SAturnus hathe that name of Saturando, makynge fulnesse and plente, his wyse hyghte Opis of Opulentia / fulnesse and plente / that sheweth to man and to beest, as Isydre sayth / and Mercianus also. Fables speke of hym and saye, that he is paynted as mooste sorowfull man: for his owne sone gelded hym / and his genitours were throwen into the see: and therof cometh Venus. Misaell sayeth / that Saturnus is an euyll willed planete, colde, and drye / a nyght planete and heuy. And therfore by fables he is painted as an old man, his cercle is mooste ferre fro the erthe / and neuertheleſſe it is mooste noyefull to the erthe. And for he is ferre fro therthe / he fulendyth not his course tofore .xxx. yeres. And greuethe more / whan he gooth bakwarde, than whan he goeth south right. And therfore by fables it is feyned, that he hathe a crokyd hoke, and is pale in coloure or wanne as leed / and hathe two dedelye qualitees, coldneſſe and dryeneſſe. And therfore a chylde, and other brodes: that ben conceyuyd and come forth vnder his lordshyp, deyen, or haue full euyll qualitees. For as Ptholomeus sayth in libro

de iudiciis

de iudiciis Astrorum, he makethe a man broun and sowle, mysdoynge, slowe and heuy eleynge and sory / seldome gladde and merye or laughynge / and therfore Ptholomeus saith, they that ben subiect to Saturnus, haue oft euyl drye chinnes in the hynder parte of the fote. And ben yclowe of colour, and broun of heere / and sharpe in all the body, and vnsemely. And ben not skoymous of soule and stynkyng clothynge. And he louyth stynkyng beestes and vnclene / soure thynges and skarp. For of theyr complexyon Melancolyke humour hathe maystry. Ptholomeus spekethe of thys Saturnus, and sayth, that vnder lordshyp of Saturnus is Capricornus and Aquarius. His lordshyp is in Libra / but in Ariete he draweth out his kyngdom. Vnder hym is conteyned lyfe / byldynge, doctrine / and colde place and drye. In dome and iugement he tokeneth sorowe / woo / and eleyngnesse. His coloure is blacke, and leeddy / and he is false. And whan Saturnus cometh in to Jupiters cercle, his malyce abateth / and colour chaungeth, by reasone he is nere to Jupitere. For though he be kyndly leddy, yet by clerenesse of Jupiter / whan he is coniuncte with hym, he is made white and bright / as Ptholomeus sayeth.

Of Jupiter Cap. xxiiii.

ERrour of nacions, and feynynge of Poetes meane, that Juppiter was hyghteste sader of goddes. Jupiter is a goodly planete, hote, and moyste / male / and a day planete / temperate in his qualitees: In coloure sylucry white / bright, and pleysynge: and therfore ofte philosopher s sette the cause of welth in Jupiters cercle, as Marcianus saythe. This Jupiters cercle is nexte coniuncte to Saturnus cercle. And therfore for hyghnes of his cercle / in .xii. yeres he full endyth his course. This Jupiter by his goodnes abatyth the malyce of Saturnus, whan he is in the ouerparte of his circle / that is coniuncte to the cercle of Saturnus. And therfore poetes feyne / that he putte his father out of his kyndom, as Marcianus sayth / and Isydre also. For by his presence he abateth the kynde malyce of Saturnus. This Jupiter coniuncte with good planetes, makyth good and profytable impressions in these nether elementes, and therfore Astronomers telle, that in mannes body he helpeth to fayrenesse and honeste. For he gyuethe whith coloure and fayre, medlyd with rednesse. And yeuyth fayre eyen and teethe / and fayre here, fayre berde and rounde. As Ptholomeus saith / he hath maystry and rule of the ayre, of bloode, and of sanguyne complexyon. Verof speketh Ptholomeus, vnder Jupiter bene the sygnes, that hyght Sagittarius and Piscis, and bene his house / and regneth in Cancro, and in Capricorno his kingdome passeth. Vnder Juppiter is conteyned honoure, rychesse, beast clothynge. In Jugement and dome of Astronomers / he tokeneth witte and wisdome / and reason: and is trusti and true. And therfore as Astronomers telle / whan he is sene in his cercle, that hyght Ascendens / he betokeneth reuerence and honestie / and sayth and lernynge / and he shall be ende to saluation / and so he comforteth the goodnesse of all the sygnes, and he betokenythe in them good, whan he is funde in them, outcept in the twelfe: there he sayth, that Jupiter bytokenethe thraldome / pouerte, sorowe / and eleyngnesse / & dyscomforte in soure soted beastes, and in meyny and seruauntes / as Misael sayth, and Ptholomeus also in lyke wyse.

Of Mars. Cap. xxv.

MArs was taken and holde for god of batayle amonge nacyons and people. For he is an hote planet and drie, male and a nyghte planete. And so hath maystrye ouer Colera / fyre, and Coleris complexion, and disposyth to boldenesse and hardynesse / and to desyre of wreche. Therfore he is called god of batayle and of warre, and cometh next after Jupiter,

and

and gooth tofore Venus. And therfore by nyghenesse of ether sterre, his noysulnesse is tempered. In colour he is bryght and shynynge and fyrye, as Marcianus sayth. And therfore he hath more vertue and strength in heatynge than other planetes, as the same auctour sayth. Ptholomeus sayth/that this planete/disposeth mans body to length and to smalnesse: and that is bycause of his heate and drynesse/but this is in youthe. For in age, by heate that wasteth, and drynesse that maketh to shrynke, he disposeth to stowpynge and crokednes. And he dysposeth the soule to vnstedfaste wytte and lyghtnes/to wrathe, and to boldnes, and to other Coleryke passyons. And also he dysposethe and makethe able to fyrye werkes and craftes, as smythes and bakers, as Saturnus dysposeth men to be erthe tyllars, and berers of heuy bourdens. And Jupiter the contrarye disposeth to lyght craftes: for he maketh men able to be pleders/chaungers, handlers of syluer, wryters/and other such/as Misaelle sayth. Ca. xii. Also (as Ptholomeus sayth) vnder Mars ben these sygnes, Scorpio and Aries/& ben his houses, and he regnythe in Capricorno: but in Cancro is the passynge of his kyngdom. Vnder him is conteined warre, batayle, prisonne and, enmyte. And he tokenethe wrathe/swyftenes/and wondes/and is redde and vntrue/and gylefulle. And Mars abydeth in euery sygne. lx. dayes and. xvi. houres: and fulfylleth his course in two yeres.

Of Venus. Ca. xvi.

VEnus that hyghte Lucifer also/as Misaell sayth, is a goodly planete/female, & a nyght planet in his qualitees, in heate & moisture temperat, this planet early passeth the cercle that hight Zodiacus in two parties, as Beda saith, & hight Venus/for men say/by his qualite hot & moist, he exciteth to loue of lechery, as Isidre sayth. Alway he is nygh the son/& goth tofore him, & then he is called Lucifer/a day ster, a nother time he folowth the son, & then he is called Vesper, an euester, as Beda saith, he hath colour white & shining, as Electrum/that is metal/that is most white and bryghte, as Marcianus saith. For among al sterres Venus shineth most confortably & whitlewe. And therfore he is called clernesse. For he sendeth from hym selfe clere beames of lyghte. And therfore he maketh shadowe whan the wether is faire & clere. He goth tofore the day and sonne/and warneth that the daye cometh anone and the son rysynge. Whan he is in the same sygne with the sonne, he is hyd with the clernesse of the sonne/and then he is not seen. Whanne Venus is hyer then Mercurius/then he is slowe in meuyng, & ayenwarde/whan he is lower than Mercurius, he is slower, as Marcianus sayth. In thre Semitoni Venus runnethe to the sonne/and abateth his malice/as Ptholomeus saith. In mans body he disposeth to fayrenes/volupte and lyking, in touche and groping, in smel & taast/& in songe. And therfore he maketh singers, louers of musike, & makers of confections of spisery and spicers. Goldsmithes/and Taylours to shaape womens clothyng/as Misael saith. And Ptholomeus saith, that vnder Venus bē these sygnes, Libra and Taurus/and ben his houses/& he reignith in Piscibus, & in Virgine his kyngedome faylleth and passeth. Vnder hym is conteyned loue, frendshyppe, and pylgremages: and tokeneth winninge/ioye, & blysse, and he is trwee/and he abydethe in euerye sygne 29. dayes, and full endeth his course in CCC. xlviii. dayes.

Of Mercurius. Ca. xvii.

MIsaell sayth/that Mercurius is a planete temperate/and a nyghte planete/nowe male, nowe female: for he torneth hym selfe soone to the planete/that he is ioyned with: and he is made good with good/euyl with euil, & meane with meane, and euyll wylled with euyl wylled. And therfore in the ouer partye of his place he medleth his qualitees with

the qualytes of Venus. And therfore poetes feyne, that he dyd fornycation with Venus, as Jsydore sayth: and he hyght Mercurius, quasi medius currens, as renynge in the mydle bitwene Venus and the moone, as Beda sayth. And therfore he is ioyned with Venus in the ouer party of Venus cercle: and with the sonne in the nether partye of the cercle of the sonne. And also his cercle commeth in to the cercle of Venus, in the ouer parte of that cercle: and in to the cercle of the son in the nether partye therof. And whan he is in the ouer party of his cercle / he is better seen and lesse hyd with the sonne. And sometyme he shyneth tofore the son, and sometyme he shyneth after the son, goynge downe. And therfore of symple men he is called Vesperus. Jt is sayde, that he is lorde of waters. Therfore Lucanus speketh of Mercurius, and sayth: The lorde of waters moche smyten. Also poetes calle hym god of fayre spekynge and of wisdom. Therfore Ptholomeus sayth, that he maketh men studyenge in science of numbres and louers therof: for he dysposeth and maketh men able to science and vse of calklinge and of acountes. And therfore he is calledde god of marchauntes: For acountes is mooste nedefull to marchantes. Also he is called god of wrastlynge / as Jsydore sayth: for he wrastleth with the sonne, as he wold ouercome hym: for alwaye he passeth nye the sonne / neuer passynge. xxx. grees fro the sonne. Therfore he is selde seen: for he is hyd vnder the sonne. And for heete of the son he is painted wan and browne: and for his swyftenesse he is called in fables the currour of goddes: for nowe he passeth with the sonne / nowe tofore the son, and now after the son. Whan he cometh tofore the son, it semeth that he stondeth next the son beames / & is called Stacionarius. And when he cometh after the son, he semeth Retrogradus / going backward / as Macrobius saith. Vnder Mercurius ben these signes / Gemini & Virgo / & he reigneth in Virgine / but in Piscibus his reigning passeth. He abideth alway with in the son one signe tofore / or one behinde. Vnder Mercurius is cõteined fortune chaffering, & yeft: & he tokeneth wysdom & wyt / & is white, & with good planetes he is good / & euyl with euyl. He abydeth in euery signe. xxviii. daies and. vi. houres, & ful endeth his course in. CCC xxxvii. dayes. Vuc vsq; Ptholomeus.

Of the sonne Ca. xxviii.

Jsidore sayth / that the sonne is sayde, as it were Solus lucens, alone shining. For that he is the wel of al light. And by his beames the ouer bodyes and the nether ben byshyned. And Misalath sayth, that the sonne is a gracyous planete of hym selfe: but sometyme by coniuncion he is made euyll, and is male and a daye planete / hot and drye. For the son quikneth all thynge / and gyueth all thynge lyfe, forme / and shape. For as he sayth, the sonne is more in quantyte in werking and in clerenes than all the sterres in heuen. For he hath more plentie and sadnesse of lyghte, and he is also more in myghte and in multytude of effectes and doynges. Also he is more in euennesse of meuynge: for he meuethe alwaye forthe ryghte and in his owne cercle. And holdeth hym alway in the mydle vnder the cercle that hyght Zodiacus. For his cercle passeth streyghte by the mydle lyne of Zodiacus / and passeth neuer the boundes and the markes of the cercle Zodiacus. And therfore his meuynge in his owne cercle is euen & lyke swyft, though hit seme sometyme, that he meue vneuenlye, swyfter other slower, in comparison to other thynges. Also as the cercle that hyghte Zodiacus is dystyngued in. xii. spaces, that ben called. xii. signes, so the cercle of the sonne is distingued in. xii. spaces, that ben called signes, & euery of those signes conteine. xxx. grees / & euery gree. lx. mynutes: and euery mynute. lx. secondes. And whan the son passeth fro one poynt of his cercle, and cometh ayen to the same point: he passeth by these. xii. signes. And this passynge is called the cercle of the ayre: & he passeth not fully a gree

gree in a kyndly daye / that is a daye and a nyght, as Albumasar acounteth it, but he passeth. lx. mynutes / and. viii. secondes / or. lviii. so that of the laste mynute remayn two secondes, or. lii. that ben not passed. And so moche lacketh / that the sonne passeth not a ful gree in one natural daye. Then by his meuynge ordinate / & by his course not disturbled: he ordeineth and disposeth / and perfyteth all thynge in this worlde. Verof speaketh Ambrosius in Exameron, and dyscryuethe the vertue of the sonne / and saythe in this maner: The son is the eye of the worlde / and myrthe of the daye / fayrnesse of heuen, mesure of tymes, vertu and strength of all that is gendred, lorde of planetes, fayrnesse and perfection of all the sterres. Also Marcianus sayth the same in this maner: The sonne is the wel of inwytte, and mynde, and of reason / heed and welle of lyghte, kynge of kynde, inwytte of the worlde / shyner of heuen, moderatour of the fyrmamente: For therfore he meueth agaynste the fyrmamente for to make his meuynge moderate and temperate. And therfore he is called the bryghtnesse of heuen. For as Macrobius sayth in libro Ciceronis. The diffinition of Plato was / that the lyghte of all the roundenesse of cercles / commeth of the sonne. And plato in Thimeo saith in this maner: God the maker of thynges, maketh warelye and wyselye the mooste clere lyghte, that we calle the sonne, by whose bryghtenesse and shynynge, heuen and al the nether thynges / ben lyghtned: And he is measure of that that hath lyfe. And in libro de elementis Arysto. sayth, that the son hath his own light. And the sterres & the mone receiué lyght of the son, as a glasse set byfore a cãdel receiueth light of a candel. And therfore Marcianus sayth / that the sonne passynge in the mydle of the cercle, that is departed in sygnes / sendeth from hym selfe twelue beames / by the whiche the ouer bodies and the nether are lightned. Of these vertues and proprytees of the sonne speketh Dionysius in libro de Diuinis nominibus, Cap. v. and saythe in this maner: The sonne that hathe his owne beynge, and is one maner shynyng lyghte, beshynethe manye Essencias and qualytees of thynges, that benne scene and selte / and be dyuerse in beynge: And that lyghte the sonne renewethe and sedeth / and maketh plentuous / encreaseth, chaungethe, and settethe in place / and planteth / renueth, and mynystreth all thynge: and soo of these wordes the propertye of the sonne is knowen in his owne kynde, and in his owne effecte.

For in his owne substaunce he hathe mooste symplicite: for he hathe no substancyalle composytyon of partyes vnlyke / nor of contrarye partyes, as the foure elementes haue / and thynges that bene made of elementes: But he hathe all maner symplycyte in his owne maner kynde, lykenesse, and accorde. And therfore he hathe euerlastynge beynge and durynge in his substaunce / without corrupcion. For the compownynge of contrarye thynges is the well of corrupcion, as Arystotle sayth. And of this symplycyte the sonne hathe lyghtenesse in substance: for thyckenesse and boystousenesse of naturalle parties is cause and well of heuynesse: And of the lyghtnesse the bodye of the sonne hath ablenes to meuynge. For lyght bodyes do meue esely / and the Sonne is mooste swyfte of subtylte of his substance and of ableneſſe to meuynge. For he hathe mooste actualyte and vertue of werkynge. For the more symple that a thinge is kyndly, the more myghte it hath to dyuers werkynges and doynges. And therfore couenably Dionysius sayth, that the sonne is a lyght euen and lyke shynynge. For in his lyght he fayleth neuer / thouh it seme sometyme / that his lyghte is take away from vs, whanne the erthe or moone is sette bytwene hym and vs. Also he hath vertue of renewynge: for he openeth poores and hooles of the erthe / and bringeth forthe that is hydde in mores & rotes, & clotheth and reneweth the ouer party of therth with herbes, twigges / &

floures. For by enterynge of the vertue of the ſonne, that percetȝ to thinner parties of therth, that is in winter tyme like an olde thynge, that is fordryed ⁊ widdred: therth is euery yere renewed with grene thinges ⁊ faire. Also he hath vertu of nouryſſhinge: for the ſonne beame cometh into thynner parties of mores / rotes / ⁊ ſedes: ⁊ diſſolueth and departeth the moiſture of the erthe with his owne heete / ⁊ is lyke in his vertue of drawing to the vertue of the ſedes, mares, ⁊ rotes: ⁊ therfore he drawyth to hym of that moiſture, ⁊ torneth it in to ſedyng ⁊ nouryſſhing of thinges that ſpryngē of the erth. Also he hath vertu to kepe ⁊ to ſaue thinges of the nether world. For elementes / that ben contrarye eche to other, bycauſe that they bē ſo contrary / they ſhuld diſtroy them ſelf, but they were reconſiled and ſauyd by influence of the vertu of heuen, ⁊ ſo kept in due beinge, as Aliſandre ſaith. Also he hath vertue to make perfit thinges, for elemental heate beginneth to werke in generation of bodys: ⁊ heate of the ſon perfyteth and bryngeth forthe to due ⁊ ful ende, as Aliſander ſaith. Also he hath vertu of diſtinction, ⁊ of makynge of knowing. For colours of thinges kindes, ⁊ of ſhapes of thinges / which bē vnknowē in derknes ⁊ vndiſtingued by the preſence of the lyght ⁊ bryghtnes of the ſon, they arne knowre and dyſtyngued aſondre. Also he hath vertue of vynte and acorde, ⁊ that of hym ſelfe / and alſo by accident: is of hym ſelfe, for he ioyneth / conculeth, and acordeth the planetes in theyr owne effectes and doynges. Also he accordeth tōgethers elementes that be contrarye / wherfore as Mercianus ſayth, and Macrobius alſo: the ſonne is the mydle amonge the planetes: for to make Armonye and accorde of heuen / the ſonne in his owne cercle maketh that thinge / that the myddell ſtrynge maketh in an inſtrumente of muſyke. Also by accydent hete he ioyneth thynges that bē of one kynd, as he diſſolueth and departeth thynges that benne of ouero kyndes. For as the mater afeth, in whiche he werketh, now he gathereth / ⁊ nowe he departeth. Also he hath vertu of plētiful vertuouſenes, for he yeueth vertu of generation to thes nether thinges to bring forthe thinges of diuers kindes. For (as Ariſ. ſayth) a man ⁊ the ſon gendreth man / for nothing bringeth forth fruit, nor groweth, but the ſonbeme recheth therto. Also he hath vertu of comfortynge: for as the ſonne ariſeth aboue the cercle, that hight houre Orizonte, vertues of beaſtes ben made ſtronger, and euen to the ſon, come to the mydel of the heuen they encreaſe: and in his paſſinge weſtwarde and downwarde, for his farnes / bodyes bene febled in theyr vertues, and fall as it were a ſlepe. As it fareth in floweres that open in the ſonne ryſynge, and cloſe in the ſonne gooynge downe, as Alyſaunder ſaythe. Also he hath vertue of chaungyng / of ordeinyng, and of diſtinctynge of tymes: for paſſinge douneward by the ſouth ſygnes, he maketh the dayes more ſhorte / and ryſynge vp by the north ſygnes, the daye is more longe. Also he chaungeth the dayes: for the ſonne ſhynyng vpon erth maketh the day: and as the diſpoſicion of the ſonne is dyuers / the daye is diuers. For fyrſte the ſonne is redde in the dawnynge, than he ſhyncthe in the mordwtyde, and than at none he is hote, and pale at euen. And therfore it is feyned, that he hadde foure horſes, of whome the fyrſte was redde, the ſeconde bryghte, the thyrde brennynge / the fourthe louynge therth / as Beda ſayth. Also (as Beda ſayth) if the ſon be ſpecled or hyd vnder a clowd / tokeneth a reyny day: if he be redde and pale, tokeneth a day of tempeſte: and if he ſemeth horyſſhe in the mydel, ſo that he ſhine in in the midle, ⁊ ſende oute beames toward the ſouth, tokeneth tēpeſt / moiſt, ⁊ windy: if he be pale, ⁊ falleth amonge blacke clowdes, tokeneth northē winde, as Beda ſayth. Also he hathe vertue to cōfort the nether thinges, as Iſidre ſaith / that by ernes ⁊ nighnes of the ſon, mens faces ⁊ beſtes bodis bē diſpoſed in ſtrēgth ⁊ heate. Therfore Marcianus ſayth, that by conſtellation of the ſon, men ben fayre

and

end quiuer and swyfte. And therfore in fables he is paynted with fethers / and with childis face. And therfore he is called Phebus / that is fayre. Also Ptholomeus saythe, that the sonne makethe a man corpulent, great of body, fayr of face and well coloured / with great eyen, and maketh a man able to al werkes of gold, if he be in his owne exaltation: and to all werkes of brasse he disposeth, if he be in his abatinge. Also he hath vertue of clensynge and of pourgynge. For by spredynge of his beames / he clensethe and derethe the ayre. And disperklethe and shedethe and dryethe awaye pestilente ayre. Also though he be not hotte of hym selfe, yet he hath vertue of heatynge of leemynge and of brennynge. And that commeth of contraction / and of reboundynge and metynge of his beames / and meuynge of the ouer partye of the body / and namely if the bodye, whiche the beames come vpon, be a shewer & deane and bryghte / as it is sayde in the sycence of Prospectiue. Also he hath vertue of drawynge to / for by his heete he draweth oute of the see fumosytee and vapours, and maketh them thycke / and turneth them in to clowdes: and whan they ben soo made thycke and cloudy / he dyssoluethe and shedethe theym in heyle, now in reyne / and now in snowe. Therfore Marcianus saythe, that hit is sayde in fables / that the sonne was faste by the Occean, and that the vapours that were drawe vppe / turned in to nourysshynge and fedynge therof. And therfore some men telle / that stronge heate commeth tofore stronge rayne: and that is for greate drawynge of vapoures / by stronge impression of beames of heate in the wombe and holownesse of a cloude, as Aristotle sayth. Also he hath vertue of yeuynge lyfe, that is seen & knowe be that that nothyng may lyue / but there as the sonne beame maye retche. And therfore Ptholomeus saith in the same boke: Vnder the sonne is the sygne that hyght Leo / and is his house. And he rayneth in Ariete / and his raygne passeth in Libra, and vnder hym is conteined spycery / wynnynge, fayres, and fortune, And he tokeneth spirite and soule: and his colour is whyte and redde / and is trustye and true: and fulle endethe his course in thre hundred dayes. lxvi. and fyre houres. Also amonge all planetes he disposethe most beastes to boldenesse and to lyuelynesse. And thoughe he be mooste in quantite, and mooste swyfte of meuynge, his greatnesse and swyftnesse of meuynge is vnseene. For thoughe he be eighte tymes soo greatte as all the erthe / as Macrobius sayth: for hyghnesse of his place vneth he semeth two fote in quantyte. And that he is withoute comparison more thanne he semeth: hit is knowe by that that he semeth more in his arysynge and downe goynge, whan he is mooste ferre from vs / thanne he semethe in the poynte of the southe / whan he is mooste nyghe to vs. And so it is knowen, that in beholdynge of hym / our syghte is be gyledde: and that is openly declared in his mouynge. For he meueth swyfter than an arowe. And nethelesse it semeth not that he meueth / for great clerenes and passynge of his quantyte: soo the swyftnes of his meuynge ascapeth oure syghte. And this that is sayde sufficeth at this tyme.

¶ Of the moone. Ca. xix.

THe moone is called Luna, as it were one of the lyghtes / that is to vnderstonde principall and mooste, for he is most lyke to the sonne in gretnes & fayrenes / as Isidore sayth. For as it is sayd in Exameron: the mone is the fayrenes of the nyght, & moder of al humours, ministre & lady of the see, mesure of tymes / folower of the sonne / chaunger of the ayre. And hath no light of her selfe, but borroweth & taketh of the plente of the sonne, & taketh fourme / shape, & figure of the son, as he is ferre or nere to the son. Also the mone lackynge lyghtnes of her selfe / taketh lyght of the welle of plente of the sonne. And therfore it is sayd in li. elementorū Arist. That the mone is alwaie halfe shined of

the ſonne, and receyuyth lyghte / and reboundith it towarde therth, for he hath kynde lyke to a ſhewer, that hathe no propre coloure / but takethe lyghte of a nother: And the nere he is to the ſonne, the more he leſythe of his lyghte to the erthwarde, but the clereneſſe that he leſethe in the nether ſyde, towarde heuen therfore he is the more ſhinynge vpward in the ouerſide. And therfore whan he is coniuncte with the ſonne, he ſendeth no lyghthe to the erthe, but is in the ſyde of heuen / and vpwarde fully ſhynynge. And ayenwarde, whan he is before the ſonne, is alle ſhynynge towarde therthe / and no thynge towarde heuen, as Beda ſayth & Macrobius alſo. Alſo the mone chaungeth fygure and shape. For he ſheweth towarde the erthe a dyuers face of his lyghte. For nowe ſhe ſheweth herſelfe ſhape a bowe wyſe, and nowe as a cercle and rounde to the ſyghte of men / nowe moynoydus, nowe dictotomos / nowe amphiticos, nowe pancilenos. And he is moynoydos / when he is new, and ſemeth hornyd. And is dictotomos, whanne he is as it were halfe fulle, and is eighte dates olde: And he is Amphitricos / whan hit is doubte of his fulle roundenes, whan he is enleuen or twelue dayes olde: And he is panſilenos, whan he ſhineth at ful, whan he is fortene dates olde. Alſo the moone ſhewethe herſelfe in thre ſtates: for he is with the ſonne in Coniunction, whan he is nexte to the ſonne, or aſide, whan he paſſith froward the ſonne / or whan he is al afore the ſon. Whan he goeth fyrſt froward the ſonne, he ſemyth with hornes, as a bowe, and than alwaye the hornes ben torned Eeſtwarde: And whan he commeth ageyne to the Coniunction, he receyuethe the ſame fygure and ſhappe, and thenne the hornes ben alwaye torned Weſtwarde: And in that ſide that is torned fromward the ſonne / he ſemethe alwaye voyde / and in the ſyde that is toward the ſonne, fulle of lyghte. The mone encreaſeth all humours. For by preuye paſſynges of kynde / floode and ebbe is encreaſed and multiplyed. In her wanynge the marough of the bones / the brayne of the heed, and humours of the bodye benne made leſſe. And in wexynge and encreaſyng of her, they are encreaſed. And therfore all thynge hath compaſſion of defaute of the mone. Alſo ſhe draweth to her waters of the ſee, for as the ſtone Adamas drawethe after hym yren, ſo the moone meueth and draweth after her the Occean ſee. Therfore in the ryſynge of the moone the ſee ſwelleth and encreaſethe, and ſlowethe by eeſt / and ebbethe and decreaſeth by weſte. And ayenward whan the moone gooth downe, the ſee floweth by weſte / and ebbeth by eeſte. And as the moone hathe more lyghte or leſſe: ſoo the ſee ſtretchethe or withdraweth in his flowynge and ebbynge, as Macrobius ſayth in libro Ciceronis. The ſee of Occean in the creaſinge of the moone holdeth this maner: for the fyrſte daye of the moone he is more ful than he is wonte, and is at hygheſt: and decreaſeth and waneth the ſeconde daye / and ſo he withdraweth tofore the ſeuenthe daye. Then agayn he encreſeth and ſpringeth ſeuen dayes: ſo that the fourtenth daye the ſpryngе is at the hygheſt. And ſo alwaye in the newe moone the ſpryng of the ſee is hyghest / and alſo in the ful of the moone. Alſo the moone gadereth dewe in the ayre, for ſhe prynteth the vertue of her moyſture in the ayre, and chaungethe the ayre in a maner that is vnſeen, and bredeth & gendreth dew in the vtter partye therof. For we ſe / that the more clere that the mone is in the ſomer tyme / the more plente of dewe is ſeen vpon the graſſe and herbes. Alſo amonge planetes the moone full endeth her cours in moſt ſhort tyme: for her cercle is more ſhorte. And therfore in the ſpace of ſeuen and tweynty dayes and eyghte houres, he paſſeth by all the ſygnes of the cerde that hyght Zodiacus, as Ptholomeus ſayth. And therfore Ptholomeus ſpeaketh in this maner of the mone and ſaith: That vnder the moone is Cancer and is her houſe / and ſhe reygneth in Cancro,

and

and the passynge of her reigne is in Libra, and is a colde planete / & passynge moyst, female and a nyghte planete / and abydeth in euery sygne.ii.dayes & .vi.houres and lesse: And full endeth his course in xxvii.dayes & .viij.houres. Amonge al the sterres that ben called Erratice / the mone passeth in moste vncertayne and vnstedfast meuynge. For by cause of shortnesse of his course / he passeth & walketh now vndre the sonne / nowe behynde and after the sonne. And whan the sonne passeth by the Southe and loweste cercles, than the moone passethe by the Northe and lower cercles: and then the moone is vpryght as a bote, and hath hornes vpwarde: But whanne he is vnder the sonne / he hath hornes bowynge toward therthe: And whan he wayneth / he is arcryd / as Beda sayth. Also whan the moone is bytwene vs and the sonne: then olte is eclypse / that is defaute of the son. And this defawlte maye neuer falle by kynd but in Coniunction of the sonne and mone, whan the mone chaungeth. And this coniunction is in the lyne / that is called Linea eclyptica, and is the mydle lyne of the cercle that hyghte Zodiacus. And the eclipse falleth alwaye whan the son is in the heed of the Dragon, & the mone in the tayle ayenwarde. Herof speketh Albumasar in libro de Motibus planetarum / and sayth: If the moone metethe with the sonne, & passethe euyn betwene vs and the sonne: he maketh vs haue defaute of the sonne beames: And that is in caput or in Cauda Draconis / in the heed or in the tayle of the Dragon. What is caput and cauda Draconis, hit shalle be sayde here after. Also whan the erthe is bytwene the sonne and the moone, the mone lacketh his lyght, and is eclypsed. Herof speketh Marcianus in libro de Astro. and sayth in this maner. The mone goynge vpwarde or dounwarde, falleth into the son lyne, if he be .xx. dayes olde: Whan he is all vndre the sonne / he derketh and taketh awaye the lyghte of the sonne / and maketh derkenesse in erthe. And maketh not this defaulte in euerye month. For he is not alwaye in the same lyne / that is euen and streyghte lyne bytwene the sonne and the erthe. And the same defawte falleth on the mone / whan the moone is all afore the sonne / and is xv. dayes olde. For yf the sonne be than euen vnder the erthe / and maketh shadowe of the greatnesse of the erthe, that stretcheth to the lyne that is streyghte afore the sonne, and if the moone cometh in to that lyne, her lyghte is take away: for the shadowe of the erthe is euen sette bytwene the sonne and moone. Than the moone is not so clipsed euery month: for he is not full in the lyne that the clypse is in, & that shadowe is not euyn bytwene hym & the sonne. And therfore his lyght is not euery monthe taken awaye. Also somtyme the moone conteyneth in it selfe a maner darkenesse and dimnesse / and that cometh of qualyte of his owne body, that is kyndly derke. For he hathe no lyght of hym selfe but of the sonne, or as some men meane, that darkenesse cometh of the shadowe of the erthe, of the whiche is reboundeth a maner dymme spleke in the bodye of the moone, that dymmeth somdeale his lyght. And that is most, whan he is nygh to the erth, the moone taketh some maner hoore and fylthe, as Marcianus sayth. And whan he passeth vppe to the hygher cercles / he is bryghte and clene / and then he semeth not wemmyd with no speckes and smotchynge, as Marcianus sayth. Also the moone sygnifyeth and tokeneth chaungynge of tymes and of weders. For (as Beda sayth) if the moone be redde, as golde in the begynnynge, then he tokeneth wyndes: and if there be blacke specks in the ouer corner and wemmes / he tokeneth reyne in the begynnynge of the monthe: and if he be redde in the mydle, it tokeneth fayre weder and clere in the full of the mone: and in nighte rowynge if the mone lyght spraneyth on the oores, than tempest shall come in shorte tyme, as Beda sayth. Also in the armonye of heuen the moone maketh the heuyest sowne / as Marcianus sayth. For in

the

the cercle of the mone is an heuy sowne / as a sharpe sowne is in the sphere of heuen / that cometh of ordynate sowne, and of cherkynge of the meuynge of the cercles and of the roundnesse of heuen. And as he sayth / therof cometh moost swete melodye and accorde. Also the mone yeueth plentuousnesse to the sedes of the erth. For in rulynge she ouersedeth, that prouffyteth by dewe, that falleth of the body of the mone / as he sayth. And therfore in fables she is called Procerpina. For nations cal the moone goddes of seedes, that ben throwe in the erthe. Also she is called Dyana / goddes of wodes and groues. For she gyuethe lyghte to wylde beastes / that gather theyr meate by nyghte in wodes and groues. And therfore nations calle the moone goddes of hunters: for huntynge is ofte in wodes and groues. And therfore they paynted a goddes with a bowe in her hande / for hunters vse bowes. Also though the moone be colde and moyste, yet he taketh heete of nyghnesse of the cercle of the son / for by heete and dryenesse of the sonne, his passynge coldenesse and moysture is tempred / for that he shoulde not in comynge downe towarde the erthe make wynter euerye monthe, as Macrobis sayth. Also as Albumasar sayth, the moone clenseth the ayre, for by his continualle meuynge he maketh the ayre clere & thynne. And soo if meuynge of the sphere of the moone were not, the ayre shulde be corrupte with thickenesse and infection that shulde come of outdrawynge by nyghte of vapours and moysture, that great corruption shoulde come therof. Also Astronomers tell / that amonge all planetes the moone in rulynge hath moste power ouer disposition of mans bodye. For as Ptholomeus sayth, in libro de iudiciis astrorum: Vnder the moone is conteyned sykenesse / losse, sere and drede / and dommage. Therfore aboute the chaungynge of mans bodye, the vertue of the moone werketh principallye: and that fallethe through the sweetenesse of his meuynge / and for that he is nyghe to vs, and also for the priuy power and myghte that is kyndelye in the moone. And therfore a phisicyon knowethe not perfyghtlye the chaungyng of syckenes, but if he knowe the effectes and werkynge of the moone in mannes bodye. Therfore Hippocrates in principio Pronosticorum speaketh of the moone / and sayth in this maner: a certayne sterre is of heuen, in the whiche a phisicyon muste take hede and vnderstonde it, the purueaunce therof is wonderefulle and dredfull. And Galene in commento de diebus creticis sayth: a phisycyen muste take hede and auyse him of a certayn thynge / that faylethe not nor disceyueth / the whiche thynge Astronomers of Egypte taught, that by coniunctyon of the bodye of the moone with sterres fortunat, cometh dredfull sykenes to good ende, and with contrary planetes falleth the contrarye, that is to euyll ende. And therfore a physition that is perfyghtly wyse and ware by Hippocrates lernynge, shall behold the fyrst mone, and whanne he is fulle of lyghte: for than humours encreace in men, and marowe also / and encreasynge in the see / & in all worldly thynges. Than whan the seke man falleth in his bedde / it nedeth to se and knowe / if the moone passethe then oute of coniunction. For then the sykenesse encreaseth, tylle the mone come to the degree of opposityon, that is afore the sonne in the full of the moone / and if he be than with an euyll planete, or in an euyl sygne, and hath aspecte to the hous of Mars / that is the. viii. sygne / that is to meanynge: If the moone haue aspecte to Mars / that is called the lorde of the sygne / that hyghte Scorpio: thanne of deathe is dredde, and if the moone be with a good planete, and in a good house and sygne, and hath aspecte to the lorde of the house of lyse, that is Mars / that is lorde of Aries, that is the fyrste sygne: than is hope of lyse / and soo men shall see and deme of other / as it is sayde in the boke that Hippocrates made: and hath the name de Judiciis Infirmitatis secundum lunam.

Of

¶ Of certayne proprietes of the mone. Capitulo .xxx.

Also the moone hathe some proprietees, whiche benne not full good, as welle in substaunce as in effecte. For that he hath substancial derknes, because that he hath no lyghte of hym selfe, as other planetes haue. And he is most vnstable. For no sterre passethe so aboute by al the parties of the Zodiacus, as the mone dooth. And also of euyll wylled sterres and greuous, he taketh euyll qualytees and greues. For as Ptholomeus saythe, the moone with euylle planetes is euyll. Also the mone by his sytting bytwene vs and the sonne, taketh fro vs the clere lyghte of the sonne. And whan the mone commeth in to the shadowe of the erth, he leseth his lyght and his fayrnes, and perfection. Also for he is nyghe to fatte ayre and to the erthe, he takethe a fowle spieke and vnsemely of shadow, of the ayre, & of infecte ayre, as Marcianus sayth. Also the ferder the mone goothe frowarde to the sonne, the more lyghte he taketh and clerenesse in the side that is towarde therthe: and the more he fayleth and abateth in lyght in the syde that is towarde heuen. Also he hath manye euylle effectes and doynges, for as Ptholomeus saythe, the moone maketh a man vnstable, chaungeable, and remeuynge aboute fro place to place. And he maketh a man euyl dysposed and disordred in the eyen, and he maketh in a man the one eye more than that other, or he maketh him loke a squint: and some webbe or a perle in the one eye, and he sayth more herto, that a manne, in whose complection the cõstellatian of the moone hath maystrye, shal not be without defaute or a wemme in his eye, and that happeth by reason of the passyng moysture of the mone, that is nyghe to the eyen, and disposeth the humours of the eyen to so euyl and shrewd qualytee. Also it is sayde in li. Misalath cap. v. that the eclypse of the moone, if it be in wynter, in colde sygnes, tokenethe passynge coldnesse and greate byndynge in erthe, and in ayre, and in waters: and if it be in watrye sygnes, it tokeneth fulle great plente of reyne and of water: and if it be in ayery sygnes, it tokeneth peryll of tempest, and of wyndes. Ptholomeus and Albumasar say, that the mone, whã he is in the seconde sygne after the ascendent, tokeneth discomforte, woo, sorow, and losse of catal by theues and robbers. Also in the fourthe sygne, and in the syxt, and in the eyght, he tokeneth wrathe, anguishe, withdrawing, and chaungeablenes of the people: and tokeneth in the x. sygne, that who that than begynne to rebelle shal be sone sette adowne. And in the twelfth, he tokeneth lette, stryfe, hardnes, and prison of frendes. And in all other houses and sygnes he hath good effecte, and tokeneth good, namely if he be in company with good planetes. By diuersage of the moone, menstrualle humours in wymmen meue, and brayne in beastes, and dyuers passions ben excyted in bodyes by vertue of the moone, as it fareth in theym that haue the fallynge euylle. This that is sayde of the proprietees of the moone, and of other planetes, is sufficient for this tyme.

¶ Of the heed and tayle of the dragone. Capitulo .xxxi.

Two sterres there ben, that be no planetes: but it semeth, that they haue kynde and effecte of planetes. And they bene called Caput draconis, and Cauda, the heed of the dragon and the tayle. And they meue with the fyrmamente, and folowe his course: and so they passe fro the sygne, that hyght Leo, in to the sygne that hyghte Cancer: and fro that sygne that hyghte Cancer, in to the sygne that hyghte Gemini, and soo forthe. And the dragons heed abydeth in euerye sygne. xviii. monthes, that is a yere and an halfe: and the tayle also: and full endeth his course in. xviii. yeres, and if the heed be in any sygne, alwaye the tayle is in the sygne, that is euen afore hym, and the wombe in the fourth sygne, and if the heed be in Cancro, the wombe is in Ari-

ete

ete, and the tayll in Capricorno. And if the heed be in Leone / the wombe is in Cancro, and the tayle in Aquario: and so of other sygnes. And therfore bycause of contrary aspecte, the tayle is alwaye venemous. And the heed hath his exaltation in thre grees of Gemini, and his abatynge in thre grees of Sagittarius. And ayenwarde: the tayll hath his exaltacy on in the thyrd degree of Sagittarii / and falleth in the thyrde degree of Gemini. And here we muste take hede that whan the moone is coniuncte to the heed of the sonne, or to the tayle, beynge nyghe the gree of coniunction, by .xii. grees thens or within / alway the Eclypse shall be more or lasse, as the heed or the tayll cometh nere or ferther to the gree of coniunction. And this hath aspecyall place in the Eclypse of the sonne. In the same wyse hit shalle be holde in the Eclypse of the moone. For if the mone cometh in anye sygne with the tayll, and the sonne is with the heed / in the sygne that is euen afore: then shal be the Eclypse of the mone. And ayenwarde: if the sonne be with the tayle in any sygne, and the mone with the heed in the sygne that is euen afore him, then agayn shal be the Eclipse of the mone. And if he cometh in the same gree: than the Eclypse shalle be generall: and so he must come in the heed or in the tayl in the same gree, or nighe .xii. grees thens, or within, yf the Eclypse shall falle. And soo in the coniunction / the sonne and the moone muste be in the same sygne, and in the same gree / and in the same mynute, and in the same seconde.

Herof it folowethe, that thoughe the moone be ioynedde with the sonne, and chaungeth euerye monthe / he makethe not Eclipse alway: for they come not alway togethero vnder the lyne of Eclipse. For the mone chaungethe not, neyther hath coniunction alway in the same gree: neyther the heed and tayll mete alwaye in the coniunction / ne oppolycion of the sonne and the moone.

Of the sterre cometa. Ca. xxii.

Cometa is a sterre bycly pped with brennynge gleymes / as Beda doth saye / and is sodainlye bredde / and tokeneth chaungynge of kynges / and is a token of pestylence, or of warre / or of wyndes / or of grete heete. Somerymeit semeth, that suche sterres soo byset with blasyng beames / meue with the meuyng of planetes: And somtyme it semeth that they ben pyghte and not meuable. And alwaye (as Beda sayth) they ben seen in a certayne place of heuen. And they passe not by dyuers partyes of the Zodiac, as planetes done, but it semeth that they be in that cercle that hyght Lacteus / or Galaxia: and they spredde theyr beames towarde the northe / and neuer towarde the weste. And therfore they ben not seen in the weste syde. And they ben seen but in short space of time, that is seuen daies: but sometyme it is seen the space of .xxx. dayes / as Beda telleth. Wherof it is that this sterre / that hyght Cometa / cometh and is gendred / whether it be of planetes / or of sterres that ben pyghte: alwaye he is seen in the fyrmament in the northe syde, as he sayth. Herof it folowethe, that the sterre that was seen in the byrthe of Christe was not Cometa: For he passed and meued out of the Est by southe, towarde the weste. And so meue not the sterres that ben called Stelle cometę, as Chrysostomus sayth.

Of fixed sterres. Ca. xxiii.

Stelle benne called sterres, and haue that name of stando / standynge. For thoughe they moue alwaye / yet alwaye it semeth that they stonde / as Isydore sayth. And they ben called Sydera / and haue that name of Consideranda / takynge hede. For of them Astronomyens taken hede / and by theym yeue iudgementes and domes / & knowe what shall befalle. Also they ben called Astra / and haue that name of Austros, or of Anastros: For by oppolytion bodyes of some sterres ben pyght in the sphere of the firmament, as nayles in the roundence of a whele.

whele. And that is trouthe of some, and namelye of the more great / as Isydore sayth. And Alfraganus saythe, that a sterre is lyghte gadred in his roundenes & sphere. Therfore the more gadryng of light is in the substaunce of the body of a sterre, the more he is in quantite / in fayrnesse, clerenesse / & also the more in might and vertue. Also he calleth sterres berers of lyghte: for that they ben bryghte bodyes, and yeue to men and beastes by nyght / whan it is derke / the comforte of light, and ornate and hyght the ouer party of this worlde / and as ferforth as they may, they ben in stede of the sonne / of whome they receyue lyght, and by contynualle sendynge oute of beames, they dense and pourge thayre: by vertue of theym, corruption of pestilence is take away from the nether worlde. Also by vertu of sterres / elementes, that ben contrary eche to other, ben concyled and acorded / and beshyned with euerlastynge shynynge of sterres. By heate of them all thynges ben norysshed and saued. For after Plato (as Beda saythe) the sterres ben of fyry kynde. For many men in olde tyme sayde, that heuen with lyghte and ornamentes therof, is of fyry kynde. And Aristotle and other philosophers meane and vnderstonde, that heuen is the fyfte elemente, dystynguedde fro the foure elementes in kynde and in proprete. And they say, that the sterres benne not colde nor hotte in substance, no more than the heuen is: they be but hotte onely in werkynge, effecte, and doynge. For heuen by contynualle and euerlastynge meuynge, heteth that thynge / vpon the whiche he meueth. And soo heuen and the sterres heate and kele these nether thynges. For by meuyng and reboundinge of beames / they heate and bredeth vertue of heate in the vtter partye of a bodye that is afore theym. But wherof the sterres ben made / certayne hit is, that they benne of moofte pure and symple kynde, and not corrupte: Touchynge theyr shappe they be moofte bryghte: and also they benne round in figure: and ben sad and sounde, not holowe nor hooly in the vtter party: they ben playne and not roughe, nor coued, in place they bene hyghefte: in meuynge they ben moofte swyfte: in quantytee they ben moofte greatte and huge, thoughe they seme lytell, for farnesse of place in nombre & tale: only he knoweth howe manye they bene / that nombreth & telleth the sterres. In myght and werkynge the sterres ben moofte vertuous amonge bodyes. For the sterres gendre / & chaunge, and saue the nether thynges. The sterres by out sendyng of theyr beames beshyne derkenes of the nyght, and full ende theyr course in spheres and cercles, and meue in one swyftenes, no time more swyftly than other. And they hide their lyghte in presence of the sonne, of whome they receyue lyghte. In theyr comynge and rysynge, they chaunge the ayre in many maner wyse: for they make nowe tempeste / and nowe fayre wether and clere, as Beda sayth. Also by changynge of colour / and spranclynge of beames, they betoken nowe good happes, and nowe euyll, as astronomers telle.

Also they bene gracious to shypmen, and shewe theyr waye in the myddell of the see. Where sterres ben coniunct nygh togyders / they yeue the more lyght / and be more fayre and bryghte. As it farethe in the. vii. sterres / and in the sterres of the cercle the whiche hyght Galaxia, that is Watlyngstrete. And though they shew so great fayrnes bicause of company and gatheryng togythers, and also ben more bryght and clere / beinge coniuncte than elles: yet for to take hede of eche by hym selfe, they seme not fayre. And the cause therof is (as Marcianus sayth) for passynge bryghtenes of ones shynynge, taketh awaye the defaute of an other, and so whan one lacketh and faylleth, an nother that is more clere amendeth and fulfylleth. Also for fayrenes of place sterres seme to menne vnlyke greatte: for some seme more and some lasse. For Albumasar sayth: the more euen the sterres bene streyghte ouer our heedes, the lasse they seme in quantitie, and more lyttell to our

syght /

syght. Ayenwarde: The ferther they ben fro the place, that we ben in, in theyr arisinge and downe goynge / the more great they seme generally to our sight. And also they seme more great in quantyte in the downegoynge / than in the rysynge / as Beda sayth / a poynte is called Ceneth capitis nostri / & is the poynt / that is aboue heuen ouer our heedes. And so it is said, that a thing is in the Lenyth of our heed / whan he is aboue streyght ouer our heedes. For Cenyth is called a streyght settinge ouer our heedes, & the reson therof is for this cause, as he sayth, for vapours that come vp from the erthe, suffre not the beames to com streyght and euen to our eyen: and therfore the eye is deceyued in suche a syght. For the eye weneth that it taketh in hymselfe / what is byset in the ayre, and byshyned with the sonne beame. But Algazel sayth, suche a sight is disceyued: as the syght of a candell is seen without lette of an eye that is hole / but of a blere eye it is not seen withoute lykenesse and shape of a maner of a raine bowe. And an eye that is deceyued / weneth alwaye to see in a nother thynge / as in lyghte, that it seeth / & wenyth that is in a nother thyng, that is not, but rather in the same eye, as Auycen sayth, capitulo de obscuritate visus. Seche byfore of the syght. Also Mercianus sayth, that sterres passe in theyr cercles with armonye: for all tunes and accorde of musyke ben found among sterres, nor the weight of the nether bodyes make no discorde in the melodye of the ouer bodyes, nother in melodye of the myddell bodyes. Nor ayenwarde: the sharpnes of sowne of ouer bobyes, distroye not the sowne of the nether heuy bodyes / as Marcianus sayth. Aristotle sayth in li. de celo et mundo, that sterres ben of the matter of the body of heuen, in the whiche they benne pyghte. And therfore they ben kyndely clere and bryght / as the heuen is, in the whiche they goone aboute. All the sterres haue lyghte of theyr owne / oute take the mone. But though sterres haue lyghte of theyr owne: yet to perfection of theyr lyghte, they receyue supplyment and helpe of the son. Sterres commixen and parte eche with other theyr lyghte: for one maketh an other more clere / and the goodnes of the one strengtheth the goodnes of a nother, as it is sayd in libro de Coniunctionibus planetarum. Also sterres ben conteyned in theyr owne propre cercles & place. And therfore though the cercle of one meate sometyme with the cercle of an other, and entreth therin, they forsake not therfore theyr owne cercles and place, nor lette theym that they mete / nor done wrong none of them to other. Also (as Marcianus sayth) some sterres arise soner, & gone soner downe: and some sterres arise later, and gone later doune: and some a rise to gether, and gone not downe at ones. And this diuersyte of rysynge and gooynge downe saleth and cometh of vnevennes of cercles, in the whiche they benne seen gooynge downe, or arysynge. For by hyghnes or lownesse of the bodye of heuen, the sterres arise & gone downe in dyuers times. Also sterres chaunge and dystynguenne tymes / yeres / monthes / and dayes. For (as Aristotle sayth, in libro de proprietatibus elementorum) chaungynge of tyme is not but by chaungynge of sterres in dyuerse sygnes, and aboue the. vii. Clymatis and countrees, as by chaunge of the moone in euery. xxviii. dayes, or by chaungynge of Mercurius and of Venus in euery tenth monthe / or in lasse tyme: or by chaungynge of the sonne in euery yere / or by chaungynge of Mars in two yere, or of Jupiter in. xii. yere / or of Saturnus in. xxx. yere, or by coniunction and permutation of Triplicite in. CCC. l. yeres. Or elles for chungynge of roundnesse and cercles of sterres, that benne pyghte: for they chaunge in one gree in a. C. yere, the chaungynge of theym saleth in euerye. xxvi. M. yere. And this is the greatte yere, that is the laste of alle thynges. Vsque Aristot. in eodem libro. Jn libro Ciceronis Macrobius sayth, that the ende of this greatte yere is whan all the sterres and planetes,

that

ſhyt ben in heuē passe fro a certain place/ and go abowte, and come agayne to the same place/ as philosophers say, after xv. M. yere. But what so euer philosophers sel hereof, we shal holde certaynly: that that longeth not to vs to deeme, what tyme the laste ende shall come. And whā it shall be, he only knoweth, that is maker of tymes, & conteyneth in his might & power momentes and tymes.

¶ Of Polus. Cap. 34.

AS Beda sayth/ Polus is a ryghte lyttell sterre, of the whiche all the ouer party of heuen is so called. And two Polis there ben, that one hyght Articus, et borealis, that alwaye shyneth to vs/ and neuer gooth downe to ourē syghte. For alway he is aboue vs: And he hath that name Polus of Pollendo shynynge: for he shyneth alway to the worlde. The other Polus/ hyght Antarticus that is to witte the south or the reine ster/ & is afore the northe sterre, that hyghte Polus arcticus/ whiche is alway vnseen to vs. Bytwene these two Polis, as hit were bytwene thendes of the worlde/ the firmament meueth alwaye. These two Polus meue neuer out of theyr owne place/ but yet they ben borne rounde aboute in the cercle of the sphere. A lyne that hyghte Axis, stretcheth by the myddle poynte of the erthe fro pole to pole. Aboute the whiche Axis all the swyftenesse of the firmament is rayysshed and meueth. And this line that hight Axis, is not material: but rather a certayn intellectual line/ and stretcheth fro pole to pole euen streyghte as a lyne is drawen euen & streyght from one poynt to a nother. Aboute this lyne that hyghte Axis, as it were aboute the endle of the worlde, the firmamēt passeth aboute with endles rauyshynge. Than the Pole is a sterre highest in place/ most swyfte in meuynge, and leest in quantyte to our syghte: though he be full greatte and hyge in hym selfe, and he is moost profytable in effecte. For by the place of this sterre, place and stedes and boundes of the other sterres & of cercles of heuen ben knowen: Therfore Astronomers beholde moost this sterre. Then this ster is dyscryued of moste shoute cercle: for he is ferre from the place, that we ben in, he hydeth the hugenesse of his quantite for vnmeuablenes of his place: & he doth certifie men moste certeynly, that beholde and take heede therof. And therfore he is called Stella maris, the sterre of the see. For he ledeth in the see menne that saylle/ and haue shyppemannes craffte. And by cause of his place/ the myddle of all heuen is knowen/ and by the goynge aboute of certayne sterres/ that ben called Arthurus, the sterre whiche hyght Polus, is dystyngued fro other sterres. Arcthurus is lyke therto, and is comynlye called Charlemaynes wayne. And this ster hath that name Polus arcticus of Arthurus: for it is nyghe therto, as Beda sayth.

Of Arcthurus. Ca. xxxv.

ARcthurus is a sygne made of. vii. sterres, sette in the lyne that highte Axis, and gooth aboute in hym selfe, as Isydore sayth. The cercle of these. vii. sterres, for it goth aboute as a wayne, is called amonge Latyns Septentrio, and Septentriones also. And is commenlye called in Englisshe Charlemaines wayne/ and he gothe not downe: for that these vii. sterres ben full nighe to the pole, that is the highest sterre. And the same cercle hight Artophilax: for that it soloweth a sygne, that hyghte Vrsa. Olde men called the same cercle sometyme Boetem: for that it is nigh the signe that is named the wayne, & is a sygne that manye men beholde, and is arayed with manye sterres: amonge the whiche is the sygne Arcthurus, that is properly a sterre sette behynde the tayle of the sygne that hyghte Vrsa maior/ the more beare. And therfore al that constellation Arcthurus, hath that name of that sterre, as Isidore saith, & hath worthely that name Arturus of Artando, byndynge & knyttynge. For of the fyrst parte therof cold ariseth/ by reson it is ferr fro the hete of the son, & by cold the

holes and pores of the erth ben constreyned / bounde, and stopped. And the seuen sterres apperen with beames of light and of bryght fourme and shappe. Of whiche foure the fyrste ben ordryned / as it were a quadrangle / with foure sydes eche agaynste other. And the thre that folowen ben disposed, as it were halfe a cercle: and they ben sette vnder the pole, abowte the lyne that hyghte Axis. And therfore alwaye they wynde rounde about the pole / as it were a bout the myddell poynte / as Gregory sayth. Alwaye these sterres wynde and tourne rounde aboute that lyne / that hyghte Axis, as a beare doth about the stake. And therfore that cercle is called the more beare, as Macrobius saith. Alway this cercle windeth round about, and goth neuer down out of syght / as Gregory sayth. Whan thre sterres goone vpward / foure goone dounewarde. And ayenwarde. Whan foure goone vpwarde / thre goone dounwarde / as Gregory sayth. Amonge all the hyghe cercles the cercle of Arcthurus is hyghest. For it is nexte to the pole, and shewyth hym most to mens syght: and is seen euery tyme of the nyght, but if it happe, that it be lette by mystes, or clowdes sette bitwene hym and the sight. Amonge the mydle sterres of Arcthos / fallyth downe as it were a dragon / or a fleenge sterre / in lykenesse of lyghtynge: and is called Draco, as Marcianus saith. And shyneth in his comynge with spranclynge beames namelye in wynter, and bytokeneth and sygnifyeth stronge frosse on water and on erthe / as Marcianus sayth.

Of Orion. Ca. xxvi.

ORion is a signe, whiche ariseth in wynter, and excyteth waters and tempestes. And Orion is dymme, and bredyth and bryngeth forth wyndes and tempestes. And Orion hathe the name of rysynge and hugenes of waters, as Isidore sayth. In his rysynge he gendreth and bredeth tempestes, and chaungeth the ayre / and is disposed and shapen as an armyd man, stretchynge out his fete and armes. And his length and longitude stretcheth nyghe to the breade and latitude of thre sygnes, as Marcianus sayth. And he shyneth mooste in the sygne that hyghte Taurus, as he sayth. And Orion is a constellatiō most notable, by cause of hugenesse, and also of fayrenesse: and also bycause of disposytion and vertu. For it stretchyth out of the sygne that hyght Aries, to the sygne that hight Gemini, as Marcianus sayth. And also he maketh / with his bryghtenesse, thoo thre sygnes the more fayre and clere, as he sayth. And he is shape in the ordre of sterres / as it were a knyght gyrde with a swerde. Of hym speketh Marcianus / and sayth in this maner: Armatus etiam fragrans splendebat in armis / that is to meane, he armyd also brennynge bryght shone in wepen and armes. But as he sayth, bryghtenesse of Orion, tokeneth fayre weder and clree. And ayenwarde: his derkenesse stronge wether, and tempeste. Whan the sonne is in the sygnes of Orion / whiche ben Taurus and Gemini, then bourgene and spryngen alle thynges, that receyue sedynge and nourisshement of water, of ayre, and of erth / as he saith. After this constellatiō Orion cometh and foloweth a ster / that hight Canicula, and is euyll wylled and noyfull as Astronomers telle. And fables meane, that that ster was Jupiters hound, as he telleth. But this Canicula is not that noyfull sterre, that hyghte Canis, and ariseth in the sygne that hyght Leo. Of the whiche sterre certayne dayes haue theyr names, and ben called Dies caniculares, amonge philosophers, as Gregory sayth. Then Orion in his fyrste rysynge tokenyth tempeste and weder, and afterward fayre weder: and werkyth with the sonne to make the erthe plentuouse. And whan the sonne is in the sygne, that hyghte Taurus, Orion withdraweth hym, as though he hydde hym selfe vnder the sonne beames / nor then he sheweth not his clereneſse to the nether thynges. And he

he aryſethe agayne in July / whan the ſon aſcendeth in Gemini / to the hyghet ſercles, whan the erthe hath mooſte dyſtemperaunce of ayre, in hotte qualyte.

Of Hyades. Cap. xxvii.

Hyades called Situle alſo / ben reynye ſterres. For in the a ryſynge of them falleth moche reyne, as Iſydore ſayth in libro tercio. For that tyme by violence of the heate of the ſon, vapours ben drawen vpwarde, of the ſee and of the londe / more ſtronglye than in other tyme. And be reſolued and ſhedde and turned in to reyne by meuynge of thoſe ſterres / that hyght Hyades. And therfore the ſterres hight Hiades and Situle / as it were ſuckers. For it is ſayde in fables / that they drawe the humours to them ſelfe, and do reſolue them and tempre them, as Iginus ſayth. And theſe ſterres haue theyr place and ſtede in the fronte of the ſigne that hight Taurus, as Marcianus ſayth. And whan the daye lengtheth, and the ſonne goth vpwarde / and is more feruent: then commenly Hyades ben fyrſte ſeen / as Gregory ſayth / ſuper Job. xx. Whan Saturnus puſſheth them: than they brede dyuers tempeſtes and weders, as Beda ſayth. In the ryſynge of theſe ſterres, that hyght Hyades / fruytes and cornes growe plentyouſlye. For than they ben wel ſprong with reyne. This conſtillation Hyades hath many full clere ſterres ſette aboute hym, and aryſeth in the fyfteenth degree of the ſygne that hyght Cancer / and they deſtrouble the ayre in theyr aryſynge / as Albumaſar ſayth.

Of pliades. Ca. xxviii.

Pliades ben ſeuen ſterres / and haue that name of pluralyte. For they ben manye, and ben ſette nyghe to gethere: but yet dyſtyngued a ſonder / as Gregorye ſayth. And Pliades aryſenne in wynter. And the more clerer and colder the ayre is, the better they ben knowe and diſtyngued from eche other. One is ſeen ſhyne amonge thoſe ſeuen / whiche ſheweth not it ſelfe at the full, neyther fullye hyderth it ſelfe. Theyr place is bytwene the knees of the ſygne, whiche hyghte Taurus, as the auctour Iſydore ſayth, and Gregorye alſo. In the monthe of June the ſonne taketh his courſe and his waye by thoſe. vii. ſterres Pliades: And then the heate of the ayre is tempered by rayne of ſpryngynge tyme. And atte this tyme the erthe is arayed with fayrenes of flouers, as Marcianus ſaith. And for this cauſe it is ſayde, that Juno louyd the goddeſſe Maia. And hit is feyned, that ſhe was one of the. vii. ſterres Pliades. And ſhe was Mercurius mother. Thus meanethe ſaynynge of poetes, as Marcianus ſayth. And Albumaſar ſayth / that Pliades the. vii. ſterres, doo aryſe in the. xvi. degree of the ſygne that hyghte Taurus, with other ſterres that hyghte Hyades, and they dyſtrowebien the ayre with theyr meuynge.

Of Canicula. Ca. xxix.

Canicula is a full feruente ſterre, and aryſethe in the. xxix. degree of the ſygne that hyghte Taurus, as Albumaſar ſayth. In the aryſynge therof is a great dyſtourbaunce of the ayre and wether. And of this ſterre the dayes, that bene called Dies caniculares / haue that name: in whiche dayes it is fulle perylous to be lette bloudde, or to take laxatyue medycyne: that is for paſſynge dyſtemperaunce of the ayre in heate. And therfore en Aphor. Ypocrates ſayth, that tofore that ſterre Canis, and after that ſterre / and vnder that ſterre Canis, laxatyue medycyne noyeth and greueth. There hit is ſayde in Commento, that tofore the ryſynge of that ſterre / and in the ryſynge, and anone after the ryſynge therof, it is perylous to gyue laxatyue drynkes. For than the ayre is hotte and dryȝ. And that cometh of an hotte ſygne / and of the hotte ſterre, and of the

some, that is than with that sterre Canicula, in the signe that highte Leo. For with lytyll medycyne the body sholde be made to hote and to drye, and therupon haply sholde come a feuer. And also the medicine sholde wose and passe out, and werke the lesse. For then holes and pores ben open and wyde/by reason of the hete of the ayre. And there Galien sayth, that strong heete without forth, draweth out the strengthe and vertue of the medicine. And therfore hote water is contrarye to laxacion, if the heete of the ayre be strong at that tyme. Also the inner vertue is then feble, & is made more feble by drynkynge, or by letynge of blode. And the Canicular dayes beginne in the fyftenth Calendis of August: and they ende in the Nonis of Septembris. And so they ben euyn fyfty, as it is sayd there.

Of Lyght. Ca. xl.

AS Basilius sayth, Lyght is a kynd in all his partyes lyke. Auctours speke dyuersely of lyght, what it shulde be in dede, whether it be in substaunce or accident. Aristotle sayth/ that lyghte is no bodye/ nor streinynge out of a body. And Damascenus sayth/ that light hath no substaunce of his owne. And Austin saith super Genesim, ad litteram/ that the lyght is a bodyly substaunce, moste symple in kynde of bodyes/ and mooste multiplied and encreased in dyuerse matter of werkynges, mooste mouable/ and passyngely therlynge and percynge/ and leest lettynge, and moste bredynge/ and most hyghly accordeth and reconsyleth thynges the whiche be dyuers and contrary, and is mooste conuertible/ and is grounde and begynnynge of hyghest naturall motion/ and mooste perfectyble/ most gladde and moste communycatyue: therfore in bodyes nothyng is more profytable than lyght: and nothynge more conuenyente and couenable/ nothynge more fayre/ no thynge more swyfte, no thynge more subtylle, no thynge more impassible or wemles, no thynge more vertuous founde than lyght. Also Lux & Lumen is lyght in englysshe: but in latyn is dyfference bytwene those two nounes. For Lumen is a flowynge or a stremynge that floweth out of the substaúce of light: but Lux is the substanciall wel/ vpon the whiche Lumen is grounded. For if light in it selfe were accydẽt, nedes by it selfe it were accident to som thing: & accident by it self hath cause of being of very fourme of his obiecte. And so if lyght in the ayre were accident it shuld haue cause of being of the very forme of the ayre: & that may not be. Also lyght chaungeth his subget, as it is knowẽ. For light is fyrst in the eest/ and afterward in the weste: And the eest lyght/ gendreth lyght/ that is nexte ther to: and so forth euen to the west. And accident chaungeth not his subget/ nor werkyth not without his subget, but therin. And herby it semeth/ that lyght is not accydent. Also if lyght were accident of the ayre, the ayre shulde sodainly meue with the wind, out of the eest in to the west, as the meuing of light is sodaine. And so the ayre meueth not sodainly/ nor none other element. Also nothinge is more worthy & noble than lyght: & accydent is les worthy than the substance: And so it semeth, that light is not accident. For ayre is moche lasse worthy & lasse noble then light. But if light be a body/ it is hard to know and vnderstond, how and in what maner lyght is in the ayre or in any clere body/ as in Crystalle. For two bodyes may not be at ones in the same place. Neuer the lesse it is not inconuenyent nor impossyble to sette, that lyghte is a bodylye substaunce, and that it is at ones with a nother body. For we se water and asshes ioyned and medlyd to gethers, sauynge body and place of both. And the conteynynge of eyther dystyngued from other/ and the parties of eyther conteined with in his owne vtter partye. In what maner wyse so euer they ben medled togedere asshes and water, the water abideth in his corporalnesse, by ioynyng and contynuynge togethers of his partyes: and asshes in his body also. But for this medelynge

delynge and ioyning togethers, they ben not two bodyes in the same place: But the water hath his owne place, and the aires his owne place. So lyght may be in the ayre, or in euerych other bodye, sauynge the corporalyte of eyther, and continuaunce of theyr substancyall partyes. And so lyght entrynge in to the inner partyes of the ayre, or of Crystalle, hath his owne place, by clyppynge about his vtter partyes. And that place dystynguyth lyghte fro the substaunce of the bodye, to whom it is ioyned, thoughe it maye not for symplicyte of his substance be felte nor seen. But yet hit is more wonder, that many lyghtes, whyche ben broughte in one place, and the lyghtes medled to gether, and though they bene ioyned and vnied, yet neuer the lesse the substancyal fourme of eche light is saued, by the whyche forme euery of them is diuerse from other, though none of theym be materyall cause, or formal to other, as Dionisius techeth openly, in li. de diuinis nominibus, and saythe in this maner: whan lyghtes (sayth he) of lampes bene in an house, and benne one hoole lyghte gathered to gethers, and ben commen to all, yet they haue a preuy dystinction betweene theym selfe, and bene dystingued a sonder, by one dystinction, and by dystingued vnite. For we se whan manye lampes ben lyght, for one lyghte, one clerenesse commeth of all theyr lyghtes, and shyneth withoute knowyng dystinction. And no man (as I trowe) can sequestre the lyghte of one of theym from the lyghte of an other: nor oute of the ayre that they ben in, whyle they bene all together: nor dystynguе by syghte one fro another, whyle they bene all to gether shynynge, all the lyght semeth one without dystynction. And if one lampe be withdrawen, hit taketh not awaye any thynge of the othere lyghte, nor leuyth there of his owne lyghte. For as hit is sayde, there is a perlyght vnyte vnyuersallye medlyd, and no confusion in noo partye. And the vnyte is soo moche in the bodylye ayre and materyall lyghte. Hec vsque Dionysius. In these wordes Denys teacheth openly, that lyghtes ben ioyned to gethers, and the substancyall propryte of eche is saued, & accydent proprytees, and taketh with them bothe in comynge and goyng. Also Denys saith, that lyght, that is called Lux in latyne, is a substaunce beynge in hit selfe: and therof cometh beaming and a maner shynynge of other bodyes. For alway Lux, lyght, shyneth in it selfe. Neuer the lesse it shyneth not alwaye: but onely whan it fyndeth a body with mater disposed and able to be by shyned, as Austyn sayth: for substaunce of heuen is verye lyght, that hath the fyrst place in bodyes. And neuer theles heuen by shyneth not in derkenesse nor by nyghte. Then alwaye lyghte shyneth inuysibly, and in derkenesse: but it shyneth not alwaye syghtly. And therfore euery creature foleth the vertue of lyght, For vertu of lyght werketh vnseenely, selyng and meuyng in beastes, as it is sayde in libro Fontis vite. Also in libro de Judicijs astrorum, Albumasar sayth, that Hyppocras taught, that but if the light of sterres, tempred the thynnesse of the ayre by nyght, al bodyes with soules shuld be dystroyed. And neuertheles it is certaine, that of light of sterres is not seen by nyght, for impression of werkyng of light is knowen in the see, that ebbeth & floweth by respect of the mone to some party therof: whether the mone bishyne the ayre or no. Also though the chinkes, holes, and denues of the erthe, bene not by shyped: yet the vertu of lyght werketh in them, as it is seen in oores of metall, & in other thinges that ben gendred & bred depe within the erth. And shortly to speke the presence of light is nedeful in euery body that is medled: by the which contraries in elementes ben ioyned. Also light sheweth it selfe fro the hyghest heuen, that hyghte Celum imperium, euen to the myddel of the worlde, and is one in his substaunce, and symple in more and rote, yet is it variable after the diuersite of bodies that receiue it, whether it be the sonne, or of the ouer bodies, or nether, wherin is

one substance, vertue, and werkynge of lyght, though there be no vertue of bysshynynge therin. This is the fyrste gendryng light that was made the fyrst day/ as Basilius sayth, that is aboue the sonne and other lyghtes and sterres, that were made the fourth daye. Therfore the són and other sterres ben berers of the fyrste lyghte: whiche through takynge of bodyes lyghte, they ben suffisaunte to euerlastynge bysshynynge, withoute losse of theyr owne substaunce. Therfore this lyghte reteneth in to euery place, and perfyteth/ and disposeth all bodyes, some more and some lasse. Then it is moare/ rote/ and foundamente of all shynynge, and is one in substaunce: and of none of the lower bodyes conteyned accydentallye: but it conteyneth all bodyes/ and is formall in comparyson to them/ though it be materyal in hit selfe, and is in place and stede. And therfore for lyght is materyall/ it maye haue dyuers partyes in dyuers place. And for hit is formalle, it hathe in dede dyuers partyes in dyuerse place. For what the mater may haue in power, the forme hath the same in effecte and dede. Verof it soloweth openly, that for lyghte in kynde of bodyes hath leesse of matter and mooste of fourme/ lyghte is more nere in kynde to fourme than to matter. And therfore by cause of mater, it is in the leaste stede/ that is a poynte. And bicause of fourme/ it is in euery place and stede. For euery thynge moueth to his owne fourme, as Aristotle sayth. And therfore the nobler that hit is, the more it extendeth his matter, as Algazel sayth. Wherfore the forme of lyghte, by cause it is the moste noble of bodily fourmes, it stretcheth and spredeth moost his mattier. And therfore one poynt of light or of shynynge/ were suffisaunt of it selfe to by shyne all the worlde: For the nobylnesse of mater and for moste actualnes and doynge of fourme/ as Algazell sayth. Then light is one symple, & vniforme, in his essence though, bodyes of lyght ben dyuers & dystyngued asonder. Thoughe they seme in one acte gaderyd lyke/ yet one bysshynynge commeth not in the substaunce of another, though it seme to the lyght/ that they ben ioyned in one bysshynynge and lyght. Then it is not inconuenient to sette two bodies togyther in one place, if one of theym be subtylle and formal, and as it were complement and perfection of the other: and that other materyall and vnperfyght. And two bodies that ben blysfyldfull (as bodies shall be in the blysse of heuen) maye not be in one place and stede. For nother of them may be materyall in no wyse to that other. But a bodye that is blysfefull, and a nother that is not blysfefull, maye be togethero in the same stede and place, withoute inconuenyence, as sayth Austyn openly. And Basilius sayth, that lyght is most meuable. For it meueth it selfe with out cessynge, & gendreth lyghte in lynee forth right/ & in roundnes al abowt: And meuyth and shedyth it selfe in to all partyes abowte. And towchynge it selfe/ it meueth sodaynly. For lyght is moreable to werke, and pereith, and cometh in to the inneste partie of euery thynge, with out let and tarienge. And lyght gendryth thynges that ben dyuers and vnlyke/ and ioyneth and accordeth the contraries, that bene in elementes and in myddle bodyes. And also by out castynge and stretchynge/ and ouercastynge/ breakynge, and reboundynge of beames/ lyght bryngethe forth alle thynge, and kepethe and saueth them in beynge, or dyssolueth and vndoeth theyr beyng, as Calcidius sayth super Thimeum. Also lyghte gouernath and ruleth lyfe, and durynge of all thing, and multiplyeth it selfe gendrynge: for lyght gendreth lyghte/ and lyghte that is gendred/ gendrethe lyghte that commeth after and lyghtneth forth: and soo in an instant one poynte that is product/ filleth all the worlde of lyght & shynyng. Also lyghte shewethe hit selfe and other thynges of heuen by his incomparyson in thutter parte of a moyste body, & clere lyghte werketh dyuers effectes. And as Austyn sayth, lyght parteth of derkenes and vndoeth cleynguesse and discomfo-

to

nes: and distroyeth falſe waytynge and ſpyenge. Of lyght cometh ſuretie, it bryngeth forthe all gladde and merye kynde, and ſhape. And bryngeth in fourme and fayreneſſe to all thynges: for without lyght all bodyes remayne hydde and vnknowen. Do awaye lyght (ſayth Damaſcen) and al thynges ben vnknowen, and abyde in derkeneſs. Thenne (as Ambros ſayth and Baſilius alſo) lyght is the fayrnes of euerye creature that is ſene: The grace wherof is mooſte in ſyghte and beholdynge, that maketh other membres and partyes of the worlde worthy to be prayſedde. And this ſame (as Baſilius ſaith) is aboue heuen moſt peaſible dwellynge place of aungels and of ſayntes. This is by enſample the ſhewynge of the hyghelt Trynyte. This lyghte without mynyſhynge of it ſelfe, ſheweth and ſhedeth lyght, whiche receyued in the ouer party of a darke body, doth not drowne and depe it ſelfe therin touchyng the likeneſs of lyghte, but touchynge myght and vertue. Iſydore ſayth, lyght hath many other propryetees, worthy to be prayſed, in ſubſtaunce, vertue, and werkynge: no thynge is founde more clere and pure thanne the ſubſtaunce therof. Therfore thoughe it paſſe by vyleneſs & fylthe, it is not deſoylled: No thynge is more actuall in dede than the vertue therof: No thynge is founde more profytable in bodyes than the werkynge therof.

Of Shynynge. Ca. xli.

Shynynge is ſpringyng and ſtremynge out of the ſubſtance of lyght. And cometh oute of lyght without mynglynge of any other nature. And dureth as long as the lyght, of the whiche it cometh, as Auſtyn ſayth. As ſone as fyre is, as ſone is ſhyninge. Therfore if fyre were euerlaſtynge, ſhynynge were euerlaſtynge.
Also ſhynynge cometh of lyght without mynyſhynge of lyght, and without deſoylyng of the clennes of lyght, and without diſcontinuance therof, with ſhewing of it ſelfe and of other thynges, and with multiplyeng of it ſelfe, as Baſilius ſayth.

Of Byſhyninge. Ca. xlii.

Byſhynynge and lyghte bene dyuerſe as ſpecies a genere. For euerye ſhynynge is lyghte, but not ageynwarde, euery light is ſhynyng: for euery ſhynyng is a certayne oute ſtremynge of the ſubſtaunce of lyght, receyued in the ayre, or in a nother clere bodye, and ſhedde all aboute. And as the auctour of Perſpectiue ſayth, in thre maner ſhining is founde. For ſome ſhynynge is called Lumen reflexum, and ſome Fractum, and ſome Directum. Reflexum is by ſhynynge as fro a myrrour or a ſhewer, or fro other glyſterynge bodyes that rebounde ageyne the ſhynynge that they receyue. And then that ſhynynge that reboundeth agayn is called Lumen reflexum. The other ſhynynge that hyghte Lumen fractum, is whan ſhynynge cometh to a body, that is ſomedeale thycke or harde, that it may not receyue and take lyght in it ſelfe, but for the matter and kynde of that bodye is not full obedient, that ſhynynge paſſeth not forth ryghte, but blencheth aſide from the ryghte paſſage, and ſuche ſhynynge and bryghtnes is called Fractio radij. The thyrde maner of ſhynynge is called Lumen directum, that is not put of, nor fyndeth matter in obedient in no maner wyſe. And paſſethe freelye, and doeth perfect werkynge. And this ſhynynge maketh the ayre perfyght and other clere bodyes, and hyghteth formes and ſhapes, and ſheweth ſhapes and fygures, and comforteth and gladdeth eyen, and exciteth and waketh men of ſlepe, of ſlogardye, and of ſlouthe. And pryntеth lykeneſs, and ſhapes, and ymages in the vtter parties of myrrours and of bryghte glyſterynge bodyes. For ſhynyng cometh to the vtter party of a gliſte rinde bodye, and reboundeth ageyne in angulis and corners, that ben lyke moch. And printeth therin ſhapes and fourmes of all bodies. And ſo it ſetteth in the vtter party of a mirour by ymage & ſhape,

the

the thing that is without by substaunce. Also shyninge taketh perfection by the disposicyon of the matter, that it cometh in. For his clerenesse encreaseth in clere matter and clene, and abateth in fowle matter and derke. For in clere matter, as crystall is and ayre, it fyndeth no let. Therfore in to all suche a matter, it putteth out his owne shyninge beames and sheweth them, as Denys sayth. And the more perfyghtly it is pointed in to a bodye, the more largelye hit is rebounded theno, and streameth to the other bodyes. And whan it cometh to grosse mater and boystous, then it hath dymme distribution of werkynge: as whan it is shedde in to fat matter, it is vnperfyghtlye taken, so that when it is shedde withoute, it semeth derke. And so the fatnes of the matter letteth dystribution & parteninge of the shynynge of the matter, that is taken. Then in clere and pure substaunce shynynge is perfyghtlye seen and encreased: in greatte and thycke substaunce, it is mynished. And so it foloweth, that pure matter and subtylle taketh shynynge of lyghte, perfyghtlye. And hit is founde, that dymme matter, boystous, & thycke, puttethe of shynynge of lyghte and bryghtnes.

Of the lyght beame. Ca. xliii.

A lyghte beame is a bryghte streme of a bodye of lyghte, by the whiche beame, lyghte and shynynge dothe his werkynge, as Beda sayth. And som beame passeth streyghte forth, and cometh of the bodye of lyght, meuynge by a streyght lyne without blenchynge, and cometh to the mydle poynt, and lyghte Perpendicularis and Rectus: And some beame cometh of a bodye of lyghte, and findeth a clere bodye, & passeth not forth ryghte, but sydelynge and blenchynge, & this blenchynge is called backynge of the beame. And suche a lyghte beame is called breakynge of the beame. And suche a lyghte beame is called Radius collateralis & confractus. And the son beame passeth streyght forth fro the body of lyghte, or blencheth asyde: and meteth with a bodye, that putteth and smyteth the lyghte ayenwarde. And suche a smytynge and puttynge is called bendynge of the beame. And suche a beame is called Radius reflexus, as the auctoure of Perspectiue sayth. And soo a beame of lyghte is meuable, and clere, and bryght, and rounde, and ryghte of hit selfe, and mooste conteynedde, if hit be a streyghte beame. And hit happeth sommetyme, that a lyghte or bryght beame is brooke or shufte asyde, or ayenward, by the disposicion of matter that it fyndeth and touchethe. Suche a beame is closed in a holowe clowde, and mooste werketh and maketh dyuerse fourmes, colours, shapes, and fygures in the clowde, or in the ayre, as it fareth in the colours of the reyne bowe, that is not elles called, but entrynge of lyghte beames in to an holowe clowde and watery, as it is sayde in li. Metheorum. Alway sodaynly by meuinge of beames that meue continually and sodaynly, it happeth, that the ayre abowte is sette a fyre: and namelye if the beames mete in the place of reboundyng. For there the beames ben gathered and beate eache other: And so they ben cause why the ayre abowte is ofte sette a fyre, as it fareth in crystall, and in berrall. For yf suche a stoone be sette afore the sonne, and putte therto, it shall sette it on fyre.

Of Shadowe. Ca. xliiii.

Shadowe is settynge of a thycke bodye and dymme afore lyght, or afore a bodye of lyghte. And thre maner kyndes bene of shadowe by consideration of philosophye. It happeth, that a bodye of lyghte is rounde, and sometyme more than the body, that is set tofore the lyghte, and somtyme euyn as moche, and somtime lasse: If it be euen as moche it maketh the shadowe euen as moche round, and suche a shadowe hyghte cheliudoides, that is to vnderstonde, lyke rounde.

If

If it be lesse than the obstacle, that letteth lyghte, it maketh the shadowe stretche a brode, as it were a pauyer: and suche a shadowe hyght Cathaloydeo. And if the body of lyghte be more than the bodye / that letteth lyght, it maketh the shadow stretche forth shelde wyse, and the poynt forwarde. And suche a shadowe highte Conoydes. Vereof it soloweth, that the sonne, for it is more than al the erth, maketh the shadowe Conoydes, that is shapen as a shelde. Than happenynge / that the erthe beyng euen sette afore the sonne in a certayne maner assygned, it maketh the shadowe stretche so hye, that it stretcheth to the moone / and enfectynge the mone, maketh eclypse therof. But whan the sonne passeth bysydes the sphere of the erthe / the poynte of that shadowe passethe aside in to some partye, that is there afore: and than the mone is freely in shynynge. And whan the moone is euen streyght betwene vs and the sonne: than the moone maketh the shadowe shapen as a pauyer. And therfore the mone byshadoweth the erthe, and maketh a perticuler Eclypse. For suche a shadowe is not fully saunt to couer al the erthe, for in some place the erthe is byshyned with the sonne beames. By suche a shadowe cometh Eclypse in one Climate and countree / though a nother Clymate is by shyned, as Albumasar sayth: and shadoweth and beryth downe the sonne / and hydeth the shynyng of the sonne beames / & causeth barennes of the erth: and is frendely and sedeth addero and serpentes: & keleth men and other thinges that ben to hotte: and letteth and taryeth rypynge of fruyte and of corne: and stryketh men and beestes with many maner seres and dredes horrible. And thoughe hit be no body of kynde: yet it showeth shape and lykenesse of body / and shapyth it selfe by meuyng and reste of bodies. For whā the body meueth, the shape meueth / and resteth whan the body resteth: and soloweth them that goo: and fleethe them that pursuen. Also the lenger the daye is, and the hyer the sonne is in heuen, the shotter is the shadowe of the body that it maketh. And aieward. And therfore in the sonne rysynge, & also in the goynge doun, the shaddow is more than at midday.

Of derkenesse. Ca. xlv.

Derkenesse is absence of lyghte / and hyghte Tenebre of Tenendo / holdynge. For it byndeth and holdeth the eyen, that they maye not see the sonne nor none other lyghte: and so derkenesse is nought elles but very priuacion. Also derke ayre is called derknesse / and so is the shadowe of a dymme body as Basilius sayth, and is contrary to light bothe in qualite and in place. Derkenesse bryngeth in fere and drede, and withdraweth fayrnes of colours, and abateth shame & nourysseth slepe and slombre.

FINIS LIBRI OCTAVI.

AS Jsydore sayth, a yere is the full course and passynge and wyndyng aboute of the sonne / whan he cometh agayne to his owne place: in. CCC. lxv. dayes / and a quadrante, that is syxe houres. And a yere hyght Annus, & hath that name for it cometh aboute, as monthes come aboute therin: and therfore a yere hath that name Annus, of an, that is aboute / as it were a cercle that cometh agayne in to it selfe, and is renewed. Therfore amonge the Egypcyens tofore that letters were founde, the yere was tokened by a dragon paynted byting his owne tayll: and comynge agayne in to it selfe. As Jsidore saith / there ben diuers yeres. For the yere of the mone is lasse than the sonne by. xi. dayes: And the yere of the sonne hath. xii. monthes, and eche planete hath his yere, in the which he full endeth his course: As Mars in two yere, Jupiter in. xii. and Saturnus in. xxx. And there is a greate yere / that is called Annus mundanus / and that yere is (as Arystotle sayth) whan alle the sterres come to theyr owne syxte place and poynte that they were made in. And (as Aristo. saith) this yere cometh about in. xxxvi. M. yere, as it is sayde in libro de proprietatibus elementorum. And Plato, and his Sutours tel / that the yere cometh aboute in syxtene thousande yere / as Macrobius sayth in li. Ciceronis. And some yere is called Vsual, as is the yere of the sonne / & conteyneth four tymes, wynter / Sprynggynge tyme / somer, & Harueste: and bene called tymes in theyr qualitees / bycause they tempre eche other, as Jsydore saith. And they ben called Curricula, for they renne and come eche after other / & abyde neuer in no state, as Jsydore sayth. In these. iiii. times of the yere cometh twise Solsticia stayntynge of the sonne: in wynter and in sommer: and twise Equinoxia: euennesse of daye and of nyght in yere & in harueste. Solsticium is the moost euennesse of daye and nyght: and commeth whan the sonne entreth in to the sygnes that hyght Cancer in somer / and in Capricornus in wynter: and hyght Solsticium, as it were stayntynge of the sonne, and that for dowble cause / eyther in somer / or in wynter / for length of dayes & nyghtes, it semeth that the sonne stynteth and abydeth in somer about our dwellynge place. For in eyther stayntynge / it semeth that they stynte and abyde. For in sommer it semeth the son maye come no nere vs than he doth: And in winter it semeth he maye passe no ferther from vs than he dothe. Equinoxium is moost euennesse of daye and nyght artificiall, and falleth whan the sonne commeth in to the sygne that hyght Aries, or in to the sygne that hyght Libra. The syxte is in sprynggynge tyme / and the seconde in harueste. In these foure tymes ben foure fastynge tymes / that ben called Triaduana. For in eche of these foure tymes ben thre fastynge dayes. The syxte is the syxte weke of Lente, and that is the fastynge of sprynggynge tyme: The seconde is in somer in Wytsonweke: The thyrd is in Harueste in septembre / & begynneth the next wenesday after Holy rode day: The fourth is in wynter / in the laste hoole weke tofore mydwynter day. Also the yere of the sonne is the commyn yere: and begynneth in Januari: and endeth in Decembre / and is the space / in the whiche the sonne goth a bowte in the sygne that hight Zodiacus, thre hundred dayes, thre score and syxe, and a quadrant / and syxe houres. And is the fourth deale of a naturall daye. And these syxe houres bene acounted in commen yeres / and gadered in the Bisexte. And the Bisexte is gaderynge of eyghtene houres / whiche cometh in thre yeres / with syxe houres of the fourthe yere to make a full day of foure & twenty houres. And the yere Bisextilis hath that name of the gaderynge therof, as Beda sayth: And hyght Bisextus, for euery yere, whan it falleth in februario, the syxte Kalendis is twyes acounted. Or elis it hyght Bisextus, for that daye is gathered of bisse momentis. For of thyrty momentes / in the whiche the sonne abydeth in eche sygne passinge thyrty dayes, and of thyrty trientes ben gadered syxe houres

houres in a yere. And so in thre yeres ben gaderyd eyght houres: and in foure yere fyue houres: And these houres putte togyder in the fourth yere, maketh a day that is called bisextilis / as Beda sayth. But hereof loke in the Compost.

Of the yere lunare. Cap. iiii.

The yere of the mone is sometyme callyd the space, in the whiche the mone passethe aboute fro one poynte of Zodiacus to the same poynt againe. And that space conteynythe (as some men meane) seuen and twenty dayes / and fyue houres. And sometyme the yere of the mone is called the space or time / in which the mone meuyth rounde aboute frome Coniunction to Coniunction / that is fro chaunge to chaunge. And this space passyth the fyrst, by two dayes and sixe houres. And it is sayde / that the mone is in the Coniunction, whan the mone is euen streyghte vnder the sonne: whan no parte therof that is towarde vs / is shining: and the mone is all bryghte / whan it is seen atte full. Also after the Coniunction and chaunge, the mone passeth from the sonne, and leuyth hym in some certayne poynte of Zodiacus: and fyndeth hym not there, whan he cometh agayne. For the sonne passethe in his owne cours. Therfore the mone muste spende two dayes and fyue houres / or he can take the sonne. And suche a space of tyme highte Lunacio / & is comonly called one mone. Somtime a yere of the mone is the space that conteineth twelue lunaciones, twelue mones: And compotistes departith those twelue mones in fyue euen and fyue odde / as the monthes ben euyn or odde. For an euyn monthe answeryth to an odde month: and an odde monthe to an euyn month. Then a yere of the mone, that conteyneth suche twelue monthes, conteyneth thre hundred dayes and foure: For it conteyneth fyue tymes thyrty, and so often nyne and twenty dayes: that make so greate a somme. And so it foloweth, that commonly the yere solare passyth this yere of the mone by enleuen dayes. And this passynge maketh the Prime of the mone chaunge euery yere: and also the aege therof in the beginning of monthes. So that if Prime be this yere in the fyfte daye of a monthe: the nexte yere after the mone shalbe twelue dayes olde / in the fyfthe daye of that monthe. And sometyme some yere of the mone is called Embolismalis. Embolismus is encreasynge and excesse, by the whiche the yere of the sonne passeth the yere of the mone. And in certayne yeres of suche Embolismus gaderyd togyders, comith vp .xxx. dayes / the which xxx. dayes ben acounted for one Lunacion / one mone. And the yere / in the whiche suche a Lunacyon of .xxx. dayes fallith / is callyd Annus Embolismalis. And therfore the thyrde yere is Annus Embolismalis. For in that yere comyth vp a Lunacyon, a mone of thyrty dayes, and thre dayes leuyth ouer. For thryes enleuen make thre and thyrty. Also the fyfte yere is Embolismalis. For then comyth vp a Lunacyon / a mone of thyrty dayes, and then leuyth other thre dayes, fyue in all. Also the eyght yere is Embolismalis in this maner: the fyue that leue ouer thyrty in the fyfte yere / are putte and done to two and twenty dayes, that come of the encreasynge of the seuenthe and of the eyghte yere / that make eyght and twenty dayes. But for to haue in the eyghte yere a Lunacyon Embolismalis / of thyrty daies / we muste borowe two dayes of Embolisme, that is the encreasynge by enleuen daies of the nexte yere thereafter. And so it is acounted forth euen to the nyntenth yere / whan the Cycle and the course of the mone is full ended. The whiche Cycle and course conteyneth twelue comyn yeres, and seuen Embolismalis: in eche of them ben thyrtene Lunacyons. For the thyrde yere is Embolismalis, the fyfte, the eyghte, the enleuenth, the fourtenthe / the seuententhe / the nyntenthe, and the other benne callyd comun yeres. And among the Ebrewes men

take moſt hede of obſeruance of the yere of the mone: and therfore it is called Annus legalis / the yere of the lawe. For all the feaſtes of the lawe were holde by the courſe and age of the mone. And therfore amonge them ſuch a yere begynneth fro the Lunation of April / as Beda ſaith. And in Exodi. xii. capitulo / it is ſayde: This month ſhal be to yow bygynnynge and fyrſte of monthes of the yere. Alſo ouer and al without the yere that is called vſual, and commen, and Legalis: is a yere that hyghte Emergens: whan for ſome notable cauſe that falleth / the time that cometh after / is acounted fro that notable cauſe / as the Grekes accounte tyme and yeres fro the fyrſte Olympias, and Chriſten men fro the Incarnation of our lorde: and ſo of other. Therefore it happeth ofte / that the myddel of the yere, that hyghte Legalis, is the begynnynge of the yere that highte Emergens. And ayenwarde. And herby many countrees in the Bible ben brought to acord. But of dyuerſyte of yeres this maye ſuffyſe at this tyme.

TREVISA.

Whan Troy was dyſtroied, the Grekes were Joyefull therof, and ordeyned therfore to haue euerye fyfthe yere ones a great ſolempnytee / and dedes done at the foote of the hylle that hyghte Mons Olympus: and they called the fyrſte fyue yeres / the fyrſte Olympyas: and the ſeconde fyue yeres / the ſeconde Olympias: and ſo forth. And they rekened theyr yeres by yeres of Olympias in this maner. The fyrſte yere they called / the fyrſt yere of the fyrſte Olympias: And the ſeconde yere / the ſeconde yere of the fyrſte Olympias: and ſo forthe of the fyrſt fyue yeres. And the firſt yere of the ſecond fiue yeres, they called the fyrſte yere of the ſeconde Olympias: and the ſeconde yere, the ſeconde: and ſo forth.

Of ſpryngynge tyme. Cap. v.

Spryngynge tyme is begynnynge of the yere, that begynnethe whan the ſon is in the fyrſte party of the ſygne that hyghte Aries: and begynnethe to paſſe vpwarde, toward the Northe by a ryght line, as Conſtātine ſaith in Pantegni libro quinto capitulo tertio. And a ryght lyne is that that longeth not to the North, nor to the South / but is like ſer fro either pole. And ſpryngynge tyme dureth vnto thende of the ſygne that hyghte Gemini / as longe as the ſonne paſſeth thre ſygnes: of the which eche hath his own monthe / that perteyneth to ſpringinge tyme. The fyrſte month longeth to the ſygne that hyght Aries / & begynneth from the. viii. daye of Marche, and dureth to the ſeuenth daye of Aprel. The ſeconde month perteyneth to the ſygne that hyght Taurus, and laſteth and dureth from the ſeuenth daye of Apryl, to the eyghtene day of May. The thyrde longeth to the ſigne that hyght Gemini, and laſteth from the eyghtene day of Maye, to the ſeuentene daye of Juyn. And ſpryngynge tyme is betwene hotte and colde / moſt temperat betwene winter and ſomer / meane in qualyte: and partyneth with eyther of them in qualyte. For then blode begynneth to multyply in bodyes of beaſtes: And humours that were bounde & made thicke in wynter / begynne to meue & to be diſſolued by heate of ſpryngynge tyme. Alſo ſpryngynge tyme in qualytees is temperate, and mooſt helthfull / and leeſt greuous and ſyklewe, as Conſtantin ſaith & Galen alſo. For in theſe two qualytees kynde hath likynge. For heate is cauſe effectiue, werkynge, nouryſhyng and encreaſynge: and the moyſture is cauſe materyall. And therfore in ſpringynge tyme blode is moſt gendred, that is moſt nedeful to nouryſſhynge of the body. If ſpringynge tyme paſſe his owne kynde, it bredeth many ſykeneſſes and euylles. Therfore it is ſayde in Aphor. yf the wynter be drye, and ſpryngynge tyme and harueſte moyſte and reyny / than nedes in ſommer bene bredde Feuers / blerynes of eyen / and Flyxe: namelye of theym that bene moyſte of kynde, as the Commentour ſaythe. In wynter drye humours, by coldenes be withholde & made

sharpe:

sharpe & and in springynge tyme, that is dystempered in coldenes and in moysture, many superfluites bene bredde and resolued / and shedde by heate. For in somer / for heate is not myghty to waste suche humours and superfluitees / it rotteth and so bredeth feuers / agu, and many other euylles. And if wynter be hote and moyste / and springynge tyme colde and drye: nedes men were syke in somer: and women that goone with chylde / bringe forthe and haue deed boorne chyldren: wherof Galene in Lomento telleth the cause, and sayth: that whenne the bodyes of women, that goone with chylde / in wynter bene hotte and moyste / then they ben tendre / wanye / and not sadde. Therfore colde ayre of springynge tyme cometh sodaynly in to the inner partyes of a woman, and greuethe and hurteth the chylde. For by coldenes and dryenes / that ben sleenge qualitees, the child is slaine, & the child so slaine / greueth the stringes and breketh them, and so nedes the woman hath a deed borne chylde.

Also springynge tyme openeth the erthe / that hath be longe closed & bounde with colde, and bringeth forth mores, rotes, & herbes / that were hydde in therth. And lighteth therth / & reneweth it with floures & herbes. And exciteth birdes & fowles to cherterynge & to loue: & clotheth & lyghteth all the ouer partye of the erth with a wonder fairnesse. Therfore springynge tyme hyghte Ver / and hath that name of Virore or of Vigore, that is to vnderstond of greatenes / or of vertu. For then herbes and trees begynne to spryng and to were grene with burgynges and twygges. Springynge tyme is the time of gladnesse and of loue: for in springing tyme all thynge semeth gladde: for the erthe wexeth grene / trees burgynne and sprede / medowes bring forth flouers / heuen shyneth, the see resteth and is quyete / foules synge and make theyr nestes, and al thynge that semed deed in wynter and widdered, be renewed in springing time. Therfore Mercianus calleth the clernes of the ayre the springinge time Jupitere laughynge. And water in springynge tyme is vnholsome to drynke. For hit is made great & thycke with vapoures, that ben resolued & shed. Also it is infect with frogges & other wormes that than brede. And therfore if it be nedefull to drynke water that tyme / Constantyne counseylleth to seeth it fyrste / that it may be clensed and pourged by boyllynge.

Of Sommer. Capit. vi.

Somer is hotte and drye, and begynneth whan the sonne is in the fyrste partye of the sygne that hyghte Cancer. And than the sonne is mooste hyghe aboue vs / and begynneth to passe downe lytel and litel euen to the ende of the signe that hyghte Virgo. And somer hathe thre monthes ryght as springyng tyme / as Constantyne sayth. The fyrste monthe longeth to the sygne that hyght Cancer / and lasteth fro the. xvii. daye of June, to the eyghtyne daye of July: The seconde whan the sonne is in Leone, and dureth from the. xviii. daye of July, to the. xvii. daye of Auguste: The thyrde begynneth whan the sonne commeth in to the sygne that hyghte Virgo, and dureth fro the xvii. daye of Auguste, to the. xviii. day of Septembre, as Constantyne sayth. Then somer is hotte and drye / and bredeth Coleram. For in sommer the sonnes course is hygheste, and mooste streyghte ouer oure heedes, and prynteth fulle stronge werkynges in oure bodyes, lyke as he doth in the nether thynges. Therfore he dissolueth and wasteth superfluitees, that ben gathered in wynter. And if sommer passe his temperatnesse in wether / then ofte he gendreth hotte sekenes and drye, as Constantyne sayth. Then the sonne maketh the dayes longe / and the nyghtes shorte: And rypethe fruyte and flowers. For then by his great heate he maketh digestyon of humours in fruyte, & torneth them with good digestyon / and incorporeth and ioyneth theym to the fruite, and soudryeth and wasteth superfluytees at ful. And so he maketh chymes

and pyttes in the erth. For by his heate he wastethe and dryeth the moyste partyes. And by his dryenesse he wryngeth and ioyneth togethers the erthye partyes. And he openeth and chenketh the erthe. For whan the watry partyes, that ben cause of ioynynge to gethers of partyes, ben wasted and dryed, than it nedeth, that one partye be departed fro a nother: and so ben made clystes and chinnes in parties of the erth. And so somer drieth marreys and mores, and wasteth moysture, and maketh them roughe and harde, and clynkery, and fulle of pyttes and holes. And the werkynge of somer by subtylitye of heate, cometh in to the holow parties of beestes, and dryeth and wasteth humours, that bene bytwene the skynne and the flesshe: and all to shedyth theym, and maketh beestes swyfter: and so he distroyeth and wastyth superfluyte. Also by openinge of pores spyrites passe out by exalacyons, and substancyal moysture, and by vapours. And therfore vertues ben feblyd and also made feinte, of his eyther qualitees, & so cometh exceytynge and begynnynge of Colers. And therfore he bredeth hote feuers. Somer fedeth bees that gather hony, with his flowers. Also by nyghte he bredythe dewe and moysture, and spryngyth therwith grasse and herbes, that he fordrye them not by heete of the daye. In somer tyme foules synge and make moste melodye, and to brede byrdes, namely wylde foules ben comforted. Shadowe of thinges ben short in the mydle of the Somer.

Of Haruest. Capit. vii.

Haruest hyghte Autumnus, and hath that name of Augendo, encresynge. For that tyme namelye corne and fruyte bene augmented and plentyously gatheryd in bernes. For all the trauayle of the yere is then mooste: and corne and fruytes ben gadered & brought in to bernes. And therfore is comparison bytwene haruest, and theym that ben nourysshed in Junos fable, bicause of plentuousnesse, as Isydore sayth. For haruest maketh men besyly occupied about gaderynge of corne & of fruite: and spoyleth the feldes of corne: & spoyleth trees of fruite, and by dryenesse and coldnes he sleeth bourgynges and leues of trees, and maketh theym falle, and the erthe bareyne and bare, & withdraweth the vertue of buddynge and of spryngynge. Also haruest is colde and drye, and bredyth humour Melancolyke, that is colde and drye. Haruest begynneth, whanne the sonne entryth and cometh in to the fyrste partye of the sygne, that hyghte Libra: whan the sonne is in the ryghte lyne that hyght linea equinoctialis: for he is lyke ferre fro the North, and fro the South. Haruest tyme hath thre monthes, that serue it, as Constantyne sayth. The fyrste begynneth, whan the sonne is in Libra: and lastyth fro the. xvii. daye of September, to the. xviii. daye of October: and than the sonne begynneth to withdrawe in the myddaye. The seconde month is, in whiche the sonne is in Scorpione: & lastyth fro the. xvii. day of Octobre, to the eyghtenth day of Nouembre. The thyrde month is, whan the sonne is in Sagittario: and lasteth fro the. xvii. daye of Nouembre, to the. xviii. daye of Decembre, as Constantyne sayth. Haruest in his qualyte is contrarye to spryngynge tyme: & therfore that time bredeth many euyll sykenesses. Therof speketh Hipocras in Aphor. and sayth: In haruest fallyth sharpe sykenes and dedely. Upon that place Galen sayth, that Haruest is more pestilencyall than other tymes, and more euyl in many thinges. Fyrst for chaungyng of tyme: for now he is hote, & now colde, also for he comyth after somer, and findeth many hote humours, that ben full hote, bicause of hete that was in somer: & the colde of haruest smytyth ayen suche humours to the inner parties: & suffre not them to passe out of the bodyes. And so suche humours rotte and brede full euyll sykenesses, & Quartayns, & Feuers that vneth bē curable. And that is bicause haruest is cold & drye & inordynate, therfore in haruest to greete dryues doth cōsume

and

and waste substancyal moisture, and maketh bodyes feble and seinte. And for diuersitie and chaungynge of ayre, pores & holes in bodies ben now sodainli openid, and now sodaynly shutte. And so hote sumoistees ben withhold, which for that vertue may not putte them oute: of multytude and sharpenesse of mater cometh dedely sykenesse and euylles. Also harvest tyme is noyeful & greuous to them that haue the Tysike: for with coldnesse and dryenesse therof, he fordryeth and renteth the longes / as it were Pampini / the flowre of a vyne: and therfore he greueth theym sore, that haue the Tisike.

¶ Of wynter. Capit. viii.

VVynter hyghte Hyems, and hath that name of Eundo, goynge other passynge: For in wynter tyme the sonne trenleth & passeth ofter in a shorter cercle than in somer tyme. And therfore he maketh shorter dayes and lenger nightes, as Isydore sayth. And as Constantin saith, wynter begynneth, whan the sonne is in the sygne that hyghte Capricornus: and is ende of the descencyon and the lowyng of the sonne in the myddaye. And then begynneth lytel & lytel to passe vpwarde agaynste the northe. Also wynter hath thre monthes that serue hym. The fyrste begynneth in Capricorno / and lasteth from the eightenthe daye of Decembre / vnto the seuententh daye of Januarii: The seconde is whan the son is in Aquario, and lasteth from the seuentēth day of Januarii / to the syxtenth day of Feuerer: The thyrde month is / whan the sonne is in the sygne / that hyghte Piscis, and lasteth from the syxtenth day of Februarii / to the eyghtenth daye of Marche. And wynter is colde and moyste / and nourysheth flewme: But in wynter coldenesse hath more maystrye / than moysture. For then is greatte byndynge and fresynge of ayre and of water, for the great ferrenesse of the sonne: of the whiche ferrenes commeth great coldenes in winter tyme. And so wynter is all contrarye to somer. Therfore all thynge that liueth and spryngeth by benefyte of Somer, fadeth and deyeth by hard cruelnes of winter. And the fooles, & the signes of somer that is gone, is all distroyed and brought to noughte in wynter tyme. In wynter tyme snowe & greatnes of water is multiplyed: in wynter tyme pathes & waies ben made slyppery and fenny, but the pores of the erthe & chimnes ben constreined and froze / & made harde with cold froste and yse. In wynter al bodies haue longer shadowes thanne in somer, and pores of the erthe ben closed. And therfore in the vtter partyes / bodyes were colde, but within / the hotte partyes flee coldenes, that haue maystry, and ben gathred and ioined to geders. And therfore waters of depe pittes & of welles ben felt more hote in wynter than in somer. For kynde hete fleeth coldenes that hath maystry / & ben gadryd & ioyned togeders. And therfore waters of depe pyttes and of welles, ben felte more hotte in winter than in somer. For kynde heate fleeth coldenes, that is contrary therto: and draweth in to the inner partyes of therth, and closeth it selfe in veynes of depe pyttes and welles. And therfore by reason of the presence of the heate the water of them freseth not. Also sharpenes of winter maketh men sluggardes & slowe in werking. For coldnes constreineth the sinewes / so that they shrinke somdele. Wherfore membres stretche not to werke so easely as they done in somer. Also by coldenes of winter pores ben closed / and kynde heate draweth inward / & cōforteth the vertues of selinge, wherfore appetite is awaked, & more mete & drink nedeth than in other times. Therfore Hipocras saith in Apho. that in winter time by kynd / wombes ben more hot & of lenger slepe than in other times. Therfore in these times of winter men shal take more meate, for heate is great & strong, & nede the more nourysshing. Also whan winter passeth his owne qualitees: diuers sikenes & euyls brede in bodies: for by reason the pores ben closed / manye humours bene gadered in the holownes of bodyes, the

whiche humours fynde no way to passe oute. And so they wexe hotte and rotte. And therof nedes cometh dyuers sykenes and euylles.

Of the monthe. Cap. ix.

A Month hyght Mensis / and Mensis is a nowne of Grewe drawen of the name of the moone: for in the langage of Grewe / the moone hyght Mene. And amonge the Ebrewes lawefulle monthes haue names of the meuynge of the moone, and not of the course of the sonne. And Egypcyens fyrst for the swiftnesse of the moone, toke the name of a monthe of the course of the sonne. For the course and meuynge of the son is lesse swyfte than the meuynge of the moone, and maye be more easelye knowen / as Isydore saythe. And there ben thre maner of monthes, one is the monthe of the sonne / and dureth as longe as the sonne abydeth in one sygne in his course / and is called Vsuall, and is the space of daies that is conteyned in oure Martiloge and Kalendis. A nother monthe hyghte the monthe of the mone, and is that space, in the whiche the mone passeth from one poynt in the fyrmament / and cometh ayen to the same: and conteynethe. xxvii. dayes and .vii. houres. For the moone abydeth in euery sygne two dayes, and two partyes of an houre. And for he abideth in euerye sygne two dayes, and the signes ben. xii. therof cometh. xxiiii. daies. And for he bydeth in eche sygne. vi. houres: therfore cometh thre dayes. Than these thre daies put to. xxiiii. daies make xxvii. dayes and. vii. houre. Other wise a monthe of the moone is taken for a full lunacyon, whiche durethe from chaunge to chaunge / as it is sayde tofore honde. Loke tofore.

Also a month conteyneth foure wekes / and a weke seuen naturall dayes, and a daye foure quadrantes / and a quadrante conteyneth fyre houres, and an houre foure poyntes, and a poynt. x. momentes, and a momente twelue vnces / and an vnce seuen and fourtye attomos / and attomus is no ferther departed for his shortenesse. And monthes vsualle bene twelue, of the whiche the fyrste hyghte Januari, and hath that name of a god feyned, that hyghte Janus: for to hym that month was halowed. And nowe that month hyght Januarius, for he is bonde and yate of the yere. And he is paynted with two frontes, to shewe and to teche the begynnynge and ende of the yere, as Isydore saith, and he is paynted eatynge, and drynkynge of a cuppe: For that tyme beastes nede greatte plentye of meate. For theyre appetite is stronge, most by cause of entrung of heate to theyr ner partyes. And this month hath longe nyghtes of. xvi. houres / and shorte daies of eyghte houres.

Of Februarie. Cap. x.

The seconde month is called Februarius, & hath that name of Februs / which was a feined god, & is called Pluto also. For in olde tyme the month was sanctyfyed & halowed to hym. For olde errour of nations sanctyfyed & halowed Janyuere to the ouer goddis. And February to the nether goddes: And therfore Feuerel hath this name Februarius of that feyned god that hyghte Februus and Pluto also: and is called god of hell. And this month is full reyny and watry, for ryssynge of vapoures and of moysture that turneth in to reyne. And therfore it is sayde, that the sonne is that tyme in Aquario for greate plente of reyne. And Februari is paynted as an olde man sytynge by the fyre, heatynge & warmynge his fete and hondes. For that tyme is stronge colde, for the son is ferre and hath be so longe tyme. And amonge all monthes Feuerell is the leeste monthe. For he hath but eyghte and twentye dayes / whan it is not Bisexte. And in the Bisexte he hath. xxix. dayes: and amonge the Ebrewes Februarie hyghte Sabath, and amonge the Grekes he hyghte Xendicos. This nyghte hath fouretene houres / and his daye. x.

Of Marcio. Cap. xi.

MArche hyght Marcius / and hath that name of Mars / the auctour of Romaynes. Or he hath that name / bycause that the beastes and foules bene meued to serue Venus / as Isydore saith. And then females desyre male. And for a male in latyne hyght Mas / that month hyght Marcius. And amonge the Ebrewes the monthe of Marche hyght Adar and amonge the Grekes Distan: And he hath. xxxi. dayes / and his nighte hath. xii. houres, and his daye. xii. And in the monthe of Marche is cuennesse of daye and nyghte in spryngynge tyme, whan the sonne holdethe the myddelle lyne bytwene nouth and south. And therfore in the monthe of Marche the pores and holes of the erthe ben opened / and humours begynne to meue vpwarde / in beastes / in trees / and herbes. Therfore Marche is paynted as hit were a gardyner: For that tyme superfluytees of vynes and of other trees ben shred and payd. And in March the tyme is ful chaungable and vnstedfaste. And therfore that tyme bodyes of men chaunge full soone and easely. And in marche water is not very holsom to drynke. For then water is namelye infecte by shedynge of seed of fysshes and of frogges. For the sonne, in the begynnynge of Marche / is in the myddelle of the sygne / that hyghte pisces, fysshe.

Of Aprill. Ca. xii.

THe fourth month is Apryll / thyght Niar amonge the Ebrewes Candicos amonge the Grekes: and hath. xxx. daies. His nyght hath. x. houres, and his daye. xiii. and is called Aprilis in latyne / as it were Aperilis. For that tyme all thynges open: and then bourgen flowers, and leues spryngе and come out of the erthe and of trees. And therfore April is paynted berynge a floure. For in that month the erthe begynneth to be clothed and arayed with flowers. And this monthe hyghte Aprilis, as it were Affrondilis / of Affron / that is seed. For that tyme the pores of the erthe beinge openyd, the feldes ben apte to be eared and tylled / and to receyue sede: whan the sonne aboute the myddell of March / cometh in to the sygne / that hyghte Taurus / the bull.

Of Maye. Cap. xiii.

THe fifth month is Madius or Maius / May: And hath that name May of Maia, the mother of Mercurius. Or he hath that name Maius of Maioribus, the more worthye and greatest of Romaynes: or he hath that name Madius / of Madefactione wetynge and moystyng of rayne: for in that tyme the sterres aryse / that hyght Plyades and Hiades, and other reyny sterres: and by vertu of them cometh reine and dewe to wete and moist and by sprenge sedes that bene sowe. Amonge the Ebrewes this monthe hyght Starbai: and amonge the Grekes, he hyght Antimoseos. And hath. xxx. daies: and his nyghte is. viii. houres / and his daye. xvi. And May is a tyme of myrthe, of loue / of gladnesse, and of lykynge. For mooste in Maye byrdes synge and make Joye. And then kynges goone forthe to werre and to bataylles. In May wodes wexe grene / medowe spryng and flurishe / and well nyghe all thynges the whiche ben alyue ben moued to Joie and to loue / and therfore it is sayde, that in the myddle of Maye the sonne cometh in to the sygne that hyghte Gemini. For than is temperatnes of ayre / and myrthe and lykynge is dowbled amonge men. For Maye is a tyme of solace and of lykynge. Therfore it is paynted lyke a yonge man rydynge / and bearynge a foule on his honde.

Of June. Ca. xiiii.

THe syxte month hyghte Junius / and hath that name of Junioribus yonger men, for the people of Rome were deuyded in parties and tentes, and com-

panyes of yonger men and of older, as Isydore sayth. The monthe of June is ende of spryngynge tyme / and beginnyng of somer, and hyght Thebatche amonge the Ebrewes / and Desoo amonge the Grekes: And hath. xxx. dayes: and his nyght hath. vi. houres / and his day. xviii. And in the month of stintynge of the son: for in the myddel therof the sonne commeth in to the sygne / that hyght Cancer / and than the heate of the son dryeth humours in mores and rotes, and all thyng draweth to rypenesse: and therfore he is paynted as mowyng haye, for that tyme haye is rype in medowes.

Of July. Ca. xv.

The seuenth month hight Julius, and hath that name of Julius Cesar: bycause he was bore in that month: Or as it is sayd, in that monthe he was made emperour. And this month hight Canilis amonge the Ebrewes / and Panemos amonge the Grekes: and hath. xxxi. daies: and his daye hath. xvi. houres / and his nyght hath. viii. And this month is most feruent. For in the mydle of this monthe the sonne begynneth to be in Leone, and the canicular dayes begyn. And therfore is greate passynge heete in that tyme, bycause of the hotte sygne, and also bycause of the moste hotte sterre. Also that tyme all hotte passions and euylles encrease. And that tyme is mooste disconuenyente and vnaccordynge to medycyne. That tyme by fulle greatte heate / comynge inwarde, and wastynge moysture and humour, the corne rypethe. And therfore Julius is paynted with an hoke repynge corne: For then is conenable reapynge tyme. And this monthe is chaungynge and vnstable / whose heate is stronge in the begynnynge / and slacker in the ende.

Of Auguste. Cap. xvi.

The eyght month is called Augustus, and hath that name of Auguste the emperour: and this monthe highte Ebal amonge the Ebrewes: and Jor amonge the Grekes: and hath. xxxi. dayes. His nyght hath. x. houres and his daye. xiii. In this monthe corne is gatherd in to barnes. And therfore he is paynted with a flayle threshynge corne / and maketh the erthe bare: and spoylleth it of corne and of fruyte. And therfore it is sayde, that the sonne in the myddes of Auguste, cometh in to the sygne that hight Virgo / the mayde. For a mayde is bareyne and without fruite: So the erthe is barayne and bare / whan he is spoyled of corne and fruyte.

Of Septembre. Ca. xvii.

The. ix. month hyghte Septembre, and hath that name bycause he is the. vii. month of temperate reyne, that is to vnderstond after March. For than ofte is plente of reyne. And this monthe hyghte Tarsa amonge the Ebrewes / and Corroo amonge the Grekes: and hath. xxx. dayes: his nyghte hath. xii. houres: and his daye. xii. In this month is euenesse of daye and nyghte in harueste tyme: for in the mydle therof the sonne cometh in to the sygne that hyghte Libra. And this month is the ende of somer, and begynnynge of harueste: In this month grapes ben rype / and therfore he is paynted in a vynyerde / as a gardyner gaderynge grapes in a baskette. And this month is chaungeable and vnstedfaste: In his begynnynge heate is stronge, and withdraweth and abateth in his ende: and hath harueste coldenes. Amonge the Ebrewes this month was fulle solempne. For amonge theym the seuenthe daye / the seuenth month, and the seuenth yere / were in great worshyppe.

Of Octobre. Capit. xviii.

The. x. monthe is Octobre, and hath that name, by cause he is the. viii. after reynye tyme. And hyghte Marisson amonge the Ebrewes, and Hiperbeos amonge the Grekes: and hath. xxx. daies. His night hath. xiiii. houres, and his day. x. whiche is yet hotte in the begynnyng / but he greueth bodyes with colde at the

ende

ende: and therfore it is sayde / that in his myddel the sonne cometh in to the sygne, that hyght Scorpio. Scorpio is a worme pleysynge in face / and styngeth with the tayle. For this month is kyndely colde and drye: he dryeth the erthe / and disposeth it / and maketh it able to be sowe with sedes: Therfore in wynter sedes ben sowe. And therfore this month is paynted in the lykenes of a sower, that soweth his sede.

¶ Of Nouembre. Capit. xix.

The enleuenth month is Nouembre / and hath that name, bycause he is the nynth after reynye tyme / and hyght Laseu amonge the Ebrewes, and Dyos amonge the Grekes: And hath thyrtye dayes. His nyght hath. xvi. houres / and his daye eyght. This month for his cold selle thrylleth inwarde, and greueth bodyes ryghte sore. And therfore hit is sayde, that in the myddel of this monthe the sonne cometh in to the sygne, that is called Sagittarius / the archer. This monthe with his dryneſſe and colde / constreyneth and byndeth and dryeth, and maketh leues of trees falle. And closeth and stoppeth pores in beastes. And gadereth humours inwarde, and freseth them / and greueth and prycketh. Therfore at that tyme beastes wexen fatte and talowy / and namelye swyne. And therfore this month is paynted as a chourle betynge okes, & sedynge his swyne with maste and hockornes.

¶ Of December. Capit. xx.

The twelfth month is December, so called bycause he is the tenthe after the reyny tyme. And December is a watry month: and hyght Thubeth amonge the Ebrewes: and Epileos amonge the Grekes: And hath. xxxi. dayes. His nyght hath. xviii. houres, and his daye hath vi. And in this month is Solsticiall: for in the myddelle therof the sonne entreth in to the sygne of Capricorno. And whan it is so ferre fro our dwelling, that it may no ferther passe towarde the south: then it tourneth agayne lytyll and lytyll fro the southe cercles, and styeth vp by the north cercles. And the ende of harueſt is the begynnynge of wynter: and stretcheth vnto the. xvii. daye of Marche. And than begynneth growynge tyme. And in that monthe for sharpeneſſe of colde / fowles & beastes that ben sed in house / ben quyete, and of lytell meuynge. And therfore they wexe fatte. And therfore that tyme they ben slayne. And of these monthes a yere is made / as welle of the sonne as of the moone.

¶ Of the Weke. Capit. xxi.

A weke hyght Ebdomada / and also Septimana / seuen nyghte: and hathe that name of the nombre of seuen dayes and nyghtes. By oste commynge aboute therof, monthes, yeres / and times passe. And a weke begynneth in the one daye, and endeth in the same. The partyes therof ben dayes artyficyal and natural. Dayes ben called Dies, and haue that name of Dius / goddis. Men in olde time halowed the names of dayes to certayne sterres. They yaue the fyrste daye to the sonne / that is prynce of sterres, and lorde of planetes. And therfore the fyrste daye hyght Dies dominica, the lordes daye and Sonday. Also that is pryueleged in many wyse. For in a Sonday the worlde was made: And in a sondaye our lorde was borne: And in a sondaye our lorde arose from dethe to lyfe: And in a sondaye our lord sente the holy ghost to his dyscyples. And they yaue the seconde day to the mone / that is next to the sonne in hugeneſſe and bryghtneſſe. The thyrde day hath the name of Mars: and so of the other. And some date is cally'd dies Egyptiacus, and some not so. Dies Egypciacus is that daye, in the whiche god sente some wreche in to Egypte. And for there ben. xiiii. Egypcyans dayes / it folowythe, that god sente mo wreches vpon the Egypcyens than tenne / that ben

moste

moste famouse amonge other. The daies Egipciaci ben sette in the Kalender of holy chyrche / and ben called Dies mali / euyll dayes: not for some thynge shulde be spared in those dayes / that shulde not be spared in other dayes / but for to haue in minde the miracles and wonders of god. Some daye is artificyall / and somme naturalle. Artificialle daye is the space, in the whiche the sonne passeth aboute in our syght / fro the eeste to the weste: and hyghte Dies artificialis, crafty, for he hath diuersite / as it were by crafte, by diuerse place of clymates and of countrees. A naturall daye is the space / in the whiche the sonne passeth aboute, out of the eest by the weste in to the eest agayne. And suche a daye conteyneth. xxiiii. houres. And the daye artificiall of euennesse of daye and nyghte / conteyneth. xii. houres, and in other tymes more or lesse, as the dayes weren lenger or shorter.

And some daye hath the name of Kalendes, and some Idibus / and some of Nonis. And the fyrste daye of a month hath the name of Kalendis: and is called Kalende of Lalo, that is to calle. For then men vse to calle marchauntes to fayres. And it was a solempne feaste, that hyght festum Neomenie, the feaste of the newe moone. For then the moone was seen to be newe. None bene sayde as hit were Nundine, fayres: for then fayres begyn. And Idus is to meane Diuisio, departynge: for then fayres were departed.

Herof we haue thre diuersytes of dayes / Kalendis ordeyned to halowynge / Nonis ordeyned to chaffer, & Idus ordeined to departe and passe home fro fayres.

And a daye naturall hath. xxiiii. houres / in the whiche the sonne is borne aboute all the erth by rauysshynge of the fyrmament. The partyes of a naturall day ben Quadrantes, Hora / Punctum, Momentum / Uncia, and Athomus. Quadrans is the fourthe parte of a daye naturall, and is the space of. vi. houres: and an houre is the fyrste partye of a quadrante: and an houre the xxiii. partye of a daye naturall. And hyghte Hora, as it were the ende and the lesse partye of tyme: as the brymme of a ryuer or of the see hyght Ora, as Isydore sayth. And a Punctc is the fourth partye of an houre / and hight Momentum / as it were Minimum / the leeste and mooste streyte tyme that hath name of meuynge of sterres. Uncia is the twelfth partye of a momente. Athomus is the. xlvii. partye of Uncia / and hyght Athomus, as it were withoute deuyding and partyng. For dyuidinge and parting of time passeth no ferther than Athomus. Also the daye receyueth shynynge of the sonne / and receyueth lyght / and sendeth it forth to other thynges. Therfore this name Dies cometh of Dian Grewe, and Dyan is to vnderstonde, clerenes, as Isidore sayth. Also the day discriueth and dystyngueth monthes, yeres, and tymes of all course. And passynge of tyme is acounted and rekened by nombre of sone of dayes. Also as the sonne passeth nere or ferther / the dayes lengthen and shorten. Therfore by cause that the sonne is ferre from vs in wynter / dayes ben shortest and in somer lengest. For in sommer the sonne is moste nyghe to vs. Also the daye hydeth the sterres and the ouer bodyes of heuen: for the more clere the day is, the more the sterres bene hydde from oure syghte. Also the daye dystyngueth colours and fourmes, and shapes of thinges / that ben seen. For fygures, fourmes and shapes / that ben hydde by nyghte / ben seen by day, as Beda sayth. Also the presence of the day comforteth and gladdeth byrdes and foules. For in springing of the daye / the byrdes ben ioyefull and synge. Also the daye comforteth wayfarynge menne, and maketh theym syker in peas. And is ennemye to theues / and maketh them drede: for theues dredeby daye. Also the clerenesse of the daye voydeth & putteth of derknes of the nyghte, and cometh soone after, and the more tempest and disturbaunce that is in the nyght that passeth / the more desirous is the presence of the daye that foloweth. Also the daye chaungeth his state: for he weyeth lenger or shorter: and the shorter he is

is

in wynter / the lenger he is in somer. Also the daye wakyth and puttith of heuines, slepe / and sleuthfulnes: for the day is ordeyned to trauayll of men. And the more the daye draweth to ende, the more the wyse merkman besyeth to make an ende of his daye werke.

Of the dawnynge. Cap. xiij.

The dawnynge is ende of the nyght, that passyth / and is begynnynge of the daye, that cometh after: and highte Aurora, as Isidore sayth / as it were a golden horne: for it sendeth shyninge colour / as it were coloure of golde. And therfore in the dawnynge / the Grekes calle the sonne Crisodomos / that is to vnderstonde, the house of golde. For his beames shyninge, doo shewe golden cressis. Or elo he highte Aurora, as it were weder dewynge. For in the dawnynge dewe is genderyd: and by the moysture therof / the erthe is waterid and spronge, and the heate of the ayre tempred. And the dawnynge hath lyghte of the sonne / and is more clere thanne the nyghte / and more derke thanne the daye. The daye cryeth clene byrdes and daye foules to fle and to synge, and dryueth and feryth awaye nyghte foules. In the sprynginge of the dawnynge / floures that ben closyd, open: and herbes and grasse, that wyddre and fade in grete heete / arise and strecche theyr heedes. In the dawnynge vertue and strengthe of witte and of felynge ben comfortyd. In the dawnynge sykenesse of beestes is lyghted and abatyd. For in the dawnynge, sanguyne homour hath principall maystry / as Constantyn sayth. The dawnyng folowith the kind of springynge time euen to Vndern / and myddaye folowyth the kynde of somer, and the euentyde folowyth the kynde of Derkest tyme / and nyghte is callyd and lykned to winter. In the dawnynge, for maystry of blode, slepe is swete and holsome. Also that tyme moste specyally cockes ben excyted to crowe. And in the dawnynge Lucifer, the ster arriseth, and warnyth of the sonne risynge, and of his soone comyng. The dawnyng beginneth fro thende of derkenes / and wexeth perfyghte, and passeth to the perfection of lyghte / and chaungeth his coloure in the arysynge of the sonne. For he shewythe nowe yelowe, nowe redde / and nowe golden coloure. This diuersyte cometh of diuerse qualitee of vapoures or of cloudes / in the whiche is pryntynge of the sonne beames, as Beda sayth. Dawning is Aurora: and Aurora and Diluculum / is al one, and is called Diluculum, as the bryght and lyght begynneth of the day. For Diluculum, as Isydore sayth, is ende of the nyght, and begynnynge of ful lyghte / releuing and easynge of sykenesse / spedynge and delyueraunce fro enmyes. For in Diluculo, that is the dawnynge, enmies flee / and theues also, as he saith. Mane and Diluculum is al one. For Mane is full of lyghte, and hyghte Mane / that is good, for no thinge is better than lyght, as Isydore sayth. Mane the erly dawnynge / is begynnyng of trauayll / ende of slepinge, time of sobrenesse, and perfite digestion and ended, and makyth an ende of the night lytyll and lytyll and passyth sone / and shewyth qualitees, figures, and shapes of thynges.

Of Myddaye. Capit. xiiij.

Myddaye hyghte Meridies / as hit were the myddel of the daye. For at myddaye the sonne is seen in the myddel of heuen / and is in the myddel poynt betwene the Est and the weste: and is seen lyke ferre fro either. Or elo middaye hyghte Meridies, as it were clere: and the day is most clere and pure, whan the sonne shyneth out of the myddyll of heuen, and beshyneth all the worlde with euen clerenesse, as Isydore sayth. This houre is moost hote and drye, and most lyke in qualytees to Somer: and that is for many maner causes. For then the son is moost streyghte ouer oure heedes, for the streyghte reflexion and reboundynge and bowbing of the sonne beames, and

for

for streyghtnes of the lynes / vnder the whiche the beames ben thruste togiders. Also that tyme for multiplicacyon and comynge togyder of beames / the ayre is ful hote. And therfore then is most heete gendred in these nether thynges. And in the houre of myddaye eche bodye maketh moost shorte shadowe. And then the shadowe stretchyth frowarde the sonne towarde the Northe. And the more the sonne passythe frowarde the South cercle / the shadowe of a bodye is the more longe, as Beda saythe. In the myddaye floures and herbes sodryen: but fruyte and corne do moste rype: then beastes drawe to shadowye places / for stronge heate of the sonne: and some reste in theyr owne dennes and hidels. In the myddaye venemous beastes, as serpentes and addres, greue moost. For then they caste soone and shede theyr venym. Also in the morowe tyde / for coldnesse of the night, that is passyd, they were cold. And therfore in theym the strengthe of venim abateth: but it wexyth hote in the myddes of the day. Therfore that tyme they ben more feruente to stynge, and shede, and cast venym, and so in the feruent myddaye they goone oute of theyr holes and dennes, and put them forthe for to haue heate of the sonne / as Isydore saythe.

Of Euentyde. Cap. xxiiij.

Euentyde hyght Vespera, and hathe that name of a Weste sterre, that hight Vesperus. For Vesperus is a ster, that foloweth the sonne, goynge downe: and cometh with derknes that foloweth as Isydore saith. And euentyde is called Serotinate: and hath that name of yates closyd. For whan euentyde comyth / yates ben closed and shytte, for that all thynge that is in house shuld be more syker. Also the euentyde hyght Crepusculum, as it were lyghte that is in doubte / whan it is not certayncly knowen bytwene lyghte and derkenesse, as Isidore saythe. Then at euyn the daye endyth / and the sonne beames ben withdrawe. For aboue the erthe ayenste euyn / shadowes of bodyes ben moost longe. The floures that open ayenst the sonne, close for absence of the sonne. Also pores of bodyes, that ben openyd by heate of the daye, close for slakenesse of heete / in the euentyde / exhalacyon, vapours / and mosites that ben of myste & of clowdes ben resoluyd in the euyntyde. Men and beestes, and also fowles and byrdes / by cause of resolucion of sumositee in theyr bodies, ben then disposyd to reste and to slepe. Nyght fowles & owles / and nyght crowes, come out of theyr holes to gete theyr mete in the euentyde. Herdes gadre flockes of beastis oute of leeses in to foldes, or in to other places of covenable reste. In the euentyde vneth ben howndes knowe from wolfes. In the euentyde for risyng of enmies and of theues, wake men and watches and wardeyns ben sette and ordeined in walles and townes. Also in the euentyde labouryng men ben rewarded and payed, and they go to reste.

Of the nyght. Cap. xxv.

Nyghte highte Nox / and hath the name of Nocendo, noyenge. For nyghte noyeth the eyen: for it takyth awaye fro the eyen his perfeccyon, that is the dede of seenge. For nyght hydeth colours of thynges / in whome the eye hath lykynge. And the cause of nyghte is shadowe of therthe / that is bytwene vs and the sonne, and withdrawyth fro vs the sonne beames, and letteth vs to haue syght of the sonne, and taketh fro vs the lyght therof. The nyght is colde and moyste, in qualitees moste lyke to wynter. Therfore nyghte is couenable to reste of beestes, and nedefull to werkynge of kyndly dedes and effectes: and so nyghte is tyme of slepyng and of reste / that the vertues that ben dystracte sparkyld and made feble by daye wakynge / maye be ioynyd and rested by benchyng of nyghte: and so ioynyd and gaderyd

may

may be comforted. For nyghte shulde not be alle with out lyghte, it is by shyned with breyghtnesse of sterres: and so by meuynge of sterres / the passynge of the cours of the nyghte is knowen. And also thyckenesse of ayre of the nyghte is tempryd by meuynge and shynynge of sterres. And therfore men that passe by the waye / or sayle in the see / may sone go out of the waye, but if theyr way be ruled and ladde by meuynge / and place of sterres. Al sykenesse generally is stronger by night than by day. The ende of night and comynge of daye is knowen by crowynge of cokkes. Also by watches and wardes of knyghtes / the nyghte is departed in foure: as Beda sayth. For the fyrste wakyth in the fyrste quarter of the nyghte: the seconde in the seconde quarter: and the thyrde in the thyrde: & the fourth in the fourthe / that is atte cokke crowynge. For they wake alwaye in castellis: for alwaye they haue mynde and fynde somewhat, that they drede, as he sayth, super Lucam ca. xij. And yet more, the nyghte of it selfe bryngeth in horrybleues & feare, and conteynyth fantasyes and disceytes: for mo fantasyes ben seen by nyghte than by daye. And also men that slepe by nyght / seen more fantasyes, than men that wake by day / as it is sayd there: Woche haue I suffred by syghte / bycause of hym. Matt. 27. Also night bryngeth in thickness and infection of ayre: for of fumosite and moyst vapours / and exhalacions comith so great chaungynge and infection of aire / that vneth men beastes / and thynges / that haue lyfe, shulde lyue / if that the mone & the sterres with theyr meuynge dyd not withstonde and let suche malice, as Alb. saith. Also night sheweth thinges, that ben hydde in clennes of day / as it is knowen. For sterres ben hydde by daye, & shyne and ben seen by night. Night sedeth vnclene beastes: for boores & other wild bestes hide them selfe, & loske in dennes & doyches by daye, and gone aboute by night in vinyerdes & feldes. And ost night yeuith to euyl doers hardenesse & suretye, for by day theues & robbers drede to be take: & ben by nyght bolde and hardy to all euylle dedes: as Gregori saith. The night greuyth theym most, that ben in peril of the see, for whan nighte cometh vpon theym / that ben in peryl of shypwracke, vnneth they maye escape any whither as Gregori saith. The nyght wasshith the halfe parte of mannes lyfe slyely: for we spende asmoche tyme slepynge / as we do wakynge by daye: & so night withdraweth touchyng trauail / the most parte of our lyfe, as Galen saith.

Of the Sabboth. Cap. xxvj.

SAbbatum is cheyf feaste of the weke, touchynge halowynge. Therfore the vij. daye was ordeinyd of our lord. For the. vij. daye our lord rested from all maner werkinge. Genes. ij. Therfore among the hebrewes no werke of seruage, was sufferyd to be done on the Saterdaye: But seruauntes, women, & bestes shulde reste in the Saterday. Also in the Jewes houses no fyre shulde be kyndlyd in the Saterdaye: & meate that was nedefulle, was dressyd & made redy in the daye tofore. In the Saterday men weren arayed with theyr best clothes / and the people vsyd plente / comonly of the beste meate. And the temple for loue of prayer, was more frequented then in other dayes. In the Saterdaye the greatest sacrifice and offrynge were alwaye brought and done vpon thawters. Alway in the Saterday preestes declaryd & expounyd the lawe to the people in theyr Synagogis. And they songe solempne psalmes: and ydle walkynge aboute was forboden: for the space of the waie of Saterday, was callyd the space only of a .M. paas. For it was holden vnlawful to go more way in the Saterday / as the Glose sayth / super actu. Apost. In the saterdaye it was not graunted to weare armour but in defence of the lawe: as it is sayde libro. i. Mac. 2. Then the feaste of the Saterdaye was bytokenyd the reste of the soule / & it was ordeyned, that he that breake the Saterday shuld be slayne without mercy. As it fell

…rode in the Sa-
…ſonyd to dethe/
…our lorde.

…nia.Cap.xxvij.

…the Hebrewes Neomenia
…newe mone is all one/and
…holden in kalendis of the
…/in the worſhyp of our lorde,
…ſwerwyth al ordynaunces. And as
…ſayde dyd in the begynnynge of mon-
…thes in worſhippe of the feynyd goddes
Dyana, and Juno/the Hebrewesdyd in
worſhyppe of the creatour in Kalendis
of monthes. And therefore the begyn-
nynge of monthes be callyd Kalende/as
it were worſhyppyng/as Jſidore ſaith.
Or he hath that name of Calo in Grewe/
that is to vnderſtonde callynge. For the
comynge of this ſolemnyte ſhuld be kno-
wen by trumpettes and claryons. And
by trumpynge the people were callyd to
this feaſte, that hyght Neomenia. This
feaſte was ryght hyghe and holy: and
therfore it was worſhyppyd with ſpiritu-
…, hoſtyes and offerynges. And the
…ple were callyd ſpecyally to meate
and to feaſt with trumpes and claryons
in the Kalendis.

of Septuageſime. Cap.xxviij.

Septuageſime is the ſpace of.lxx.daies.
And ſtretcheth from the ſonday, that
hyghte Septuageſima, whan Alleluya
is cloſid/to the Saterday in Eeſter weke:
that hight Sabbatū in albis. Theſe.lxx.
daies bitoke thoſe.lxx.yeres in the which
the chuldren of Jſrael were bonde in ſer-
uage in Babylone/and were contynuelly al
thoſe.lxx.yeres in wretchydneſſe and in ſo-
rowe. But they toke leue of Cyro the
kynge/and came ayen with ioye and wor-
ſhyp whan thoſe.lxx.yeres were ended. And
by theſe.lxx.yeres of thraldom in Baby-
lone, al the tyme of oure lyfe is tokenyd:
all the whyle it is ſubgette to ſynne or to
payne. And therfor the ſynne of the fyrſt
man with payn that he had for it, is red
in holy ſcrypture on the fyrſte Sondaye,
whan Septuageſima begynnethe. And
ſoo in token of the wretchydneſſe of this
worild/ſonges of welth and of ioye ben
ſtyll: and weddynge and ſpowſayles
ben ſuſpended/tyll it be after Eaſter.
And at Eaſter Alſa is ſonge agayne, with
other ſonges, of ioye and of myrthe. For
by the paſſyon of Chriſte, thraldome of
ſynne of mankynde is releaſyd: but yet
payne duryth and abydyth. And therfor
in Eaſter weke the Grayle is ſonge with
Alſa. For as yet with ſpirituall ioye and
gladneſſe/that is in holy chyrche for for-
yeueneſſe of ſynne, duryth ſome elenge-
neſſe and ſorowe for payne that yet du-
rith and abydeth. As the people of Jſra-
ell made greate ioye and myrth for their
freely comynge ayen in to Jherlm: but
nethleſſe for hardnes of the waye/they
trauayld full ſore. So we, paſſynge to-
warde our countree/make ioye bycauſe
of oure redempcyon: but yet we make
ſorowe and woo for our ſynnes. Whan
the Septuageſime of this lyfe is full en-
ded: then we ſhall ſhyne in whyte, in pre-
ſence of the lambe. And therfore on the
ſaterdaye in albis/double Alſa is ſonge.
For whan the trauayle of this lyfe is en-
dyd: and that we come to the Sabaoth
of endles reſte: then we ſhall haue ioye
and double ſtole/that ſhall be reſtoryd to
vs that tyme. Jn token of wretchydnes
of this lyfe, in the begynnynge of the
maſſe/is ſonge, Circumdederunt me ge-
mitus mortis: gronynge of dethe haithe
byclypped me. For hope of comynge a-
geyn/in the Piſtle we ben praied to renne
in the forlonge: and in the goſpel we ben
taught to traueyl in the vine yerde of our
lorde Sabaoth. All this is take and drawe
of the ſentēce of Johñ Beleth, whoſe au-
toritie is ſolemne in holy chirch namely in
ordening of office and ſeruice of holi chirch.

Of Quinquageſime. Cap.29.

Quinquageſima is callid/as it were
v.times.x.and tokenyth forgeueneſſe,
by the poſicion of Johñ Beleth. For the
l.yere was called annus iubileus, and was
moſt ſo

solempne & holy amonge the hebrewes. For in that yere men that were banished, sholde come home ayen/ & dettes shulde be forgeve/ & losse shulde be restored. And Quinquagesima beginneth the thyrd sonday after Septuagesima: and endeth in the sonday of the resurrectiō. For it tokeneth the state of grace, to the which we ben restored by the benefyte of penaunce. And therfore fastyng of holy chyrche begynneth in the myddle of the weke of Septuagesime: and than ofte we reherse the li. psalme in the seruyse of the day. For it is a psalme of penaunce/ & is sayd welnye in al the houres: & that psalme is called Miserere mei deus, the halowyng of the fyfty yere, that is called Annus iubileus/ & began (as Ebrewes tell) tofor the lawe/ that is to wyt/ byfore Abrahams tyme: that delyuered his newewe Looth, that was then fyfty yere olde: & therfore after that time, the fifty yere was hold among Abrahams children: and that was afterwarde alowed in tyme of the lawe, by cause of mystyke meanynge, as it is sayde in Numeris.

Of Lente. Capit. xxx.

LEnte hyghte Quadragesima/ and is the space of .xl. dayes, as Jsidore sayth: And begynneth fro the fyrste sonday of Lente/ and stretcheth and lasteth to the Cene of our lord, that is sherethurf day. In the whiche Cene and supper our lorde beganne the sacryfyce of the newe Testamente, and fedde vs with angeles brede. Therin is betokened, that he that doth full penaunce of Lente, and full endeth ghostlye this lyfe, shall haue ioye and companye fynally of contemplacion and fyghte of god. Quadragesima, Lente/ is the tyme of chyualrye of chrysten men: in the whiche tyme we fyghte sharply ayenste vices and fyns. For this nombre of dayes we take to our chyualrie, not onely by ensample of Moyses and of Ely/ but also by folowynge of Jesu Chryste, that fasted soo manye dayes/ as it is redde. And welle in this nombre of

dayes [illegible]
bled fo[illegible]
neth th[illegible]
foure go[illegible]
armes & w[illegible]
is put of/ and [illegible]
by lawe of he[illegible]
heft was gran[illegible]
ell after that ba[illegible]
fourtye yere in de[illegible]
Also the fruyte of o[illegible]
wed vnder this nomb[illegible]
of fourty, if the partyes [illegible]
ben gathered togethers, [illegible]
bre of fyfty. The which nom[illegible]
forgyeuenes of deth, & restytu[illegible]
tage that was loste. And herby[illegible]
wed/ that in fyghtyng ayenst vy[illegible]
we get mercy and forgyuenes of [illegible]
ben made heyres of euerlastynge goo[illegible]
ryches. And in this nombre we hal[illegible]
to our lorde tythynges and fyrste fruites
for for the tythynge of thre hundredde
dayes and fyrtye, we faste fyre & thyrtye
dayes: and for the tythyng of fyue dayes
and fyre houres, that ben euer of an hole
yere, we faste one day/ that the somme be
payed to god for tythyng.s of a yere/
seuen and thyrty fastynge dayes: and the
dayes of our four tymes ben there offryd
for fyrste fruites. And this we doo, that
we that offre to god fyrste fruites of our
tyme in fayth of the Trynyte/ and the
fyrste fruites in contemplation and fulfyllynge of the .x. commaundementes by
fayth and good dedes/ maye come to the
worthynes of the fyrste byrth, and to the
peny of euerlastyng welth. And for Lente
is tyme of chiualrie, therfore in the gospel
of the masse is made mencion and mynde
of the victory of Christ: and in the Tracte
bene shewed foure maner of impugnacions and of temptations. Of the whiche
the fyrste is lyght and paruy/ that is night
dede. The seconde is lyghte and openly
knowe, that is an arrowe sleenge by day:
The thyrde is heuy and open/ that is the
metyng of the midday sende. The fourth
is paruy and heuy, that is the doinge and
walkynge in derknesse.

of hym that gaderyd wode in the Saterday, that the people stonyd to dethe/ by the byddynge of our lorde.

Of Neomenia. Cap. xxvij.

AMonge the Hebrewes Neomenia and a newe mone is all one/ and was solemly holden in kalendis of the monthes/ in the worshyp of our lorde, that renewyth al ordynaunces. And ac nacyons dyd in the begynnynge of monthes in worshippe of the feynyd goddes Dyana, and Juno/ the Hebrewes dyd in worshyppe of the creatour in Kalendis of monthes. And therefore the begynnynge of monthes be callyd Kalende/ as it were worshyppyng/ as Jsidore saith. Or he hath that name of Calo in Grewe/ that is to vnderstonde callynge. For the comynge of this solemnyte shuld be knowen by trumpettes and claryons. And by trumpynge the people were callyd to this feaste, that hyght Neomenia. This feaste was ryght hyghe and holy: and therfore it was worshyppyd with spirituell hostyes and offerynges. And the people were callyd specyally to meate and to feast with trumpes and claryons in the Kalendis.

of Septuagesime. Cap. xxviij.

SEptuagesime is the space of .lxx. daies. And stretcheth from the sonday, that hyghte Septuagesima, whan Alleluya is closid/ to the Saterday in Eester weke: that hight Sabbatū in albis. These .lxx. daies bitoke those .lxx. yeres in the which the children of Jsrael were bonde in seruage in Babylone/ & were contynuelly al those .lxx. yeres in wretchydnesse & in sorowe. But they toke leue of Cyro the kynge/ & came ayen with ioye & worshyp whan those .lxx. yeres were ended. And by these .lxx. yeres of thraldom in Babylone, al the tyme of oure lyfe is tokenyd: all the whyle it is subgette to synne or to payne. And therfor the synne of the fyrst man with payn that he had for it, is red in holy scrypture on the fyrste Sondaye, whan Septuagesima begynnethe. And soo in token of the wretchydnesse of this world/ songes of welth and of ioye ben styll: and weddynge and spowsaylles ben suspended/ tyll it be after Easter. And at Easter Alla is songe agayne, with other songes, of ioye and of myrthe. For by the passyon of Christe, thraldome of synne of mankynde is releasyd: but yet payne duryth and abydyth. And therfor in Easter weke the Grayle is songe with Alla. For as yet with spirituall ioye and gladnesse/ that is in holy chyrche for forgyeuenesse of synne, duryth some clengenesse and sorowe for payne that yet duryth and abydeth. As the people of Jsrell made greate ioye and myrth for theyr freely comynge ayen in to Jherlm: but nethlesse for hardnes of the waye/ they trauayled full sore. So we, passynge toward our countree/ make ioye by cause of oure redempcyon: but yet we make sorowe and woo for our synnes. Whan the Septuagesime of this lyfe is full ended: then we shall shyne in whyte, in prefence of the lambe. And therfore on the saterdaye in albis/ double Alla is songe. For whan the trauayle of this lyfe is ended: and that we come to the Sabaoth of endles reste: then we shall haue ioye and double stole/ that shall be restoryd to vs that tyme. In token of wretchydnes of this lyfe, in the begynnynge of the masse/ is songe, Circumdederunt me gemitus mortis: gronynge of dethe hathe byclypped me. For hope of comynge ageyn/ in the Pistle we ben praied to renne in the forlonge: and in the gospel we ben taught to traueyl in the vine yerde of our lorde Sabaoth. All this is take & drawe of the sentēce of Johñ Beleth, whose auctorite is solemne in holy chirch namely in ordening of office & seruice of holi chirch.

Of Quinquagesime. Cap. 29.

QVinquagesima is callid/ as it were v. times .x. & tokenyth forgyeuenesse, by the exposicion of Johñ Beleth. For the l. yere was called annus iubileus, & was most so

solempne & holy amonge the hebrewes. For in that yere men that were banished, shoulde come home ayen / & dettes shulde be forgeue / & losse shulde be restored. And Quinquagesima beginneth the thyrd sondaye after Septuagesima: and endeth in the sonday of the resurrectiō. For it tokeneth the state of grace, to the which we ben restored by the benefyte of penaunce. And therfore fastyng of holy chyrche begynneth in the mydle of the weke of Septuagesime: and than ofte we reherse the li. psalme in the seruyse of the day. For it is a psalme of penaunce / & is sayd welnye in al the houres: & that psalme is called Miserere mei deus, the halowyng of the fysty yere, that is called Annus iubileus / & began (as Ebrewes tell) tofor the lawe / that is to wyt / byfore Abrahams tyme: that delyuered his neuewe Looth, that was then fysty yere olde: & therfore after that time, the fifty yere was hold among Abrahams children: and that was afterwarde alowed in tyme of the lawe, by cause of mystyke meanynge, as it is sayde in Numeris.

Of Lente. Capit. xxx.

Lente hyght Quadragesima / and is the space of .xl. dayes, as Isidore sayth: And begynneth fro the fyrste sondaye of Lente / and stretcheth and lasteth to the Cene of our lord, that is sherethurf day. In the whiche Lene and supper our lorde beganne the sacrysyce of the newe Testamente, and sedde vs with angeles brede. Therin is betokened, that he that doth full penaunce of Lente, and full endeth ghostlye this lyse, shall haue ioye and companye fynally of contemplacion and syghte of god. Quadragesima, Lente / is the tyme of chyualrye of chrysten men: in the whiche tyme we syghte sharpely ayenste vices and syns. For this nōbre of dayes we take to our chyualrie, not onely by ensample of Moyses and of Ely / but also by folowynge of Jesu Christe, that fasted soo manye dayes / as it is redde. And welle in this nombre of dayes we faste. For this nombre .x. dowbled foure tymes / presenteth and tokeneth the .x. commaundementes, and the foure gospelles, by the whiche gospelles armes & wepen nowe of our aduersarye is put of / and lande of lyse is therē gotte by lawe of herytage / as the lande of byheste was granted to the children of Israell after that batayle and syghtynge of fourtye yere in deserte and wylderneſſe. Also the fruyte of oure chyualrye is shewed vnder this nombre. For this nōbre of fourty, if the partyes that departe hit, ben gathered togethers, make the nombre of fysty. The which nombre tokeneth forgeuenes of death, & restytution of herytage that was loste. And herby it is shewed / that in syghtyng ayenst vyce & syns, we get mercy and forgeuenes of syns / and ben made heyres of euerlastynge good & ryches. And in this nombre we halowe to our lorde tythynges and fyrste fruites / for for the tythynge of thre hundredde dayes and syxtye, we faste syxe & thyrtye dayes: and for the tythyng of fyue dates and syxe houres, that ben ouer of an hole yere, we faste one day / that the somme be payed to god for tythynges of a yere / seuen and thyrty fastynge dayes: and the dayes of our four tymes ben there offryd for fyrste fruites. And this we doo, that we that offre to god fyrste fruites of our tyme in fayth of the Trynyte / and the fyrste fruites in contemplation and fulfyllynge of the .x. commaundementes by fayth and good dedes / maye come to the worthynes of the fyrste byrth, and to the peny of euerlastyng welth. And for Lente is tyme of chyualrie, therfore in the gospel of the masse is made mencion and mynde of the victory of Christ: and in the Tracte bene shewed foure maner of impugnacions and of temptations. Of the whiche the fyrste is lyght and preuy / that is nyght drede. The seconde is lyghte and openly knowe, that is an arrowe sleenge by day: The thyrde is heuy and open / that is the metyng of the midday sende. The fourth is preuy and heuy, that is the doinge and walkynge in derkeneſſe.

Agenyste those so manye impugnacions/ we ben warded and socoured with spiritueli armour, to the whiche the apostele in the Pistle techeth and calleth vs/where he sayth putte we vs forthe, as seruauntes of god by armour of ryghtwysenesse and of vertue of god. And amonge all tymes of the yere/ the lente tyme is most worthy and noble. For lente is tyme of quyknynge. For therthe that semyd as it were deede in wynter tyme, quykenyth agayne and wexith grene in Lente. Also Lente is tyme of renewynge: for therthe is araied and renewyd with herbes and floures/ and trees with braunches and leues. Also Lente is tyme of conceyuing. For then the vertue of the generacyon is moost stronge in beastes/ trees/ and herbes. Therfore all thynge that spryngith on therth/ growyth & bourgenyth that tyme. Also Lente is the time of making nestes, and of bredinge. Therfore turtils/ and storkes/ and other fowles, and byrdes/ that ben vnseen in wynter, come in Lente/ and ben besy to make theyr nestes. Also Lente is tyme of medecyne and of purgacyon. For then in bodyes ben humoure meuyd moost to passe oute. And therfore it is couenable tyme of medicine. Also Lente is tyme of wynnynge and of chaffre. For then therthe is dyspoyd to be earyd, and the see to sayle in. And therfore in Lente and spryngynge tyme, for hope of winning men vse to go about, and vse dyuerse marchaundises. Also Lente is tyme of shredynge and of parynge/ and to kytte of superfluitees: and therfore in Lente vynes and other trees ben kitte and parid and shredde/ of superfluytees. Also Lente is tyme of werpinge and teerers/ and of bourgenynge of vines, that ben kytte and paryd. For superfluite of humoure/ that is in the rote/ comyth out by vapoure/ and droppeth and passeth oute/ whan the vyne is kytte. Also that tyme the vertue of bourgenyng breekyth out in diuerse parties/ and shewith it selfe in twyggges. Also Lente is tyme of sowynge/ and of grassynge. For in Lente seedes ben sowe on the erthe: and grastes ben grafted on the trees. Also Lente is tyme of dewe and of reyne/ to spryngе and to moyste, and to nourysshe the sedes that ben sowen/ as Albumasar sayth, and Beda also. Also Lente is tyme of goynge/ and of pylgrymage. For then men seche and go ofte to church, to holy places/ and sayntes.

Of Eester. Cap. xxxi.

EEster hyght Pascha in Grewe, that is to vnderstonde/ passyon/ or sufringe: That commeth of Patin/ that is to suffre. And is callid in Ebrewe Phase/ that is passynge or passage. For in the Paske of Ebrewes, a lambe was offryd, rosted and yeten, and no thynge therof leste tyl on the morowe. And that which myghte not be eate, was brente in the fyre with haste: and it was eate with wylde letuse/ and with the purest brede. It was forbode and commaunded/ that men/ that were vncleene/ and not circumcised, shulde not eate therof. The Ebrewes were gyrde and shodde/ whan they shulde eate thereof. Eche man that eate therof shulde holde a staffe in his honde. Postes of houses were bawmyd with blode of the lambe, and the vertue of the angel, that slewe the fyrste byrthes, was withstonde therby. For he had no power to greue there/ as the postes of the house were baumyd with blode of that lambe. In eatynge of that offryd lambe/ oure lorde passyng through Egypte/ the people of Egipcyens were smyten: and the people of Hebrewes were delyuerd out of the cruel lordship of the Egipciens. And so byeause the fyrst byrthes of Egipciens were slayne/ the fyrste byrthes of Ebrewes were halowed/ and offryd, and after eaten. After the eting of the lambe, the people folowing a piller of fyre, & of a cloude, were led without hurt throughout the redde see, & Pharao and his hoste that pursued them were drowned. And finally, for theyr deliueraūce & drowning of theyr enmyes/ they sange laudes to godus shewerth Exo. xij. c. xiij. And therfore in mind of slaughter of the Egypciens

and

and of deliueraunce of the Ebrewes came vp an vsage in the countree of Jewes / that at Ester of two, that were dampned to death / one shulde be slayne, and that other shulde be delyuered and passe free / as it is open, Mat. 26. And this Easter of Jewes was sygured and prophecyed of the Easter of christen men. In the whiche Ester / by the blod of the clene lambe with out wemme / that toke awaye the synnes of the worlde, all that ben chosen / ben quyte and raunsommed out of the seruice of fendes. By the lambe they that ben chose make passage fro flesshe to spyryte, & fro the olde man to the newe / and out of the worlde to heuen / oute of shadowe to lyght / out of sygures to sothenes, and out of seruage and thraldom, to the fredome of the blysse of goddes owne chyldren.

And therfore Easter daye is tyme of gladnesse and of ioye, tyme of honeste and renewynge / tyme of clennes and of purenes and of ioyfull refection and fedynge: for children of the resurrection ben solempnly fedde / not with fowre doughe of malyce, but with pure meate of swetnes and of southnesse. Alwaye we halowe Easter day on the Sondaye in spryngynge tyme, whan the mone is yet at the full. And alwaye we halowe Easter daye on the sondaye / for reuerence and worshyppe of the Resurrection of oure lorde: And we halowe it not alwaye in the fyftenth day of the moone / as the Jewes do / leaste it shuld seme, that we holde the same lawe / folowynge the menynge of the Jewes.

Also to speke largely of Easter, our Easter stretcheth to many daies: fyrst to Palme sondaye, the which is comynly called the Easter of floures. For that daye our lord was receyued with [illegible] and with bowes and braunches of trees. Also this daye is pryuyleged: for that day the chyldren of Jsraell vnder Josue passed Jordane drye foted / and entred and came in to the endes and countres of the londe of byheste / and eate of the fruyte of the lond of Canaam, and anone Manna was yeue, wherewith they were fedde in deserte .xl. wynter, as it is sayde Josue. ii.

reioysynge of the people

Also the same daye that it felle / that time was Paulme sondaye. And oure lorde droue out of the temple biars & sellers, after that he was receyued worshipfully with bowes and braunches of Palme and of Olyue. Also the daye of Lene, that we calle Shierthursdaye / perteyneth to Easter: for as John Beleth saith, Cene thursdaye is preuyleged in foure thynges: In reconsiliacion of penaunce / that cometh ayen in to holye chyrche: for those that ben put out of the chyrche by ryghtwysnes, & lawe on Asshewensday / ben receyued in to the lap & bosome of holy chirch by myrth on Cene thursdaye. And therfore the fyfte daye of waters / god made fysshes and foules. And some he sente to the water, and rered some vp to the ayre. For oure lorde departeth euyll men, that haue lykyng in fleshely thynges, fro good men that bene blysfedfulle in heuen. The seconde preuylege stondeth in the endyng of olde sacrifyce, and in the ordenance of the lyuynge sacramente of the awlter: whan fleshlye vsage was chaunged in to heuenlye and spyrytuelle vsage. The thyrde priuelege stondeth in halowynge of holye Oyle and Chrysme: for thanne the Bysshoppe blesseth the oyle for christenynge of chyldren: and for syke people. With oyle of christenynge chyldren bene enioynted bytwene theyr shoulders and theyr brestes: With the other oyle sicke men / whiche bene in peryll of death / ben anoynted in theyr lymmes of felyng: whiche serueth to theyr laste extreme.

Also the same daye / Chrisma is made of oyle and of Balsamum / with the whiche chyldren ben cremyd and enoynted of a symple preaste on the molde, and also of a bysshoppe in the fore heed, whan they ben confermed. The fourthe pryuelege is in presentynge of the maundemente of our lorde: and that is done in washynge of fete / and in fedynge of pore men / and in vncouerynge and washyng of awters. Then the Lene is the daye of reconsylyation, of transubstanciacion, & of consecration, and of sacrynge / of halowyng, of oyntement, the day of fedyng &

of wasshynge. Also to our Estre longeth good frydaye. For that daye oure lorde suffryd dethe/ and bicause of his passyon all frydayes ben in reuerence and worshyppe. And good frydaye is halowed with mournynge and heuynes: though we celebrate the passyons of other sayntis with moch myrth & ioye: For sayntes after theyr dethe and passyons passen anone to heuen: and Christ descended down to helle, but for he brake the strength of helle, and brought out holy sayntes/ and rose the thyrde daye/ and shewed hymselfe aliue. Therfore then we make moch ioye and myrthe, as Johñ Beleth sayth. The preuileges of this daye were the offerynge of Christe, the spoillinge of hell/ and also ouercomynge of dethe/ metinge and berynge downe the fende/ the Emperour of dethe/ openynge of Paradise/ redempcion and raunsommynge of man/ openynge and declarynge of holy writte of prophecye/ fulfyllynge of all figures and prophecyes. And therefore on the crosse Criste sayd: Consummatum est/ It is fulfylled. Also to Ester perteyneth the cuyn therof: that for passynge holynesse is callid Sabbatum sanctũ/the holy Saterday. For in the Saterday Christe, that is cheyf of holy sayntes/ rested in grave all the daye. In this daye newe fyre is sette and blessyd of a deakon, and kyndlyd/ And thus is putte therin crosse wyse. Then lessons ben radde: and then men goon with processyon to the fonte halowynge. And whan the halowynge of the fonte is done: men torne ayen to synge the masse. And all thoffice of the daye is ended vnder compendyousnes of moste shorte Euynsonge. For nouyces that ben not accustomyd to goddes seruyce/ shoulde not be greued ne noyed.

Also all the Ester weke is solẽne and holy: and the ende therof is in the Saterdaye/ that hyghte Sabbatum in albis, whan Alsa is dowbled. And that betokeneth the glorious arysynge of holy men/ that shal be at the daye of dome. Chosen men shal be arayed with foure maner of stoles. Of theym it is sayde in the Apocalypse: They shal go with me in whyte, for they ben worthy.

¶ Of Pentecoste. Capit. xxxii.

PEntecoste was a solemne feste among the Ebrewes, as it is yet amonge vs: and it is the fyfty daye after Ester. For as the people of Israell in the fyfty daye after that they had halowed Ester in Ramasse: they came to mount Synay/ and receyuyd the lawe, as it is sayd Exodi. 19. So the fyfty daye after Christes passyon/ the holy ghoste was gyuen to the apostelis in lyknesse of fyry tongues: for that they sholde be renable of speche/ and haue good facoundite in all manere of langage, and feruent in loue of charite. This feaste is callyd Penthecostes/ and hath that name of Penta/ that is fyue/ and Costes/ that is ten. For fyue tymes ten dayes passyth fro̅me Ester to Penthecoste: and ben departyd and dyuyded by seuen wekes/ for .vii. manere graces that was yeue to Christen men/ in coming of the holy goste. And aboute Pentecoste is tyme of Chyualry/ and also of ozpydnes. And then yonge knightes ben gyrde with the swerd of chiualrie. And then is time of clennesse & of drinesse: For then the sonne heateth strongely the ouer parte of the erthe/ and wasteth and consumeth the flymynes, and all superfluytees of humoure: and so he clensyth and dryeth therth. Also then is the tyme of all gladnesse, of ioye, and of myrthe. For then all beastes and soules lyue in most loue.

Also it is the tyme of myrth and of grenenesse: for namely then herbes ben grene/ and wodes bourgen, spryngе and sprede. Also it is the tyme of good smelles and of swetenes: For floures in gardaynes, woodis/ and medowes yeue swete smelles all aboute. Also it is the tyme of swetenes and sauoure: for then heate of heuen defyeth moysture, in flowers, and chaungeth them/ and turneth in to swetenes. And therfore then is conenable time to make hony, and namely that time bees vse and haunte herbes and trees, bycause

byeause of the flowers / as Aristo. sayth. And the hony that is gathered in sprynge tyme / is moche more swete than hony that is gathered in haruest tyme. Also it is the tyme of rypynge: for in hot countrees about Pentecost / corne is rype and gathered: and therfore in li. Numerum it is called the tyme of newe fruytes. For in the feaste of Pentecost it was ordeyned, that men shulde offre brede of newe corne. Also then is the tyme of pasture, and of plente of herbes, and of gras. And therfore then as wel horses as other beastes ben fatte for the plentye of newe grasse. Also then is the tyme of hardynesse and of boldenesse: for that tyme by stronge impression of heate of the son, Colera is kyndled, and by kyndlynge therof abowte the herte / wrath and hardynes is excyted in beastes. And therfore that tyme is mooste couenable to meue warre and batayle ayenst enmyes.

¶ Of Lenophegia. Capit. xxxiii.

Lenophegia is a feaste amonge the Ebrewes / and it is called Pytchynge of tentes: and was halowed in mynde of the spede and passynge / whan they passed out of Egipte / and dwelled in tentes / as Isidore sayth. And so Lenophegia hath that name of Scenon Grewe / that is a tente. And this solempnyte was halowed alway in the monthe of September: for whan all the fruytes were gathered, they yaue of eche tythynge to our lorde. And namely then they vsed gladnesse / ioye, and myrthe, and couered theyr houses with bowes and braunches: and they bare in their hande fruyt / that were appels of Ledre. And in the tenth daye of that monthe they halowed thre maner of feastes the selfe same daye / that is to wytte / the feaste, that is called Festum expiacionis: & a nother feast / that hyght festum afflictionis: and the thyrde feaste, that hyghte festum propiciacionis. For the same daye the hyghe shop entred and came in with blode of a redde yonge oxe, and wysshe and clensed that holy place / that hyghte Sancta sanctorum. And therfore it was called Dies expiacionis / the day of clensing: The same day the people fasted, for theyr trespasse that was don in worshypping of the calfe in deserte. And therfore it was called Dies afflictionis, the daye of punyshynge / and also of penaunce. And that day was called dies propiciationis, the day of mercye and forgyuenes. For in suche a daye they harde tel that our lord was pleised, and had forgeue them the trespas of worshyppynge the calfe.

¶ Of Encenia. Ca. xxxiiii.

Encenia is the dedication and halowynge of a newe temple: for Cenon in grewe / is newe in englishe. The Jewes halowed this solempnite in diuers tymes of the yere / as the temple was newe buylded / or els newe reparaylled in dyuerse tymes: as it is red that Judas Machabeus halowed and renewed the temple. i. Machab. iiii. Also holye churche holdeth the feaste of dedication. For whan the byshop goth aboute the chirche / and springeth holy water / & writeth dowble, a, b, c crosse wise in the pauemēt / & singeth & blesseth the walles with crisme / & anoynteth theym / & brenneth thusse in thimiama in fyue parties of thawter, & closeth the relyques / and coucreth thawters: he vseth to graunt sureté and priueleges.

FINIS LIBRI NONI.

INCIPIT LIBER DECIMVS.

DE MATERIA ET FORMA.

The forsayde treatyse ended of the propryetees of tyme / and of the partyes therof. Nowe we shall treate of the nether and materyal creatures, of the propryetees of elementes, and of those thynges that bene compowned therof.

¶ Matter and fourme bene pryncypals of all bodyly thynges / as it is sayde in li. de vnitate materie et forme. And pryuacion of mater and fourme is nought elles but dystruction of all thynge: and mater contrarye to vnite and vnlyke therto, as it is sayde there. And the more subtylle and hyghe mater is in kynde, the more able it is to receyue fourme and shape. And the more thycke and erthely it is / & the more feble fro heuely kynd, the more feble it is to receyue impression, pryntyng of formes and of shapes / as hit is sayde in li. de quinque substanciis. And as it is sayde there, mater hath this propertye / that it taketh fourme and shappe / and to be taken and holde / and is not holde. And matter is princypall and begynnyng of dysiynction, and of dyuersyte, and of multyplyenge / and of thynges that bene gendred: as it is sayd septimo Metaphisice. For thynge that gendreth, & thyng that is gendred ben not dyuerse but touchynge matter. And therfore where a thynge is gendred without matter, the thyng that gendreth, & the thyng that is gendred / ben all one in substaunce and in kynde. As it fareth of the persones in the Trinite. For mater is cauled of two, delynge and departynge atweyne of synguler thynges, as Aristotle sayth. 4. Metaphisice: the departynge and dealynge of specyalle in synguler thynges is by mater, and not by fourme, as it is sayde. 5. Metaphisice: and soo in substaunce and beinge vnder one fourme / is one matter, and vnder manye bene manye matters. Also propre matter propryth to hym his owne fourme. Also matter of naturalle thynges, is matter that maye be endlesse beynge / bycause of contynuall quantyte and matter is subgette of continuaunce / and quantite in length and brede & depnes. Therfore accidentes may not be deled / but by the dealynge and quantite of his subgette. Also matter is called: for he may be dealed in endles many parties, for he hath appetite to endles many fourmes and shapes: & therfore by cause that his appetytes ben not restreyned neyther lymyted in certayn. And for he hath inclination to endles many fourmes and shapes, is called endles / & not that his vertue is endeles, and not limyted in certain / nother constreyned / as the vertue of god. And therfore Plato sayth / that matter floweth withoute streyghtnynge: but if fourme stynte the fletynge: and therfore bodyes that haue moche of the matter / and lyttell of fourme, wexe and growe hugely, as it fareth in trees. And therfore bones haue litel felyng: for they haue moch erthy mater, as Auicen saith. And in mater is hid a maner actiue might / that is a maner of vnperfyghte fourme. And this myght is comen to two contraryes. Therfore whan that might is brought to dedes / & hath take shape / anone he hath appetite to be vnder a contrary shape. As this might is indifferent to hete & to cold, whan he hath in dede receyued heate / anone he hath appetyte to receyue contrary. And so no fourme of thynges / that ben corruptible and gendrable may suffyciently and at full haue actiue myghte in mater. But that alwaye it hath appetyte

appetite to be fulfyllid by another shape. And that fourme is not fully / it maye not be broughte in to the matere but by corrupcion of the fourme, that is therin: then as the vertue of thynge / that werkyth and comyth in to the matere / and corrupteth and distroieth the fourme that is therin: So it excitith the actyf fourme, to a cõtrarie fourme & yeuith therto some more perfit being tyl it be vnder the most perfite being / of fourme. These proprietees & many other mater hath, and it were to longe to reken them all on a rowe. But loke befor in lib. viij. de Bonitate mundi.

Of fourme Cap. ij.

Of the proprietees of mater / that ben now rehercid, folowith the proprietees of the selfe fourme. And Aristotele saith, in libro de quinque substantiis, Forma is as it were lyght yeuyng to all thinges fayrnesse / beynge / and signe and token. And fourme or lyght / that is shedde / and cometh in to matere / is feble or derke, as the receyuyng of matere askyth. And of fourme is dyuersyte, by the whiche one thynge is dyuers frome an other, as he sayth. And some fourme is essentiall, and some accydentall. Essentyall fourme is that, that cometh into mater, and makith it perfyte: and acordyth therwith to the perfectyon of some thynge. And whan forma is had, than the thynge hath his beyng. And whan forma is distroied, no thynge of the substaunce of the thinge is founde. Therfor in philosophie it is said, that Forma with matere is cause of all accydentals. And forma accidentalis is not the perfection of thynges / nor yeuith them beyng / as it is said. viij. Metaphisice. But eche fourme accidental nedith a fourme substãcial, that is cause of forme accidẽtal. And eche forme is more simple and more actuall and noble than matere. Therfore in li. de Animalibus Aristotele sayth / that fourme hath it selfe as it were a man. For it maye enfourme many maters, as a man maye bringe many women with chylde. And so the fourme ayth / that shall be prynted in the matere / the mater ought to be disposid & alio arayed. For if fyre shal be made of mater of erth, it nedith that the matere of erth be made subtyll and puryd and more simple. And if ayenwarde: then ayenwarde. And fourme makyth matere knowe. For matere maye neuer be seen ne felt but by substancyall fourme and accidental / but it be by waye of priuacyon: As derkenesse is seen / in seynge nothynge: and sylence is knowen / if no sowne be herd, as Calcidius saith super Pla. And the commentour super .1. Metaphisice / saith, that matere is cause, that we se thynges that benne made. And so nothynge is more comyn and generall than matere. And netheles no thynge is more vnknowe than is matere: for matere is neuer seene without fourme, nor fourme maye not be seen in dede / but Joyned to matere. And where as is more of fourme / there is lesse of matere: as it is sayde .iiij. Meta. And ayenwarde, where more is of mater, there is lasse of fourme. And the fourther mater is fro nobilite of fourme / the more grosse it is and vnpure / the more vnworthy and derke. And some fourme is spiritual, and some corporall and bodyly. And some corporal fourme is heuenly fourme / And some elementall. And heuenly fourme is so actyf / that it fulfyllyth all the appetite and desyre of his matere. Therfore for the presence of the fourme, the which fulfylleth and perfecteth holly the heuenly matere / the substaunce of heuen maye not be distroyed nor corrupte / but rather by his fourme / that is most perfyghte in his dede, is kepte in euerlastyng beynge. The elementall fourme maye not fulfylle so greate myghte in his matere, nor make so perfyghte the appetyte therof: And therfore he leuyth somwhat of his materyall myght of the mater not perfygthly fulfylled: wherefore alwaye elementall matere requireth newe fourme. And therfore suche bodyes ben alway corruptible in might / and ofte in dede. And the more noble and spirituall the fourme is / and the more separated and sondered from

from the condycions of mater: the more able he is to werke / and the more vertuous: As it sayth in aungels, the whose substaunce hath no beynge of mater, as it is sayd .iii. de anima. In thynges that haue matere / is not Intellecte. Nethelesse I afferme not, that aungels haue not mater in theyr fourme: but whether the beynge of angels ben onely compounyd of spyrituall matere and fourme, or no. This is holde for certayne / that the substaunce of theym, in comparyson to bodyly thinges, is most symple and most actual: as a spirituell fourme is more actuell than a bodyly fourme, as Albumasar sayth. And so in comparyson to matere of euery medlyd bodye / the fourme is more noble. And the forme of element is more noble then the fourme of a medlyd bodye. And the fourme of the fyfte body, that is heuen is most noble. But in nobleneſſe and actualyte in dede of spirituel fourme / whether it be angel or mannes soule, passyth without comparyson all materyal fourmes. And of propritees of matere and of fourmes, and as it longeth to this werke: this that we haue treated suffysyth for this tyme.

Cof Elementes. Capit. iij.

AS Constantine saith / elementes ben symple and leest particle of a body that is compownyd. And it is callyd leest touchynge vs. For it is not perceyuyd by wyttes of selynge. For it is the leaste party and laste in vndoynge of the body / as it is fyrst in composition. And is callyd symple / not for an element is symple / without any composition / but for it hathe no partues that compoune it, that ben diuerse in kynde and in nombre, as some medelyd bodyes haue: As it fareth in mettalles / of the which some partes ben diuers. For some parte is ayre / and some is erthe, and so of other. But eche part of fyre / is fyre: and so of other. Elementum hath that name / as it were Jlementum, as Jsidore sayth / of ile: for that he hath matter of al bodyes, and as it were the fyrste foundamente. And other men meane, that it hath that name, as it were Elementum, or alimentum. For all bodyes ben nouryssched, sedde / and encreased by qualitees of elementes. Qualitees of elementes ben foure: Two werke / as heate and colde: And two of them suffre / as dryeneſſe and moysture. The acorde and difference of theſe ben more plainly discriued tofore in the thyrd boke: Loke there. Euen bytwene the qualites of elementes is contraryousenes and stryfe, by reason wherof they werke togethers, and suffren, and engender / and corrupte. And though the elementes ben neuer so contrarye eueriche to other: yet by influence of heuen, and vertue of planetes, they ben reconcyled in theyr doynges / and broughte to acorde. And therfore they ben onyd and ioyned with a wonderful bonde in kynde. For fyre and ayre acorde in heate, thoughe they discorde in dryeneſſe and moysteneſſe: and ayre and water acorde in moysture: but they discorde in heate and coldneſſe. And water and erth acord in coldnes, though they discorde in moysture and dryeneſſe, Fyre and erth, that ben elementes in place most ferre asondre, acorden in dryeneſſe, and discorde in heate and coldneſſe. For erthe is substancyally mooste colde, and fyre mooste hotte. And of the foure elementes theſe two ben mooste noble / and mooste pure of substaunce / and mooste lyghte, that ben aire and fyre. And therfore they meue frowarde the myddell towarde the roundeneſſe / and meue kindly vpwarde. And theſe two elementes taken nobleſſe and worthyneſſe, touchynge vertue in werkyng and substaunce / of the body of heuen: of the whiche they receyue influence of meuableneſſe and of vertue. For the vertue of heuen yeueth fyrst influence vpon the sphere & roundenes of fyre, and by and through the fyre, vppon the roundneſſe of the ayre. And therfore theſe two elementes ben more hyghe in place and stede than other elementes: more able to moue / more pure and clene and subtyll in substaunce / more

clere

clere and bryght in fourme, more vertues in werkynge and dede. And the two nether elementes/water and erthe ben kindly more heuy than the other tweyne: and meue froward the roundenes/towarde the myddell downwarde: & by gadering of parties and compaction they ben sad and boystouse. And therfore they benne thycker/sadder, and dymmer than the other tweyne, and more materiall: and haue more of matter than of fourme. And soo for fernes from the sphere and roundenesse of heuen, they ben not so obedyent to the vertue of meuynge of heuen, as the two other elementes be. And elementes benne neuer ydle: but be contynuelly in doyng and sufferyng: and so they neuer reste, nor cesse of generation and meuyng. And thoughe the erth rest of meuynge, yet it neuer resteth nor cesseth doynge and werkynge. And as they be not idle from doinge: so they bene not baren of arayenge or adournynge. For eche elemente hath his arayenge and ornamente. The fyre hath sterres/the ayre hath bryddes and fowles, the water hath fysshes and beastes that swymme therin/the erthe hath beastes that meue and goo therin/as Beda sayth. Of the whiche by helpe of god some what shall be shortely sayde.

¶Of Fyre. Capit.iiii.

FIre is a symple bodye mooste hotte and drye, as Constantyne sayth. And hath kynde appetit to be aboue thayre/& if fyre be vyolentlye holden in the ayre or in the erth: it passeth lyttell and lyttell into nesshe ayre/and vanysheth/as Isydore sayth. Denys in Dierarchia angelica, capit. xii. teacheth the propertyes of fyre/and sayth in this maner: Fyre is a sensyble bodye/more excellente and subtyll than all other bodyly thynge, and is nexte the spirituall kynde: and therby it is shewed/that it is mooste vnlyke to other thynges. And fyre is in all thynges/and custometh to yeue it selfe in to all thinges: and is not remeued oute of all thynges. But yet it is pryuy and hydde, vnknowen/vnmesured/vnsene, and somdele bodyles: myghty to his owne werking, meuable, yeuynge it selfe somdeale to alle thynge/that cometh hym nyghe, and meueth al thinges, that bene partiners with hym/and renewethe all thynge/and is wardayn of kynde, and by shyneth with wrappyd bryghtnes, he is clere dystyngyng/spranglynge, and lepynge, sedynge and meuynge vpwarde/and passynge dounwarde, sharplye hyghe, and not takynge shame of decreasynge/alwaye meuable, takynge/and chaungynge, coming ayene in to it selfe, and werkynge myghtly. These wordes of the holye man Denys/arne mooste derke and mystyke: and dyscryueth fyre towchynge his substaunce/vertue, and werkynge. And for declaration of the forsayde wordes we shalle shortly reherce the wordes/of the commentoure vppon the same place. For amonge all elementes fyre hath the hyghest place, and that for he hath most lyght kynde/and therfore he is called hygh, for he wantynge weyghte, seketh and desireth the hyghe place: and is aboue all other elementes. And out take fyre, al that is bodyly/is kyndely vnder fyre/amonge all elementes fyre hath the mooste pure & subtylle kynde: and therfore he is called somdeale bodiles, for by reason of subtilnes of his substaūce, it is not sen without subiecte matter. Therfore it semeth/that fyre is mooste nyghe to spyrytuall kynde. For somedele it semeth, that fyre is myddel and meane betwene seen thynges and vnseen. In as moche as he nygheth to nether thinges, he is bodyles: and in as moche as he nygheth to the ouer partyes/he is bodyly. Also he hath kynde more actualle and more stronge in werkynge, than other elementes, and therfore he is called vnmesured. For his vertue and werking encreaseth without ende. For if matter, that fyre werketh in/were endles: as long as the matter suffyseth/fyre fayleth not, but werketh alwaye. Also he hath fulle preuye kynde: and therfore he is called hydde. For in his beinge, he is not sensyble

bly ſeen. And he is called vnſeen and vnknowe. For fyre is not perceyued without matter ſubget, that is the mater that fyre werketh in. Alſo what fyre is in his begynnynge and ſubſtance / vneth wytte maye knowe. Alſo he hath vertue and kynde more meuable than other elementes: and therfore he is called meuable & myghty of al thynges. For in fyre is the welle and the heed of vertue of meuynge: for he meueth hym ſelfe and other / & is not meuyd by thynges that bene lower than he. Alſo he hath kynde more clere than other nether thynges. Therfore hit is ſayde / that he by ſhyneth: for he by-ſhyneth all thynges with his clereneſſe, but that is with wrapped bryghteneſſe. For bryghte beames of fyre ſhyne without: but they bene wrappyd. For they torne ayen to the priuy boſom of theyr owne ſubſtaunce, and bene hydde from our ſyghte and felynge. Alſo of ſubtylte of his ſubſtaunce, fyre hath vertue more ſharpe and more thyrlynge than other elementes. Therfore he is called ſharpely paſſynge. For by meuynge of his owne vertue, he entreth and thyrleth al thinges without reſiſtence and lette. And ſo fyre hath vertue to make hym ſelfe and other thinges knowē & ſeen, & to make differēce & diſtinction. For in ſhewing of him ſelfe, he ſheweth other thinges that bē preſent & preſenteth coloures, fygures / and ſhappes to them to the eyen. And therfore he is called clere and openly dyſcrete and dyſtyngued. Alſo fyre hath vertue to drawe nether thynges to the ouer. For the mater / in the whiche fyre werketh, fyre maketh ſtretche, and maketh it thynne, and departeth it / and draweth it vpward by vyolence of his heate. Therfore he is called ſedynge byneth / and drawynge vpwarde. Alſo fyre hath vertue of renewynge: for alle thynges agen / and waxen olde / and faylen / if they bene not kepte and ſaued by vertue of fyre: as it fareth in olde men, in whome kynde heate faylleth. And he is called renewer of all thinges, and wardeyn of kynde. For without vertue of fyre maye no vertue of bodylye kynde endure nor abyde. Alſo he hath vertue of chaungynge: for he ouercometh all thynges, that he werketh in, and chaungeth it, and torneth it in to his owne kynde. And therfore he is called receyuynge, and takynge / and chaungynge. For the matter / in whiche he werketh, he receyueth and taketh, and forſaketh it not: but waſteth it, and tourneth it in to his owne lykenes. And fyre receyueth and taketh: and is not receyued ne taken. For whan that thynge / in whiche he werketh / is ſpente & waſted: he withdraweth and lepeth and torneth ayen. And therfore he is called lepynge and tornynge ayen. Alſo he hath the vertue and kynde to commyn and to ſprede hymſelfe without diminution and decreaſynge. And therfore hit is ſayde, that he taketh not / ne receyueth not dyſpyte ne vylanye of mynyſhynge / and of decreaſynge. For as fyre encreaſeth not / whan he brenneth outewarde: ſo whan he is receyued, he mynyſheth not: Nor taketh worſhyppe in that it ſemeth / that he encreaſeth and wexeth: nor vylanie in that he ſemethe laſſe and decreaſeth. Alſo fyre hath vertue and kynde of pourgynge, and of clenſynge: for fyre pourgeth and clenſeth of Synder and ruſte: and amendeth metal, that he maye not waſte. Alſo he hathe vertu to chaunge ſauours and humours / and therfore he ſethyth and deſyeth in the bodye humoures / and waſtyth ſuperfluitees, that ben therin / and maketh theym ofte ſauerye and holſom. Alſo he hath vertue for to ſhede and ſpredde his ſubſtaunce in to the ſubſtaunce of al medled bodies. For in al thinges he is cloſed & vnſeen, though he can not be ſeen in dede cloſed in al thinges. And this is knowe: for of frotynge and ſmytynge of harde bodyes together / fyre cometh / & is ſmyten out of bodies in whom men demed no fire to be. Alſo fire by his ſubſtancy all ſubtilneſſe hath vertue to ioyne and vnyte himſelfe to other bodyes, as it fareth in fyry hotte yren, and in brennynge coles full of flame / and in other ſuche: in the whiche al the partyes of fyre ben ioyned to al

the

the partyes of yren, and to all the parties of coles that it wold seme one substaunce/ and the sensible distaunce of the other is perceyued nothynge at all. Therfore philosophers define thre maner of kyndes of fyre. For fyre is lyght: & fyre is flame/ and fyre to cole/ fire is in his owne sphere lyght. But fyre is called flame in ayry matter, and in erthly substaunce and trowbly and boystous mater/ fyre is called cole. Fyre hath these propertyes and many other. Seke therof by fore li. ii. in tractatu de ordine Seraphin. and li. iii. in tractatu de Qualitatibus elementaribus. ca. iii. of heate. And this that is nowe spoken/ is sufficient for this tyme.

Of Flamme. Capit. v.

FLamme is a fyrye matter spredde, in ayery substaunce. For ayre of subtilnesse of his substaunce: and mediamly nerenes/ the whiche it hath with the sphere of fyre: it is light fyred/ and chaunged in to fyrye nature. And as the substaunce of ayre is more pure: so the flame is more lyghte and clere/ and semeth more lyke to kynde of lyght/ and he meueth kyndly vpwarde, and stretcheth fro euery parte of the thynge that is kyndled/ & cometh by lynes in to a sharpe shappe/ as it were in to the shappe of the poynte of a toppe/ or of a sphere, and is shapen in the ende as a Pyne appelle/ and soo in his poynte and sharpe ende he pryntethe therin the werkynge of his heate fulle strongely. And therfore in the moofte ouermeste poynte of his shappe/ that is a topwyse, he is moofte hotte: and setteth on fyre and brenneth soone matter that he towcheth. And he is cole redde/ after as the matter that he werketh in/ is dysposed. And so if the matter be trowblye, he yeueth dymme & derke lyght: & ayenward if the mater be pure and clere/ he shyneth and yeueth bryghte beames all aboute. Flamme by shyneth derke thynges, and sheweth thynges that ben hydde/ & maketh them knowen. And sheweth the way to wayfarynge men/ and the perylles of wayes. For by reason of his lyghtnes & mevablenes of the airy mater, in the which flame werketh, he is in contynuell meuyng & rysterh neuer. A full lytell pusfing of wind kendleth & sterreth vp flame: And if the pusse be to stronge, hit shedeth & quencheth flame. Alwaye flamme putteth the ayre not vpryghte/ but a maner wyndynge aboute. Therfore he meueth rounde aboute/ & kendleth thinges that he towcheth/ as Marcianus saith. Therfore Vulcanus was lame/ whan Juno had throwen hym to the grounde/ as feynynge of poetes meane. By violence of his meuynge flamme smyteth to gether partyes of the mater, that he werketh in, and maketh noyse and sowne by smytyng and beatynge togethere of the partyes. Flame beseyeth to meue vpwarde, & drageweth from the nether partyes vpward, to the which he is incorporate.

Of smoke. Capit. vi.

SMoke is a vapour dyssolued and departed by vertue of heate/ oute of the moofte subtyl partyes and humoures of matter: and hath heuye partyes medled with lyght partyes, of whom he taketh derkenes and styntche. And therfore he makyth the ayre blacke, and tornyth it in to smoky kynde. And smoke of the thykneffe of his matere/ takyth bytternesse. And by the sharpnes therof he greueth eyen, and maketh theim droppe out teeres, and greuyth the syghte notably & thyrlyth and comyth in by his sharpnesse to the brayne, and greuyth the spyryte of felyng and kyndly spyryte also. And therfore in li. Animaliū it is said that smoke of the snuffe of a candelle, greuyth females that goon with childe. In somoch that if a mare in traueylle of folyng smelythe suche a smoke, he shalle foole a deed colte. Also smoke is enmye to bees, and greueth fawcons and other foules of pray. Also smoke dyeth soone after that he ryseth/ as the Glose sayth vppon the worde, Sicut virgula fumi. For hit meueth swyftly vpwarde & passeth awaye/

and vanysheth hastelye or sodaynlye. Smoke commeth of fyre / and is sene er the fyre be seen: and is meued with the wynde, and disparpled, and dyuersely borne aboute. Also smoke sheweth oute of what parte the wynde bloweth: for smoke is meued thitherward as the wid bloweth it / as Gregorye sayth. Smoke maketh the houses blacke, and infecteth theym / and nourysshethe and gendreth soote in the roofe & in the walles. Smoke draweth to corners and places, and printeth therin / & abydeth also for a token of infection. Also smoke that is resolued & cometh of swete smellynge spycery, pleaseth the wytte of smellynge / and is good for the brayne. For it comforteth the spirytes of the breste and of the harte / and restoreth the heed, and streineth and bindeth noyous rennynge of reume, and drieth / and consumeth, and wasteth, & streineth suche noysfull rennynge, and openeth pores that ben stopped / and thyzleth and cometh inward to comforte the sinewes / and dryueth away adders and serpentes and other venomous beastes that crepe. For adders and serpentes hate al smoke / and namely smoke of good smellynge / as Gregory sayth. Also smoke that is resolued and cometh of meate & of drynke / by strength of hete cometh vp to the braine / and stoppeth the sinewes of felynge, and bredeth slepe, and byndeth the vtter wittes of felynge: and soo gaderethe kynde heate inwarde, and comforteth & helpeth the vertu in the inner partyes. And if the smoke be Melancolyke / or to sharpe and bytynge / or venemouse, and resolued, and cometh of mete or of drynke, or of noysfull medycyne, it passeth vppe to the brayne, and greuethe the vertue of felynge / and bredeth drede and feare. As it farethe in Melancolyke men. And awaketh frenesy & woodnes / as it doth in them that haue Lytargie / slepynge euyll. Also he withdraweth witte & vse of reason / as it doth in Epilentes, that haue the fallyng euyl, & bringeth in many other euil passions & noi full to the body. Also smoke that is drawen vp oute of the erthe or out of the see by vertue of heate / infecteth the ayre, and maketh it thycke / and bredeth clowdes and myste, and is matter of wynde and of tempeste, and of other passions of the ayre, and withdraweth from vs the son beames & the ayre, and maketh theym dymme. This that is sayde of smoke is sufficyent for this tyme.

Of a cole. Cap. vii.

A Cole is fyre incorporat in dede, and ioyned to erthy mater as Gregory saith: & so fyre by his incorporacion & ioyninge to greter & thycker parties of erthy mater & medled therwith / is holde bynethe by a certayne violence of kynd. And so as fire in flame meuith vpward, so in a cole it falleth and meueth downwarde by heuynes of matter. Also whan a cole is set on fyre, it torneth in to rednes / & when it is quenched / it is wrapped in blackenes, & leseth al the fyrst fairnes & lykenes of fire. And the fairer it was by his fyrst ioyning to the fyre / the more vnsemely he semeth / & the more vnlyke / in quenchynge of the fyre. And in a cole substanciall moysture is al wasted: & therfore it is soone broken & bruised, whā the humor that hath cause of ioyning of partyes is all wasted by violence of fire. And therfore in a cole / that is quenched, one part is sone broke from a nother. For in his substaunce is nothing found of moysture / by the which the partyes cleuen & were there holde to gether, as Gregory saith, whan only the erthly partyes leuen & abide, by maistry of dryues, is oft soone set on fire: but after that he is kindled, he is as soone quenched or sooner, so that therin is nothinge founde nor seen of fire: and that is by cause of the blackues. By his blakneſſe a cole defoyleth and smorchyth / & enfecryth al thinge that he touchyth. Also fyre of a cole hath moost sharpe fyre, and moost myghty in werkynge, in thyzlynge, and in percynge. Therfore by his sharpneſſe cole soudryth yren / and resoluyth & slakyth the parties therof, and makyth it neſſhe. Also with his sharpneſſe cole greueth the heed: and

cole

cole raked in asshes/holdeth and kepeth ayre. And cole vncouered and set in colde ayre/ falleth in to multytude of asshes, and sodaynlye vanysheth awaye by it selfe/ as Gregory sayth. And fyre of cole breneth and greueth the soles of the fete/ that trede theron. Cole quenched/ though hit greue not with brennynge hym that treadeth theron/ it maketh crusshynge and great noyse.

¶ Of a sparcle. Ca. viii.

A Sparcle is a lyttell partycular of fyre, broke of fyrye matter by vertue and reese of fyre, that departeth hit. Therfore the meuynge of sparcles is sodayne meuynge: for it is sodaynelye departed and dealed/ and meuen vpward, but by heuynes of the erthy mater/ it falleth to the mydle dounwarde at laste. Also for the meuyng therof is clere & bright as a sterre, by shedynge of fyre and sparklynge in the erth/ it semeth grene with beames of lyghte: and therfore the meuinge therof is as the meuing of fyre werketh, and is vertuous. For of a lytel sperkyl in an hepe of towe or of tynder, commeth sodaynly a greate fyre. By chaungynge of ayre sperkles vanysshen sodaynly and ben quenched, & abydeth no thing of theym but asshes. By temperate blast of wynde/ sparkles ben kyndled: & quenched by stronge blaste. And thyrleth the ayre by putting: but in thyrling the ayre, it chaungeth & somedele altereth it. The stronger the fyre is/ the meuyng of sparcles and swyftnes is the more. Of grene matter & of moiste cometh great sparkles and stronge/ thyrlyng and percynge in the doynge and werkyng: but they ben fewe and not ryghte many in nombre.

¶ Of asshes called faulla. ca. ix.

Asshes hyght Faulla: & haue that name of Fouendo, nourysshyng & kepyng. For they kepe fyre & couer it, and Cinis is litel asshes lefte of quenchyng of sparklyng mater, as Isidore sayth. & Faulla is smalle asshes, pale & dry/ & light in the vtter parte of a fyry cole cleuing therto, & dymmeth the shinyng therof/ & slaketh & abateth the strength & the feruentnes of the cole/ & it is sparkled with a litel puffe & blaste of wynde: and whan it is sparkled, vneth it is euer after gadered ayen, as Gregory sayth. It is soone set on fyre & on flame, but for defaute of fedyng, it is sodainly quẽched. Also fyry emers is rauysshing of wynd: & whã it is quenched it meueth doũward by his owne weight. For it meueth dounwarde by his owne meuing/ & is borne vpward by rauisshing of other thynges.

¶ Of asshes called cinis. ca. x.

Asshes hight Cinis/ and hath that name of Cadendo, falling: for it falleth & is gendred & resolued of substaunce of erthy mater by strength of heate/ as Isidore sayth. And asshes bene nesshe & of vnworthy colour, of bitter and sharpe bityng sauour/ and haue full litell & smalle partyes, that ben soone scatered with a litel blaste. Also asshes haue vertue of clensing: Therfore it is good & helpeth to washing of clothes. Also it hath vertu of gnawing/ & biting/ & of dryeng, as Constantin sayth. Also if asshes be hotte/ it kepeth & saueth fyre that is raked therin. And if it be colde, it quencheth & distroyeth fyre, that is raked therin/ also by gret blowing & violẽce of fyre/ asshes chaungeth his vile & obscure shape somtyme in to the likenes of glasse, & in to fyry lykenes, & clere. For of the mater of asshes glasse is made, as Gregory sayth. And asshes hath this defaute and imperfection, that thoughe he be euery daye moysted & wette & sponge with reyne, yet he is alwaye barayn. And so the erth/ that asshes toucheth/ it maketh not plenteouse. But if the erthe be barayn/ asshes maketh it more barayne & more vyle & vnsemely in al thynges.

FINIS LIBRI DECIMI.

INCIPIT LIBER VNDECIMVS.

DE AERE ET EIVS IMPRESSIONIBVS.

Ayre hath that name/ for he beareth the fyre/and is boren of the water / as Isydore saythe. And some of the ayre perteyneth to the erthy partye, and some to heuenlye kynde, as Beda sayth. For the ouer party of the ayre is pure and cleane, clere, easye, and softe. For meuynge of stormes of wynde and of weder may not retche therto: and so it perteyneth to heuenlye kynde. And the nether partye is nyghe to the sphere of water and of erth, and is troubli, gret and thicke, compacte of moyste and erthy vapoures, and corpulent / longeth to erthy party. And this parti of aire bringeth forth of it self diuers kyndes of thinges. For as Isidore saith / ayre strongely meued / maketh wyndes, lyghtnynge / and thondrynge / drawynge together, hit makethe clowdes thycke & reyny. And whan it is congeled / it maketh snowe & hayle. And whan it is disparckled/it is clere weder, as Isidor saith and Beda also. And hath more thickneo and clereneſſe than other elementes. And Constantine sayth / that ayre is a symple element/substancially moyst & hot by his owne kynde & substaunce. Ye is moyste, and by kynde of the roundeneſſe & sphere that nigheth therto/it is hotte, & therfore by propertye of eyther qualyte, the ayre stretcheth kyndly al aboute, fro the ouer party of erthe and water, to the sphere of fyre. And by subtilte of his substaunce/& thynneo / ayre is clere & bryghte. And so by cause of his clereneo, he receyueth influence of the vertu of heuen/& impreſſion & pryntynge of the lyghte of the son, and ayre yeueth brethe to all men and beastes, and is brethynge of all men and beastes, and propre dwellinge place of soules and byrdes. And no creature with soule may lyue & endure without ayre. And bycause of his substancial lyghtneo, aier is kyndly meuable & also chaúgeable/& may be torned into contrary qualitees. Therfor ofte timeo he is chaunged by vapours of the erthe and of the see. For if the vapour stynke / and is corrupte and venemouſe, the ayre is corrupted and infected/ to the whiche suche pestylencyalle vapoure is medlyd. And if smoke be resolued and cometh of pure substaunce and cleane/& is of good sauour and smelle, by incorporation and meddelynge with suche a swete smoke, the ayre receyueth and taketh a qualitee that is frendlye to kynde. Also the ayre / that byclyppeth vs / is to vs mooste prouffytable and necessary/ for nede of brethe: and also for contynual sostrynge and nourysshynge of the spyrytuel lyse. And if the ayre be clere, bryght, and clene: then the humoure, and spyrites shalle be clere and bryghte. And if hit be trowblye and mystye, humours shall be trowblous / and spyrites shalle be great and thycke / and infectedde / as Constatyne sayth/ and Philaredus also. And soo the ayre is the elemente of bodyes & of spiryteo. For ventyng of ayre, comynge to spirites / is cause of amendemente of theym / and of clensynge and of purgation, and of swagynge and lettyng humoureo / that they be not brenned. For ayre receyuedde and drawen by the lounges to the harte, and by the harte to all the body, yeueth temperamente therto. And soo the ayre transposeth and chaungeth mooste the body. For he passeth to the inner partyes / and the spiryteo: and is meddeled with the substaunce of theym / whiche gyuen lyse to the bodye. And soo if that the ayre be pure/

and

and meane in his qualytees, and temperate: it profyteth moost to kepynge and sauynge of lyse. And if it be corrupte and dystempered: then ayre greueth mooste the body / and corrupteth it, as Constantyn sayth. And the ferder ayre is from the erthe / and the nerer heuen: the more clene / and pure it is / and the more lyke to the clennes of heuen. And the nerer it is to the erthe: the more colde and satte, and the more lyke to the qualytee of the erthe it is. And so of vapoures / that ben drawen from the erth in to the inner partyes of the ayre, diuerse and contrarye thynges ben gadred in the ayre. And the more gret and thycke thayre is, the more strongely the sonne prynteth therin heate of his beames / by reboundynge and smytynge togethers / and brekynge of bemes of the sonne. And of reboundynge of the sonne beames in moyste ayre and thycke, dyuerse coloures ben gendred therin: as it is sayde li.iii. Meth. as it dothe in the reynebowe, and other suche impressions. And thyckenes of ayre cometh of thre maner cause. Of vapours, that medle theyr erthy and greatter partyes with ayre: or of coldnesse, that freseth the cold parties of the ayre: or of generation of newe aire / takynge in it selfe medlynge therof and by puttynge it to the fyrste ayre / the ayre is made thycke, as the philosophre saith. And thickenes & subtilnes of ayre cometh of contrary cause: Of wasting of vapours that come vp of stronge heate / that make the ayre thynne and clere: Of generation and fyry parties / that ben gendred of partyes of the ayre / by the lest thinnes of his moysture, made by certayne werkynge: & by strength of heate / the ayre is turned in to fyry kynde. The substaunce therof and qualytee of ayre, chaungith in many maner wyse, as he sayth. And fyrste by nyghnes to the sonne, or by vertues of the sonne. For the ayre is made hote, whan the sonne nygheth to vs warde, as he is made colde, whan he passeth ferre from vs. Also by chaungynge of rysynge and doune goynge of sterres. For sterres, as well planetes as other / ben cause / why the ayre chaungeth in his qualytees. For whan the sonne is with a sterre, that bredeth colde, as with Saturnus, in a colde sygne: than is bredde stronge colde in the ayre. And yf the sonne be with an hotte planete / as with Mars, he is cause of passynge heate in the ayre. And so hit is to be vnderstond and perceyued of other. Also chaungynge of ayre commeth of dyuerse dyspoycion, place, and stede of the erthe. For in the Northe syde ayre is colde and drye: The Southe wynde is hotte and moyste: The Western wynde is colde and moyste. The Easte wynde is hotte and drye. Also of hyghnesse and lownesse of the erthe. For in mountaynes and hylles the ayre is colde / and in valeyes hotte: and Constantyne telleth the cause therof in Pantegni, and sayth / that the Northen wynde commeth oute of an hyghe place / frome a hyghe cercle, and soo he passeth freelye and withoute impedymente / and cometh to his place / and styreth and meueth ayrye thynges, and maketh theym subtylle: and so maketh theym colde. For all subtylle thynges / whyle they ben hyghe / by meuynge benne made colde. And in valeyes and lowe places ayre abideth and resteth / and so is hotte. But Macrobius telleth and sheweth a nother reason / and sayth / that this cometh of gendrynge of bemes of lyghte / whiche benne multyplyed in valeyes. And for thyckenes of vapours / that benne thycker in valayes thanne in mountaines & hilles. And therfore snowe melteth soner in valeyes than on hylles. For in valeyes more heate is gendred of the son beames than on montayns. And this acordeth with Aristotle, i. li. Met. cap.iiii. where he sayth / that multyplycation of lyghte beames comynge to the erthe, as to the mydle poynt: is cause of this hete. And also suche reboundynge & gaderyng of lyght beames in sharpnes of corners, and also abiding, is cause therof. Also chaungynge of ayre cometh of nyenesse of the see: for nighe the north see the ayre is colde and drye / by colde vapour & drie that cometh of the see. For there hete

is febled and hath litel maistry: And therfore the northe see is but lytel salte. And the see that hyghte Ponticum / is as hit were freshe. The contrarye is the south see / for the cause is contrary. Also chaungynge of the ayre cometh of nyghnesse of careyne or of marryse, for by corruptyon therof the ayre is enfecte and roted / and made pestylencyall. And this rotted infection of ayre cometh ofte in the ende of sommer and of Varuest. For then by his owne kynde the ayre is thynne and clene: and therfore it is the more chaungeable. Therfore suche corruption falleth therin by medlynge of euyll fumosytee / that commeth vppe of the rottyngenes of carayne and of maryse, or of other corrupte thynges / as Joh. sayth. Therfore this that is sayde of the ayre in generall, sufsyseth at this tyme.

¶ Of fyre parpendiculer. Ca. i.

Now we must speke of impressions / that ben gendred in the ayre: and fyrste of the impressyons that ben gendryd and come of hote vapour and drie / as the impressyon that hyghte ignis perpendicularis. That impressyon is sometyme seen in the ayre, and semethe fyre: and is noughte ellis but impressyon gendred of hote vapoure and drye / that is drawen vp in the fyrste partie of the ayre with brede in the neder parte, and length in the ouer partie, with fygure and shape of a flamme / shape as a shelde, and kindlyd by fyre and meuynge of heuen. The seconde hyghte Ignis longus / long fyre, and is impressyon gendred of hotte vapour and drye / in the ouermest partye of the ayre / without brede openly knowe, in comparison to his length: and is sette on fyre and flamme by meuynge of the fyrmamente, and by vertue of fyre, and this impressyon is callyd a dragon spoutynge fyre. The thyrd impressyon hyght Candela, and is gendrid of hote vapour and drye / in the ouer partie of the ayre, with lytell lengthe and brede / euen lyke moche. But for bycause of fyre, and meuing of heuen, it semeth rounde in shape / brennynge as flamme. The fourthe impression Arystotle calleth Assub / and is double: one meuynge vpwarde / and an other downward. And this impression is gendred of subtyll vapoure / hote and drye / in the ouermest partie of the ayre / with great lengeth and brede, & proporcioned togyders, whan it is strongely set on flame / and heated by fyre and by meuyng of the fyrmament, then it meueth vpwarde for subtylnesse of matere / and for strength of brennynge flamme. Another impression hight Assub descendens / and is gendred of hote vapour / drie & thicke, with euenly length and brede, and is gendred in the ouer partie of the mydle region of the ayre, and is sette in brennynge flame by fyer and by meuynge of heuen / and meueth downward, bycause of cold that is there aboute / and bycause of heuynes of greate matter and thycke, as Aristotle sayth. These be impressions, that the people wene to be sterres that falle by nyght downe fro heuen / and flie vpward to heuen.

Of wyndes in generall. Cap. 2.

There be other Impressions engendred of drye vapour, as wynde / the which (as Aristotle sayth) is meuynge of dryenesse of vapour, drawen vp fro the myddel of the erth with ayre / & incorporate in the ayre with some heuẽly vertue. And so (as Beda sayth) wynd is nowght elles but ayre meued and shuffed aboute, of fumositees and smokes, that come vp fro the erthe / and shoueth and putteth the ayre, wynde is gendred as he sayth. But in Topicis Arystotle reprueth this discription: for thinge that is described is not generally shewed of his discription. For not euery aier that is meued, is wind. It nedeth that ther be ful strong shouinge & puttyng, & that a gret dele of the ayre be put & shuft longe time / elo it is no wynd. Therfore Constantyne diffinyth the wind in this manere: Wynde is colde vapour and drye, resoluyd and departed oute of the

the erthe and of the water, by heate and by his incorporation / puttynge and meuynge the ayre strongly. Other men put, that the cause of wynde is clowdes, that ben in the ayre: & meue and thurste with theyr heuynesse and weyghte / & shoueth hyther and thyther. And of such meuyng and puttynge and shakynge of clowdes / comyth wynde. And other telle, that wynde is gendryd of betynge togyder of armes of the see in foure partyes of the londe. For if the Southe arme of the see betyth and stryuith in the North: then the see meuyth Eestwarde: and by the meuynge therof ayre is meuyd: and therof comith a wynd / that hight Subsolanus / the Southest winde. And whā he betyth and stryueth in the weste: then comyth a wynde, that hyghte Zephirus, the weste wynde. And ayenward. And if the Eest arme and the West arme beate and stryue in the Southe: then cometh a wynde / that hyghte Auster. If hit be in the North / there cometh a wynde hight Boreas. Of other myddel ebbynge and flowynge of the see, they sey / syde wyndes ben gendred. And yet other men telle (as Beda sayth) that oute of dennes of the erthe commeth wynde in this manere: for ayre is of slypper kynde, and therfore he entrith and cometh in to dennes of the erthe, and passyth oute therof, and whan ony parte enforceth to come in / then is stuffynge and stryfe / and the ayre is meuid, and therof cometh wynde, and therfore Eolia regio is callyd the kyngedome of wyndes: for it is a countree full of dennes vnder the erthe. And Aristotle alloweth the fyrste reason of generation of wyndes in li. Metheorum. There he sayth / that there ben two kyndes of vapoures / that ben drawen by heate vppe from the erthe. The one is moyste, and is matter of reyne and of waters, as hit is other more or lasse thynne.

The other vapour is drye / and is mater of all wyndes. And wherof euer it be, that wynde is gendryd / this I knowe, that wynd is meuable, and not restynge / but shustynge in the ayre / and makythe therin meuyng and shustyng. Also wynd maketh tempestes and stormes in the see, and in the ayre. And also wynde / that is moderate & not contrarye ouse to shypmen, leadyth and spedyth them in theyr wayes. And agaynwarde. If wynde be contrariouse and vnmoderate, thenne he bryngeth perylle and drede, and taryeth and lettyth bothe waye and spede. Also by his subtylnesse and violence / wynde percyth and comyth in to the inner partyes of the see: and reryth vp greate tempestes and greate wawes in the see: and stretchyth theym / and maketh theyme spredde in to contrarye countrees and partyes. Also for the Northe wynde is colde and drye, it pourgyth and clensyth reyne, and dryuyth awaye clowdes and mistes / and bryngeth in clerenes and faire weder. And ayenwarde: for the South wynde is hote and moyste, it dothe the contrary dedes. For it maketh the ayre thycke and troubly, and bredeth derkenesse, as Beda sayth. Also whan the wynde fyndyth obstacle and lette: then he shewethe his myght the stronger: and then he shewyth most his strengthe and violence. For then he throweth downe howses and trees, that withstōdeth him and ouerthrowith them. And therfore it hyght Ventus / as Isydore saith: for it is myghtye and violente. For his myght and strengthe is so moche, that not onely he breketh vp stones, and rentith vppe trees: but also he disturbleth heuen and erthe, and makyth greate tempeste in the see, as he sayth. Also wynde clensyth superfluitees of humours / and wepeth of slyppernes and vnclenesse. For wayes that benne made slypper and foule with greate reynes, ben made clene and fayre by blowing of wynd. Also a temperate blaste of wynde quyckyth and kyndlyth fyre and flamme. And if the blaste be to swyfte and to stronge: hit quenchethe bothe fyre and flamme. Also in his aryssynge, wynd is vnsen and hydde: but by gatherynge of partyes of vapours that ben gaderyd some and some in the erth, wynde wexith more and more / and shewyth

with it selfe. And therfore in libro Meth. hit is sayde / that wyndes ben feble, whan they aryse of the erth, and strong afterwardes by multitude of vapoure / that ben thereafter gaderyd in great multitude in the ayre. Also wynde meuith a slonte / and aboute: for vapoure that cometh fyrste vpwarde / blenchyth afterwarde, and meuyth rounde aboute in a cercle of the erthe. And therfore his meuynge passyth aslont / or rounde aboute. Also a stronge blaste of wynde bearyth vp strawe and smalle chasse: and sparklyth pouder, and asshes, and blowyth and stretchyth bledders by entrynge into them. Also wynde entryth and comyth in to the holowneſſe and parties of the erthe, in the which be many holes. And wynde gendreth erthe shakynge, whan it is closyd in the holowneſſe of the erth. For then it is shaken and shuft and put in the wombe of the erthe. And therof comyth erthe shakynge / as Aristotle sayth. For wynde openyth holes bothe of erth and of beestes bodyes: and cometh in to the inner parties of the erth by subtylnes of his owne substaunce, and entryth / and is closed therin. Also wynde cometh in to watry parties / and maketh water arise in the ouer partie with some ther vpon. Also the wind maketh the ouer partie of water bolly and vneuyn. For water shulde be euyn and playn aboue, if it meuyd not by blaste / shouinge, and puttyng of wynde, as Jsydore sayth. Also wyndy vapoure, that is resoluyd by strengthe of heate / out of meate and of drynke, or of other humoure: bredith in bodyes many passyons and euylles. For if such a wynd be closyd in the stomake, or the inner parties of the guttes, it bredyth gnawingful grevous, & many other euyll passyons & sykenesses, as Dropesy, Gowte / & such maner euylles. Also in the eares wind maketh whistling / whorling, & ringyng. And so wynde lettith and enfectyth the spirite and witte of herynge.

Of wynde orientall and subsolane. Cap. iij.

VPyndes ben .xij. Foure of theym ben callyd Cardinales / chyefe windes: and eyght Collaterals / sydewyndes. And the fyrste of Cardinall wyndes hyghte Subsolanus / as some men meane. But amonge other men / it is callyd Eurus, the easte wynde that aryſethe in the Eeste vnder the cercle / that hight Parallelus equinctialis: and somtyme there is greate puttynge and shouyng of ayre / that cometh of passynge betynge of erthe and water / in to ayery matere: and thereof comyth a wynde / that hyght subsolanus, the Eeste winde: for it aryseth and cometh forth vnder the sonne. For it comyth forth vnder the cercle that hyghte Torrida Zona / vnder whome the sonne meuyth alwaye. This wynde hath two wyndes collaterall: that is to witte Vulturnus, that is the Northe Eeste wynde. And towarde the Southe a wynde, that hyghte Eurus: that is the South Eeste wynde, and ben in this verse. Sunt subsolanus / vulturnus, et eurus eoy, That is to vnderstond, that these thre windes ben Eeste windes. And these wyndes ben hote and drye: Hote, for they bide long vnder the sonne: and drye / for the Eeste see is full ferre fro vs. Therfore er the Eeste wynd can come to vs / if he hath moyste humoure, it is clene wastyd awaye / by heate of the sonne. And the euyn Eeste wynde is temperate in heste. But whan it tornyth in the Eeste Northeeste wynde: then it dryeth all thynges. And whan it tornyth in to Eeste Southeeste wynde: then he gendryth clowdes. And (as Constantyne sayth) Eeste wyndes ben holsome in the begynnynge of the daye. For they come of ayre, that is subtyll and temperate. For as he sayth / the ayre of Eeste londes and countres is clere and pure, and also drye and temperate, bytwene colde and moyste. Therfore such a wynde maketh watere clere and of good sauour. Therfor Eeste wyndes kepe and saue bodyes in helthe, for temperatnesse of theyr qualitees: and also for in Eeste londes and countrees is more plente of fruytes and floures

floures / than in the Northe and in the weste countrees. Also dyuerse streames that renne Eestwarde, and entre in to the Eeste see, ben better and more holsom and clere than other. For by metyng of Eeste wyndes, and by beatynge and reboundynge of the sonne in his arysynge, waters ben made clere and clene. The seconde Cardinal and cheyf wynde is Fauonius, the weste wynde, and arysyth in the weste ouer the cercle that hyghte Parallelus equinoctialis / of eueneſſe of day and nyght. And this wynd hath bysyde hym two wyndes: the one hyghte Circius, the weste Nortl weste wynde: the other hyght Zephirus the weste Southweste wynde, and ben conteynyd in this verse: Circius occasu Zephirusq; Fauonius affiant. That is to vnderstonde / these thre wyndes blowe out of the west. And the weste wynde hyght Fauonius: for he nourysshyth and fedyth thinges that ben gendred, as Isydore sayth / For he resoluyth and vnbyndyth wynter, and bryngeth forthe grasse / herbes, and floures. And this west wynd is temperatly colde and moyste. Colde, for the sonne abidyth but a lyttyll whyle in the weste. And it comith to vs before it taketh heate of the sonne beames. And so westen windes ben most holsome and temperate in the ende of the daye. For then the sonne is in the weste, and puryfyeth & clenseth the wyndes. For weste contreyes and londes, hauen not ayre perfyghtly temperate in in heate and humour. Therfor theyr waters benne chaungeable and troublous: For bycause that in the begynnyng of the daye / they ben not dygested by the sonne beames. For in the begynnynge of the daye, in the Eeste londes, wyndes benne very colde / and hote at euyn / as Lonstantyne sayth. The thyrde Cardynalle and cheyse wynde is Auster, the Southerne wynde: and he aryseth vnder the South sterre / that hyghte Polus Antarticus: by the same cause as dyde the fyrst wind. And this wynde hath two wyndes bysyde hym. That one is Eestwarde / and hyghte Nothus, the Southeest wynde: and the other is Westwarde, and hyght Affricus, The Southe southeest wynde: whiche be conteynyd in this verse: Atq; die medio, nothus heret et Affricus Austro / The meanynge hereof is, that these thre wyndes blowe out of the Southe. And the Southe wynde hyghte Auster: and he hathe that name of Hauriendo, drawyng / for he drawyth vppe waters. And this Southerne wynde is hote and moyste / and maketh lyghtning and grosse ayre and thycke, and nourysshyth myste with heate: and he openyth pores, and multiplieth and bryngeth forthe mochereine with his moisture / as Isydore saith: and he bredyth tempeste in the see: for he blowyth vpwarde / as Beda saith. Also he openith the pores of bodyes, & lettyth vertue of selynge, & makethe heuyneſſe of bodye / as ypocras sayth. Southerne wyndes (he sayth) greue the herynge / and ben dymme, and they greue heedes, and ben slowe and also vnbyndyng. For Southern wyndes vnbynden humoures, and meuen theim out of the inner parties outwarde, and they cause heuyneſſe of wittes and of selyng: they corrupte and distroye, they heete, and maketh men fall in to sykeneſſe. And they brede the goute / the fallynge yuelle, itche, and the ague. Also the Southern wynde risyth in a cercle and place nygh the sterre that hyghte Polus Antarticus / and there in maye no man dwelle for the coldneſſe therof. And therfore he is kyndly colde and drye / touchyng his owne arysyng / as the North wynde that bloweth out of the contrary lyne / that hyghte Arcto. But whan the Southern wynd passyth by Torrida zona, whiche is hote, there he takyth hete, And for he cometh towarde the Southe, where is more plente of waters, and places full of vapours and of dewe: there he gettyth to hym moysture. And so amonge vs he is hote / and moyste. And other whyle he blowyth / that the ayre is full of the forsayde vapour / and so fallyth in to reyne. And for he puttyth and showuyth the ayre out of large countree in to streyght countree, therfor he makith

the

the ayre thycke/ and therof comen clowdes. And for thoſe clowdes ben bytwene vs and the ſonne/ the ſonne beames benne therby dymmyd/ as Iſydore ſayth. And the Southern wynde hathe many noble proprietees: for it is neſſhe wynde and makyth neſſhe: and is hote and moyſte. And yeuyth vs reyne and dewe/ and openyth pores of the erthe, and bryngethe forthe herbes and graſſe and ſedes/ and nouryſſhyth/ and ſedyth/ and makyth them growe and ſprynge, and renewyth the other party of the erthe/ and chaungyth in foules and bryddes olde pennes and fethers/ and diſſoluyth in the bodye colde humoures and thycke/ and excyteth to come out of the body/ ſweatte/ euaporation, fumoſyte, and ſuperfluyte of humoures, and bryngeth out of the dennes of the erthe crepynge beaſtes and erthly wormes. The fourth Cardinall & chiefe wynde hyghte Borias/ the Northerne wynde, and aryſyth vnder the ſterre that hyghte Polus Articus/ the ſhypmannes ſterre: and comyth of the ſame cauſes, of the whiche the forſayde wynde comyth/ and hathe by his ſydes two windes: that one hyghte Aquilo, and is by weſte, that is the Northweſte wynde: That other is by Eaſte/ and hyght Chorus/ the North northweſt wynde. Theſe wyndes ben conteynyd in this verſe: At borias Aquilo veniunt et chorus ab alto. The meanynge therof is/ that theſe thre wyndes blowen out of the North. And the Northen wynde hyght Borias: and hath that name of certayne mountaynes/ that ben callid Iperborei. For thei blowe out of thycke mountaynes, as Iſydore ſaythe. The Southerne wynde of the Prouynce of Affrica, is callyd Affricus/ bycauſe he blowith moſt out of that cõtrey/ alſo the North wynde hyghte Septentrionalis: For he blowith out of the partye of the Northe lyne/ that hyghte Arcto/ and he ryſeth out of watry places, that ben froze and bounde, bycauſe they be ſo ferre frome the cercle of the ſonne. And they blowe out of the hyghe mountaynes/ out of the whiche they come to vs. And for that oute of that place vapours may not be diſſoluyd, for the great freſynge/ therfore the Northerne wynde makyth the ayre bryghte and clere, and bearyth downe and puttith of peſtilence, that comyth of the Southerne wynde/ as Iſydore ſaythe: For by greate ſtrengthe of his coldneſſe, the Northen winde conſtreynyth and byndyth the ouer partye of the erth, and of water/ and chaungyth theim, and tornyth theim now in to kind of yſe/ and now into kynde of cryſtalle, as the hardeneſſe is more or leſſe. Then theſe thre wyndes, for they benne colde and drye/ maken bodyes harde/ and open pores/ and puryfye humoures/ and clere ſpirites and wyttes, and they helpe the vertue of digeſtyon, and comforten the vertue of withholdynge: and maketh peſtylencial ayre holſom, and encreaſe the vertu of generacyon. Therfore libro. xiij. Ariſtotle ſayth, that in conceyuynge of a chylde/ if the wynde is in the Northe/ the chylde ſhal be male, and ayenwarde: if the wynde be in the Southe, the chylde ſhall be female. Alſo libro. v. Cap. vij. Conſtantyne ſaythe, that the Northene wynde conſtreynyth euyll humours/ and holdith and lettyth theim, that they ſhal not falle nor come in the other membres. Netheles he bredyth cough, by cauſe of dryneſſe of breſt/ and maketh the bodies on erthe rough, and clynkeryth with his coldneſſe and dryneſſe, and maketh ſynewes to be conſtreynyd, & ſmyteth theym and maketh them ſtreyghte: therfore he greueth membres/ and lettyth theym of werkyng/ and greuyth & corrupteth bloſſomes/ floures/ and fruyte, and ſmyteth vynes that burgen and blowe, and ſpoyleth herbes/ and trees/ and greynes/ and dryethe vtter and inner humours: and therfore he is noyfull to theym that haue the tyſyke: by his dryneſſe he rentith the loungeo, and makyth in theym pymples and whelkes/ as Galen ſayth, his wynd is colde and drye/ and cometh oute of a ſtreyte countree in to a large countree, and maketh the ayre ſubtyll and thynne, clere and drye/ and freſyth the moyſt parties

ties both of erth & of water, and ioyneth them in the vtter parties. And therfore he hyghte Aquilo, Quasi aquas ligans/ for he byndeth waters, as Jsydore saith.

Of Cloudes. Cap. liij.

A clowde is impression made in the ayre in the midle of many vapours gaderyd and bredde in to one bodye/ in the mydle region of the ayre thickned togyders by coldnesse of place. And so a clowde is comonly mater to snowe reyne and heyle. And a clowde is gendryd in this maner: The heete of heuen, by his owne vertue/ drawyth to it ryght subtyl vaporable parties of water and of erth, and wastyth the mooste subtyll parties thereof/ and makethe the other veale thycke/ and tournyth it in to a clowde of ayre. Thereof speakyth Jsydore and sayth, that a cloude is thykneesse of ayre gaderyd togyders by drawynge of vapours and of fumosytees of the erthe/ and of the see. Also by lightnesse of ayre and puttynge and shouynge of wyndes/ the substaunce of the clowde meuith hyther and thyther & about. And a cloude is kyndly holow, with many holes as a spounge: and therfore he receyuyth sone impressyons of the ouer bodyes. And therfore by enterynge and incomynge of the sonne beames/ a clowde representyth and shewyth diuers fourmes and shapes and colours, as it dothe in the Rayne-bowe, that is not elles, but a certayne dewe clowde in his substaunce/ diuersly shape/ and colours gendryd by the sonne beames. And a clowde is holow within: and by his figuracion and shape with the sphere of heuen/ to the which he is nigh: the clowde is round, without and aside/ the clowde hath no certayn fourme nor shape propryed. For whan a clowde comyth aside halfe nye to an other/ eyther confermyth hym selfe to other in fygure and shape, as Beda sayth. Also by lyghtnesse of his owne substaunce, a clowde meuith vpward, and meuith more swiftely or slowly/ as it is more or lesse putte with the wynde. Also the more subtyle and pure the vapoures be, of the whiche a clowde is compownyd/ the more shynynge and bryghte impressyon of the sonne beames, the cloude receyueth: and for the clowde is clere, hit passeth there thorough, but it be whan the substaunce therof is there gaderyd in the ayre of fumosytees, that ben greate and thycke. For then the cloude is thycke and derke/ and taketh awaye frome vs the lyghte of the sonne, and takyth it out of our syght/ if he be sette bytwene vs and the sonne. Also a cloude sette bytwene vs and the sonne, swagythe and batyth the heate therof. Therfore the presence of cloudes is pleasynge to repyng men and towther/ that trauayl in strong heate of the sonne. Also a cloude, by heate of the sonne resolued and departed in to reyne, makyth the erth plentuouse, and to bryngе fourth herbes, grasse, and seedes: and that by oute shedynge of reyne. Also for a cloude is full nyghe, is as it were mother of all thynges that ben gendered in the ayre/ and certayne commyn matere of dyuerse thynges he sendeth to the erthe of his owne substaunce. And that is knowen: for nowe he reineth/ nowe he haylleth, nowe he snowyth, nowe he lyghtnyth, and nowe he thondreth. Also a cloude is gadryd of waters of the see, and beinge broughte vp afore the sonne, by the benefyte of the heate of heuen, torneth all the saltenesse and bytternesse/ in to freshenesse. For suche a cloude comyth of the water of the see: neuertheleesse whan he is puryd with the sonne, it hath neyther smache ne sauour of the see. Also a cloude is profitable to the erthe/ whan he is resoluyd and fallen in to reyne. But he is full greuous and noyefull/ whan he torneth in to wynde: for then he gendryth greate tempeste bothe in see and in londe. Also a cloude that hangeth on hyghe in high the region of the aire, semith ioyned nexte to heuen: and is neuertheles without comparyson nerer to the erthe than to heuen. Also metynge and comynge togyder of cloudes, settith ofte the ayre on

fyre

fyre and flamme, and engendryth lyghtnynge and thondrynge. Also sometyme of wynde closyd in holownesse of cloudes, comyth sodayn brekynge of parties of cloudes. And by suche departynge of party fro party, the cloude makith great noyse and thondre. Also whan corrupte vapours ben there drawe vppe oute of marreys and dyches, and from carraines, and other corrupte thynges of theyr incorporacyon in substaunce of cloudes, comyth ful greate corrupcyon, pestilence, and infection. Also the nerer the cloude is to the erthe, and the ferder frome heuen, the more in quantite he sheweth to the syght of them that byholde them. Therfore the greatest cloude, whan he is nie heuen, semith leest. And that which is leest in it selfe, semyth moost, whan he is nye to the erthe, as Beda sayth. Also ofte a cloude that is gendered onely of drye vapours and wyndy, is discretuable: for he signifieth and tokenyth reyne, and payeth nought but winde, and whyrling wynde. Also reyny cloudes, if they falle sodaynly and at ones to the erthe, where they falle, there they ben noysful, for they be drounde. But if they fall some & some and dropyng meale, they gyue great profite to fruytes that growe. Also ofte as a cloude byspryngith the erth with droppynge, he wastyth hym selfe in that bespryngyng: For whan he byspryngeth other thynges and moysteth theym, by his owne dissolution he bryngeth hym selfe to noughte, as Gregory sayth. Also whan one cloude is contrarie to another, he is cause of tempeste and of mocyon in the ayre: for contraryneſſe and metynge of cloudes comyth of contrary puttinge and shouynge of wyndes. And therfore of beatynge of cloudes comyth greate meuyng in the ayre.

Of the reyne bowe. Capi. v.

The Reynbowe is impressyon gendred in an holowe cloude and dewy, disposed to reine in endles many gutters, as it were shyuynge in a myrrour, and is shapen as a bowe, and sheweth dyuerse colours, and is gendered by beames of the sonne, or of the mone. And is but selde gendrid by beames of the mone, no more but twyse in fyftye yeres, as Aristotle sayth. Also the reynbowe, that is callyd the heuely bowe, is a watry cloude, thirlid with the sonne beames into al the parties therof, as Marcianus saith: & is callyd a bowe, for the lykenesse of a crokyd bowe. For he sheweth a rounde backe in the high party of the cloudes, & beryth & stretchith a maner of hornes or corners to therthward, as Jsidore saith. And in this bowe some maner thynges belonge and perteyne to generation therof, and some to shape and fyguration therof, & some to the vertue and werkyng therof. Touchynge the generacyon thereof it is consydered, that the substaunce thereof is gendryd of shynynge and reboundynge of beames of light in a dewy cloude, and a reyny. Also that alwaye he hathe respecte to the sonne with full face, and the sonne is euen afore the bowe, and hathe respecte therto. Also the bowe aryseth in a cercle wyse fro the erthe, euen to the heuen: for he toucheth the erth with two hornes, and heuen with the backe. For the more he is before and stretchith downwarde, the more he ryseth in roundnesse, and in to fygure and shape. He is rounde as a cercle, and clere as it were a myrrour: and in colour he is in many maner of wyse dyuers and syngulerly synguler. For in the reynbow by cause of his clerenes, ben seen dyuers formes, kyndes, and shapes, that ben contrary. Therfore the bowe semith colourid: for as Beda saith it takyth colour of the foure elementes. For therin, as it were in any myrrour, shyneth fygures and shapes and kyndes of elementes. For of fyre he takyth red colour in the ouermeste partye, and of erthe grene in the nethermest, and of the ayre maner of browne coloure, and of water somdele blewe in the mydle, as Beda sayth. And these colours ben ordeyned togyders and sette in ordre, as Aristotle sayth, in libro Meth. And fyrst

is

to redde colour, that commeth oute of a lyghte beame, that touchethe the vtter party of the roundenes of the clowde: Than is a middel colour somdeale blew, as the qualyte axeth, that hath maystry in the vapour / that is in the myddell of the clowde. Than the nethermest semeth a grene colour in the nether partye of a cloude there the vapour is more erthy. And these colours be more principal than other. For as moche as the philosopher sayth, that no payntour may paynte neyther feyne all the colours of the reyngebowe. And Aristotle sayth, that the cause of the reynebowe is smytynge ayen and reboundynge of beames of lyghte, that tourne agayne to contrary vapour in the cloude / as bryghtnes shynynge in water shyneth in the ouer partye / and tourneth agayne to hym selfe. And for the reyne bowe is not seen but by the sonne beame by day, or by the mone beame by nyght / the syghte therof is lette by trowblynge of ayre / or by feblenesse of syghte, or by derkenesse and thyckenes of the clowde / that withstondeth and letteth the shynynge of beames. And the reynebowe is seen in reyny tyme: for then there is resolued superfluite of vapours / that was instreyted in the clowdes. And there of commeth a lyttell dewynge, in the whiche shyneth the beame / that is there afore, and so the reynebowe is shapen, and taketh therof dyuers colours of dyuers vapoures / in the whiche the beame shyneth / as Aristotle sayth. Towchyng the vertue therof and the werkynge / the bowe is sette a fore the sonne, and tempereth and swageth the stronge heate therof. And by resolution therof and departynge and tournynge in to reyne or dewe, the reynebowe quyckneth and bysprinkethe the nether thynges, and makethe theym plenteouse: By the shappe therof and fygure and many dyuers colours, it hyghtethe ouer thynges / and makethe theym fayre and semely / and tokenethe greate moysture in the ayre.

And therfore (as Beda sayethe and the mayster of storyes) sortye yere tofore the dome, the reyne bowe shall not be seen / and that shall be token of dryynge and of defaute of elementes, as he sayth. The reynebowe tokeneth pees & accorde bitwene god and the world and sheweth and enformeth and bryngeth to mynde that goddes dome by water is passed: and also certifyeth vs of the sonne. For by his presence the reynebowe shewethe in what syde the sonne is in heuen. For the reynebowe is neuer on the same syde of heuen with the sonne / but alwaye tofore. For whan the sonne is in the easte, the reynebowe is seen in the weste / and ayenwarde. And whan the sonne is in the south / the reynebowe is seen in the northe. But the reygnebowe is neuer seen in the southe, or hyghe mydday / as Beda sayth. The philosopher telleth the cause therof. For in the hye myddaye / whan the sonne is euen in the myddell of the world: than the beame therof shyneth all aboute lyke, and therfore he shyneth no more in one syde than in a nother. And therfore in the poynt of verye mydday the reynbowe is not seen in no syde, as Aristotle sayth. And is full seldome seen by nyghte: but in the fulle of the mone / as Beda sayth. And that falleth not but twyse in fyfty yeres / as Aristotel sayethe.

Of the dewe. Ca. vi.

DEwe is impression gendred of cold vapoure and moyste, not gadered in to a bodye of a clowde in the nether partye of the middell space of the ayre, metynge with some lyttell colde. And Aristotle sayth, that there is no dewe but whan the southerne wynde bloweth. For dewe is lyttell reyne, and reygne is moch dewe: And so the southerne wynd by his moisture gendreth and nourisheth dewe, and the northerne wynde by his dryneſſe lycketh vp dewe / and thurſteth togethere and bindeth it with his strong colde. Also the mone imprinteth her moysture in the erth, and is cause of gendryng of dewe therin / as Ambros sayethe, and

he calleth the mone mother of dewe. And therfore by nyght by vertue of the mone, in the ayre dewe aryseth vp priuely / and commeth downe at laste, and is seen, and shedeth & falleth softely on the ouermeste partyes of grasse & herbes. In his rising & downe coming dewe yeueth vertu and strength to trees / herbes / & grasse / & thynges that the heate of the day had dryed, wasted / & bowed downwardes: & them the night dewe reparayleth & restoreth, & maketh them stonde vpwarde. Also in the toppes of herbes & grasse dewe gadereth it selfe in droppes: And as though it wolde vpwarde to his generation, to the which alway it assendeth / it hangeth itself in the ouermest party of leues & of grasse. Also dewe susteineth not the strength of the sonne / but is dissolued & falleth anone by werking of the son bemes / & vanisheth away. But it forsaketh not his vertu that is printed in the ayre. For by presence of his shedynge in the ayre, it leueth openly the effecte of his vertue in grasse & herbes & sedes. And though dewe be a maner ayry substaunce and moste subtyll outwarde, nethelesse in a wonder maner hit is stronge in werkynge and vertue. For it despryngeth the erth, & maketh it plentyous / & maketh floure / fyth / & marughe encrease in corne & greynes: And fatteth & bryngeth forth brode oysters and other shelles fyshe in the see, and namely dewe of springynge tyme. For by nyghte in Springynge tyme oysters open theym selfe ayenst dewe, and receyuen dewe that cometh in by twene the two shelles / and holdeth and kepeth it: And that dewe so holden and kepte, fedeth the flesshe, and maketh it fatte: And by his Incorporation with the inner parties of the fyshe bredeth a full precious gemma, a stone that hyghte Margarita. And the more noble that the margarite is, the more whit it is, & the more in qualitie / as it is sayde in li. Gemmarum. Also the brydes of ravence / whyle they ben whitelewe in fethers / er they ben blacke / dewe fedeth and fusteyneth them / as Gregory sayth. Also dewe kelyth & tempreth the ayre, that is made hote by the heate of the day: And if it be made to clere and thynne by the heate of the daye, dewe by his incorporacion maketh it temperatly sad & thycke, as Albu. sayth. Also dewe withstandeth and bereth down the strength of venim in venemous beastes, that theyr venim may not be shedde by nyghte so moche as by day. Therfore addres and serpentes lorkynge among grasse / hurt men that passe by but lyttell, whyle flowres grasse and herbes ben dewed. Also though dewe seme in it selfe sauoured as water and werishe / nethelesse in myghte effecte and doinge it is moste swete / and cause of hony / and of manna in herbes and flowres. For in some cõtre of Grece hony is gendred in flowres, that cometh of the dewe of heuen: and also manna in some herbes, as it is sayde in Plato: also dewe gendred in corrupt aire, is corrupt by corrupcion of the place / and corrumpeth other thynges: And so suche dewe infecteth tendre flowres / and corrumpeth grene corne, whan it is eared, as Gregory sayth: And suche corrupcion is called Erugo and Rubigo. Also as the Glose saith super primũ Joelis, there it is sayd, that their lyse of Brucus rubigo shal frete. Brucus is the brode of longe flyes that dystroy corne and grasse. Jeromus sayth, that Rubigo is whanne the tender corne is smytten and brent with noysulle dewe: and both the eares and stalkes torned in to red or sowle blacke colour. And this mischiefe wasteth and distroyeth all to gether stoble & heye: so ferforthe, that they be not profytable nother to meate nor to dounge. Some men mene that Rubigo is the myldewe.

Of Rayne. Ca. vii.

RAyne is impression that cometh of moch colde vapour and moyst ther gathered in a cloude / the whiche vapour is more in quantite and substãce than the matter that dewe commeth of, and more kelythe and moysterthe thanne the matter doeth. For fumosyties that benne drawen out of the waters and of the erth by

strengthe

strength of heate of heuen, ben drawe to the nethermest party of the mydle space of the ayre & there by coldnes of the place they bene made thycke / & then by heate dissoluynge and departyng the moysture therof and not wallynge all, these fumosytyes ben resolued and fallen and tornen in to reyne and shoures, as Beda sayth. Reyne hight Pluuia / & hath that name of Pluralitate, pluralyte of droppes / as Isodore sayth. For it falleth and cometh downe then and then and dropmele. And also reyne hyght Imber / and hath that name of Imbuendo, for it spryngethe & tempreth the erthe, and maketh it beare fruyte. For londe and erthe that is not bysprongе with reyne / is barayne: And the lerther the clowde / of the which reyn is gendred / is fro the erthe / and the nere heuen: the more softly the reyne cometh downe, and with the more smal dropes: And the nygher suche a clowde is to the erthe, the reyne falleth swiftlyer comonly & with greatter dropes.

¶ Also wyndes that blowe vppon the see / gatheren moche humour of the ouer partyes of the water / and berynge them vp with them in to the ayre, at laste they tourne them in to mater of reyne. Whan there is moch matter in a watry cloude / & the cloude is very thycke: the impression of beames is stronge vpon the cloude / and of great gaderynge of beames and reboundyng therof cometh stronge heate / & at the last by vertu of that hete the cloud is dissolued & falleth & torneth in to strong reyne. As we ofte se / that after stronge heat cometh strong reyne / as Beda saith. Also sometyme is so great generation of heate by gatherynge of beames, & by reboundyng threof about the cloudes, that the vapour is as it were brente: and by stronge brennynge heate hit torneth in to redde colour. And therfore somtyme the people wene that it reyneth blode, as Aristotle sayth. And reyne water is fulle constreynynge & bynding / and therfore it restreineth & bindeth fluxe of the wombe, as Constantyne sayth. But reyne water is subtill and lyghte of substaunce, & hath more ayrinesse and more lyghtnes of ayre than other waters. And therfore hit is soone chaungeable / & torneth soone in to contrary qualytes. And therfore it taketh corruption & rotteth soone / as Constatine sayth. But it is more freshe & swete than other waters / whan it abydeth in his owne clerenes & vertue. Than if reyne be temperate in qualytee & quantytee / & agreable to the time, it is profitable to infinite thinges. For reyne maketh the londe to beare fruite / & ioyneth it together, if there be many chynnes therin / & aswageth & temperyth strength of heate / & clereth the ayre, & cesseth & stynteth wyndes, & satteth fyshe, and helpeth and fomfortethe drye complexion, as Constantyn sayth. And if reyne be yeuell and dystemperate in his qualytyes / & dyscordynge to place and tyme, hit is greuous and noysull to many thynges. For it maketh depenesse & vncleneſſe and slyppernes in wayes & in pathes / and bryngeth forthe moche vnprofitable herbes and grasse, and corrumpeth and distroyeth fruyte and sedes, and quencheth in sedes the naturall heate, & maketh derkenes and thickнes in thayre, and taketh from vs the sonne beames / & gathereth myste and cloudes, and letteth the werke of labourynge men, and taryeth & letteth rypynge of corne & of fruits, and excitethe rewme and rennynge fluxe, & encreseth & strengtheth all moyste ylles / & is cause of hungre and of famine, and is cause of corruption & of morein of beastes & shepe: for corrupt showres do corrupt the grasse & herbes of pastures, wherof cometh nedefull corrupcion in beastes, as Constantyne sayth.

¶ Of a drope.

A Drope is moyste vapour departed and deled in to ful smalle partyes. And dropes ben greate, whan the dayes bene hotte, and partyes of clowdes bene departed that were before gathered with colde as Aristotle sayth. And whan heat is in the ayre, yf colde come therto, the fresynge of water or of vapoure is more stronge. Therfore in libro Animalium Aristotle sayth, that fyshes casten hotte

water on theyr instrumentes and takles, that they may be the sooner frote to sinke the soner. And the nerer a drope is to the erthe / the more great it is: & ayenward. For the lyttelnes therof and the roundnesse is caused as longe as he bydethe in the ayre farre fro the erthe, as Arystotle saythe. And hit is moyste, nesshe, clere, and bryghte: and doothe moyste seedes, grasse, and herbes, and slaketh heate and brennynge of the ayre, and clensethe and pourgeth the ayre. And thoughe a drope be mooste nesshe in substaunce, yet it thyrleth stones with ofte sallynge. Seke with in libro. xii.

Of hore froste. Cap. ix.

Hore froste (as Aristotle saythe) is vapoure frore, or elles impression gendred of colde vapoure and moyste / not gathered in the body of the clowde / frore in the mydle space of the ayre / by coldnesse of place and of tyme / in whiche is no parte of heate, as Aristotle saythe. Therfore in hoore froste is hardnesse / that commeth of coldnes of place and of time / in whiche it is gendred. For coldnesse draweth and gathereth together the partyes of vopoure: and so maketh the substaunce of hoore froste harde. Also bycause of full greate coldenesse hoore frost is whyte / and maketh herbes and flowers, vpon the whiche it falleth, to wyther, and brenneth them: and hit vanisshethe awaye by a lyttell beame of the sonne, and tourneth ageyne in to dewe. For hoore froste is nought elles but dewe frozen, as Beda sayth. For dewe commeth downe to the erthe / and taketh by colde of the nyght whyte kynde, harde / and colde: and so tourneth it selfe in the vtter partye in to the substance of the hoore froste / as he sayth.

Of hayle. Ca. x.

Hayle is fresynge of dropes of reyne by strength of coldnesse & of wynde in the ayre, as Aristotle sayth. For impression is gendred of colde vapour & moyst, chassed and dryuen by colde to the inner partie of the clowde / and that by maystry of heate that is aboute. And hayle is gendred in cloudes that ben ferre from the erthe / as he saythe. And therfore the cause of generation therof is vapour, receyued in the holownesse of a clowde, the whiche vapour is made thycke by coldnesse of the ayre. For the moyste partie voiden and fleen heate of the ayre, and comen togethers in to the inner partyes of the clowde / and there fyndynge vapour, they gather the partyes therof / and congeleth and freseth them in to the substaunce of hayle: And therfore is ofter hayle in sommer than in wynter. For lyghtly stronge heate letteth gendrynge of hayle, for it dissolueth and departethe vapoure, and suffrethe not the partyes therof to be gathered togethers. And so doothe passynge colde in wynter. For than is no heate in the ayre / that colde shuld flee and put it selfe within the cloude. And hayle is smalle and rounde, and cometh out of the highest places / as Aristotle sayth. And the cause of his smalnesse and roundenes is his taryenge and abydynge in the ayre longe time: and so of his longe trendlynge aboute commeth his roundnes, and his lytelnes commeth of heate of the ayre / that wasteth and resolueth the watrye partyes therof. In hayle gendred in places nyghe to the erth / the contrary falleth, and that is by contrary causes. And so hayle / throughe boustousnes of the wynde, that violently shoueth and putteth it, and throughe heate that desolueth, it fallethe downe swystely to the erthe / and spredeth vpon the erthe as it were salte. Hayle greueth moche corne / fruites, and flowers, and falleth more ofter by day than by nyght. And the cause is / for the heate of the day dryuethe coldenesse in to the inner partyes of the clowde. And also the Northen wynne is colde and drye / and fresseth and constraynethe the dewe that cometh downe of the ayre, and tourneth it in to the substaunce of the hayle / as Beda sayth.

Of

Of Snowe. Ca. xl.

SNowe is impression gendred of colde vapour and moyste, in the loweste party of the middel space of the aire frote in to the body of a cloude by meane colde nesse in comparison to hoote frostes and that is by cause of medlynge of heate in parte. The whiche heate beynge closed in the substaunce therof, and not ouercome anone by colde, that is therabout, wyth the substance therof, and nessheth it: and taketh whytenesse in colour by cause of maystrye of colde atte laste: And for streytchynge and spredynge of the partyes of the clowde: And for the coldnes that is sedredde, of heate the matter is broken in brode partyes, as it were spleures of shelles, and that for febleneste of the vertue that bicketh, as Aristotle sayth. Than snowe is gendred in a colde clowde, but not so colde as that, in the whiche hayll is gendred: and that wytnesseth the nessheues of snowe. For heate medled with clowdes letteth the partyes therof, that they may not be made thick nor strongly gathered to gether. Than snowe is more harde and dryer than water, & that is by coldnes constreininge and byndyng: and is nessher than hayll, and that is by medlynge of heate in the wombe of the clowde: and is whyte by maystrye of coldenesse in the vtter partye therof. With lyttell heate snowe melteth into water, and it chaungeth soone boothe oute of hardnes and whitenesse. By abydynge of snowe vpon the londe the lande is fattyd: for by his coldenesse he closeth the poores of the erthe, and so by heete gathered inwarde to moises and rotes of herbes and seedes, the inner humours ben drawen to moises and rootes, and gathered to gethers so grewe: And therby is londe fatted: and snowe sleeth and destroyeth weedes, and superfluyte therof, and noury sheth and fedeth good herbes, and maketh theym ranke. Also snowe by his presence couereth and hydeth stynkynge places and vonge hylles and wayes and pathes, & letteth by his spredynge wayfaringe men, and taryeth theym. And in the hyghe see snowe falleth seeldome, as Beda sayth. The cause therof is, for fumolytees and exalacions thetof ben contynually shuste and sperkled by windes that blowe therin, and ere they mowe be thycked and tormed in to snowe, they ben resolued and tornd in to reyne or in to myste. Also snowe is noyefull to wylde beastes: for it hydeth and couereth theyr leeses and pastures, and shewyth and discouereth theyr haunten and steppes. And so in snowe tyme they ben soone taken with hunters. And snowe is ofte in hyghe places and mountaynes. And abydeth and endureth lenger tyme in mountaynes & in hylles, than in valeis & lowe places. For in hylles colde wyndes be freely more strong than in valeis. And also valeys and lowe places benne more hotte than hylles and hye places. And that is for more gendrynge and reboundynge of the sonne beames. And therfore more snowe is in mountaynes than in valeyes. Also snowe melted by strength of heate, moysteth and nessheth the erthe: the which it maketh harde & constreyneth by constrainyng of coldenes tofore that it is molte, as Gregory sayth. Also snowe for nessheues & lightnes of his substaunce maketh no sowne nor noyse in his falling downe to the erth, but falleth preuely & softly out of a preuy place of the ayre & seuereth hym selfe vpon the erth, & spredeth al about lyke. And snowe with his swystenesse and fayrenesse confortyth eyen to beholde therin: but if men beholde tolonge, it dysperpleth and appeireth the spirite of syghte. Also snowe water by his potencial and actuall coldnesse refreynyth & byndeth fluxe of the wombe, and smyteth and shrynketh and stoppeth synewes, and in them that drynke snowe water contynually it bredeth menstruall superfluitie of greate botches vnder the chynne, and maketh the membres astonyed, and as thoughe they were aslepe, & that soone: & it gendreth the stoon in the bledder, and fedeth fouth colde propely, as Constantyne sayth.

Of Myste. ca. xii.

Myste is impression made of resolucyon and fallynge of cloudes that ben fallen in to reyny water, as Aristotle sayth. For vapoure so resolued & fallen and shed and spred in to all the partyes of the ayre, brede and gendre myste: and the nerer myste is to the erthe, the more thycke and derke and colde it is founde. And whan it is hyghe from the erth it is more clere and more nyghe the son. And therfore it is more colde and derke. And whan myste is all smyten with the beames of the sonne, it fallyth downe, and torneth agayne in to the matter that hit came of, and vanysheth & fayleth. And so the ayre is pourged, and than it toheneth fayre wether and clere. And some time myste is corupt by vapoures of the whiche it is gendred, and is full greuous and corrupteth vynes that bourgenne, and bredeth in beastes diuerse sykenes & euylles. Myste is frende to theues and to euyll doers: for it hydeth theyr spyers & waytynges. And myste letteth waye farynge men and pylgrymes, for in greatte mystes wayes ben vnknowen and vncertayn. Myste withdraweth from vs lighte and beames of the son and other sterres, and therfore it is full heuy and perylouse to shypmen, as Beda sayth. For whyle derke myste coureth the see, and occupieth it: the sterisman doubteth, and can not knowe whitherwarde he shall stere the shyppe aryght.

Of thounder. Cap. xiij.

Of impressyons that ben gendered in the ayre of double vapour, the first is thonder, the which impressyon is gendred in watery substaunce of a cloude. For meuynge and shakynge hyther and thyder of hotte vapour and drye, that fleeth his contrary, is byset and constreyned in euery syde and smytte in to hym selfe, and is therby sette on fyre and on flamme, and quenchyth hym selfe at the last in the cloude, and breketh the cloude, as Aristotle sayth. Or thounder is gendred by betyng and smytyng togyder of cloudes, as he sayth: whan cloudes ben meuyd and shulle by contrary wyndes, than the cloudes smyte togyders, and of theyr vyolent shakynge, comen greate strokes and noyse in the ayre, that was called thonder amonge olde men. Thonder hyghte Tonitrus, or Tonitruum, and hathe that name of drede and feare, for the noyse fearyth men that here it, as Isydore sayth. For Tonno and Tonus all is one. For some tyme it smytyth al thynge so harde, that it fereyth that it rentyth and cleuyth kewen. For whan a storme of full stronge wyndes comyth in to the cloudes, and the whyrlyng wynde and the storme encreaseth, and secheth out passage: it cleuyth and breaketh the cloude, and falleth oute with a greate roese and stronge, and all to breketh the parties of the cloude, and soo hit cometh to the eeres of men and of beastes with horryble and vnedfull brekynge and noise. And that is no wonder: for though a bledder be lyghte, yet it maketh greate noyse & sowne, if it be strongly blowen, and afterwarde vyolently broken. And with the thunder cometh lightninge, but lyghtnynge is soonerseen, for it is clere & bryghte: & thonder cometh later to our eares: for the wyt of syght is more subtyl than the wytte of herynge. And therfore fyrst he sheweth lyght and bryghtnes by shyninge that cometh to sore, ere we here the noyse and sowne, that cometh afterwarde. As a man seeth sooner the stroke of a man that heweth a tree, than he heereth the noyse of the stroke. Huc vsq; Is. And this reason that Isydore maketh of the cause of thonder, acordyth somwhat with the philosopher, that saith, that thonder is a spirite of wyndes receyued in the bosome of clowdes, & breketh by the vertue of his meuynge, and renteth all the partyes of the clowde, and maketh great quakynge, noyse, and sowne, and thonder. Therfore herto he sayth, that thonder is the sowne of the spaces of the ayre that renneth therwith. In libro Meth.

Ari-

Aristotle sayth, that thonder is nought elles, but quenchynge of fyre in a clowde. For drye vapoure meryth and setteth it on fyre and one flamme with hete of the ayre, & whan it is closed in a clowde it is sodaynely quenched. And of suche quenchynge the noyse of thonder is gendred. Also whan fyry hotte yren is quenched in water, it maketh greatte boyllynge and noyse. Ofte thunder cometh with lyghtenynge: and than he greueth moche, as Beda sayth. And so he greueth fruyte & corne, whan he cometh without reyne. And if he cometh with reyne, he doothe good, as he sayth. And thounder with his meuynge beteth & smyteth all thinge, and styreth the brayne, & seryth the wyt, and vistourbleth and styreth and corrumpeth wyne in tonnes, as Aristotle sayth. And if it come in bredyng tyme of soules, it greueth theyr egges, and maketh women that traueyle of chylde, ofte to haue deed born chyldren, and smiteth with his rees, and throweth downe hye towers, & dystroieth hye trees, and wryngeth them out of the grounde. And alway he greuethe ofte and more stronglye in hye places than in lowe, as Beda sayth, and maketh a maner of wyndyng, and so it were a rounde voyce, and smyteth the ayre all aboute with a maner of rennynge, euyn so that it maketh and sowneth somwhat as hit were in the maner of rollynge and hourlynge of whelys, as Cassiodorus sayth. And by this maner of wyse suche a rounde sowne and noyse commeth of roundenesse of clowdes, out of the whithe vapour and wynde that is cause of thounder, is diuersly wagged and shaken. For hit meueth nowe vpwarde, nowe downewarde, nowe forwarde, nowe backewarde in holownesse of the clowdes.

Of Coruscation. Ca. xiiii.

Aristotle sayth, that this worde Coruscacio tokeneth dyuers maner of lyghtnynge: and lightninge is properly called Coruscatio: and that maner of lyghtnynge is seen in the ayre sodaynly, and is the apperynge and shewynge of subtelle vapour sette on fyre. And that shewynge passeth and vanysheth away in the ayre without comynge downe to the erthe. And a nother maner lyghtenynge hyghte Fulgur, and Fulguratio also, and is subtyll fyre, but this is more thycke and greate than the lyghtnynge that hyghte Coruscacio, and commeth downe to the erthe, and pereth, and thyrlethe grasse and herbes, and other nesshe thynges, as philosophers telle, as hit is reherssedde in tercio phisice Algazelis.

Of Fulmine. Ca. xv.

The lyghtenynge that hyghte Fulmen, is vapour sette on fyre, and is faste and sadde, and falleth downe with greate swyftnesse, and is of more strength than the lyghtenynge that hyghte Fulgur. And this lyghtnynge smyteth, thirleth, and brenneth thynges that it towcheth, and multiplyeth and cleuethe and breketh, and no bodylye thynge withstondeth it. And so (as Isydore sayth) Fulgurare and Ferire to smyte is al one. For as he sayth, this maner lyghtenyng Fulgur, is compowned of the moofte subtyll partyes of elementes, and hath therof more myghte and strength of persynge and of thyrlynge. And therfore Isider calleth this maner lyghtenynge a stroke of the darte of heuen, and is gendred and bredde of greate vapour, compowned of dyuers contrarye thynges, the which vapour is arered and drawen vppe and sette on fyre and on flamme by greate strength of fyre, and is shuste and put by beatynge and shouynge and putynge of clowdes, & cometh downe with great violence oute of the holowncsse of clowdes, as it were a fyre stone. For suche lyghtning beaten together as it were stones, is seen bryghte and rennynge aboute in the ayre, by force and strengthe of the brennynge flamme. And thoughe it be of fyrye kynde, yet by violence of me-

meuynge ayenste the kynde of fyre, he is compelled to come and meue douneward as Beda saythe: and in his commynge downe he setteth on fyre and bremethe / and hath this name of Fulgur therfore / as Isidore saythe. Also he percithe and thyrleth and cleueth and rentethe: and then he is called Fulmen / as he saythe. Also where he bremeth / he gendreth ther with full euyl stenche and smoke / and falleth ofte vpon hyghe places. In stronge sommer and stronge wynter is lyghtninges but selde: but in the begynnynge of Harueste and in the endynge of springyng tyme / as Beda sayth li.ii. Cap.lii.

In wynter and in sommer is lyghtnynge selde. For in wynter bycause of colde the vapoure in the ayre is not set in fyre: and in sommer, bycause of drinesse and subtylnesse of ayre / is noo gatherynge of vapour in the clowdes. And in harueste and in springynge tyme / the ayre is meuable and somdeale thycke and dymme. Therfore than hit lyghteneth ofte. Also Ca.liii. he sayth, that there ben many kindes of lyghtnynges. For those that come drye / brenne not, but cleuyth and departeth / & those whiche come moyste, brenne not but swelen and scorchen.

¶ The thyrde maner lyghtnynge / whiche hyghe Clarum, is of a wonderfull kinde: for he catcheth and drawth wyne vppe of the tonnes: and towchethe not the vessell / and melteth golde and syluer in purses / and melteth not the purse.

What thyng lyghtnynge is, and wherof hit commeth / dyuerse men telle dyuersly. For Epedocles sayth, that lyghtnyng is fyre hydde in clowdes, and is gendred of the sonne beames. But Aristotle sayth / that this is false. For if it were so / of euery clowde shoulde come lyghtnyng: For in euery clowde ben sonne beames hydde. And Anaxagoras saythe, that lyghtnynge is of ayre that commeth downe in to a clowde / or to a clowde / and hydeth it selfe therin / and the werkynge and shouynge therof is lyghtnynge / and whan that fyre is quenched in watrye clowdes / those bubbelynges and cracknynge of that quenchynge is called thonder. Other sayen / that lyghtnynge commeth of hotte wyndes and drye, closed streyghtelye in clowdes / by the whiche wyndes clowdes brenne and benne setten on fyre: And the fyre that cometh from theym is lyghtenynge, and the shynynge therof cometh sooner to the syghte / than the noyse and sowne to the herynge. Other sayen / that lyghtenynge is not gendred by fyre, but by ymagynation of shynynge water, whiche is seen by nyght in clowdes by the bryghteneſſe of shynynge sterres. But Aristotle sayth, that this is erroure. For lyghtenynge is seen by daye vnder the sonne beames, as well as by nyghte. And Aristotle meneth, that vapour is gadred in the clowdes, & is sette on fyre by stronge beatynge togethers and hurtlinge of clowdes, and so is made the matter of lyghtnynge. And for it hath some erthy parties, by weyghte and heuynesse therof hit meueth downewarde. And for those lyghtnynges bene of stronge subtylnes, & not of stronge settynge on fyre and brennyng: therfore they seme whyte, and therfore they corrumpen not / nother infecte bodyes that they towche. Hec vsq; Aristoteles in lib. ii. Methe. Also the meuynge of lyghtening is sodayne and vnwaar. For sodaynly it is seen from the east and in the west, and sheweth his meuynge sodaynly / and hydeth it sodaynly. And as Gregory saith, it cometh out of his mother as sodaynely as the twynklynge of an eye: and reuneth sodaynlye / and forsakethe not the place / that it is gendred in. By his sodayne meuynge, it smyteth theyr syghte that loke theron, & maketh them drede / and spredeth it selfe in to all the worlde by semynge and opinyon and dome of syghte / and commeth before the thonder / and gyueth warnynge of his commynge. Lyghtnynge is good and profitable, if hit come with reyne: And if hit come withouten any reyne, hit greuethe tender fruytes and flowers, as Beda saythe.

Of

¶Of aura lyghte wynde. Capitu.xvi.

AVra is lyght wynde meued / and hit slaketh and kelyth theym that ben hote: and heteth them that ben cold. And the more pure and clene hit is, the more holsome and plesaunte it is / and if it be temperate / and passethe not dewe qualytees of tyme: then it is mooste acordynge to mannes lyse, and kepeth and saueth helthe. And if hit be in the contrarye maner: than it is mooste noysull. For than it bredeth pestilence and greate corruption. For pestilence is corruption of ayre, and commeth of dryneſſe and of vnsemperaunce of rayne: And falleth oft for trespas of mankind, as Isydore saith. And highe Pestlencia / as it were Pastulencia. For it passeth al the kynde of man, and taketh pasture or sedynge therof. For whan the waters and rayne and aire ben corrupte / the whiche we brethe and eate / and ben sedde therwith: anone we ben corrupte and ouercome with dyuers sykenesse and euylles, as it is sayde before in the same boke, / where hit is treated of the propertyes of the ayre. But this that is sayde shall suffise at this tyme.

FINIS LIBRI VNDECIMI.

¶INCIPIT LIBER DVODECIMVS.

DE AVIBVS IN GENERALI.

FOr the treatyse is endyd of the propertyes of the ayre, and of thinges that ben gendred therin: It is couenable to this presente volume to treate of some thynges / whiche belonge to the worshyppe and adornynge therof, that in those as in other creatures / the myghtye magnificence of god maye be preysed.

¶To the ornamente of the ayre belongen byrdes and soules, as Beda saythe. and therfore by the helpe and goodnes of Jhesu Christe, somewhat of theym shal be treated consequently in this boke. Not of all, but onelye of suche byrdes and soules, whiche bene specyallye spoken of in the texte of the Byble, or in the glose. And fyrste we shall speake in generall, and than in special / and that by the order of A.b.c.

¶Byrdes hyghte Aues, as it were Deuie / as it were withoute waye / as Isidore sayth. For theyr wayes in the ayre ben not dystyngued in certayne. And birdes with meuynge of wynges, deuyde and departe the ayre, but anone after the flyght the ayre closeth it selfe, and leueth no sygne nor token of theyr passage and flyghte. And soules hyghte Volucres, and haue that name of Volare, to flee, for byrdes fleen with wynges, as Isydore saith, and therfore they ben called Alites, as it were Alates / that is meuynge and rerynge vppe theym selfe with wynges. For they flee not withoute wynges / nor arere them selfe fro the erthe vp in to the ayre withoute the benefyte of wynges. Orelo, a byrde hyghte Aleo, and hathe that name of Alendo, sedynge. For he is sedde of hym that sedeth byrdes and soules of heuen, & yeueth meate to al flesshe /

as

as Jsidore sayth. The condicions and propertes of byrdes and foules ben knowen by many thynges: by theyr substaunce and complexion. For the substance of byrdes and foules is made of two myddel elementes, that bene betwene the two elementes, that bene mooste heuye and mooste lyghte. For in theyr composytion and makyng ayre and water hath mooste maystry: and therfore they haue lasse of erthlye heuynesse, and more of lyghtenes of the ayre / than beastes that goon in londe, & swymme in water: By lyghtnes of theyr substance they ben bore vp in to the ayre / as Jsydore sayth. And the ayre that is closed in the holowenesse of pennes and fethers / maketh a byrde lyghte, and dysposeth and maketh hym able / and helpeth hym to meue vpward. Therfore the more birdes haue of holownes of pennes and multitude of fethers, and the lasse flesshe / the more easely they rere them selfe and flee vpwarde: As hit farethe in foules of praye, that bene discharged of weyghte of flesshe / & flee most hye / and ben wonderly sharpe of sighte, and full bolde and hardye, as Aristotle sayth li.xii. Also the condycion of birdes is knowē by generation / for they haue a seminal vertue of kinde pyght in them: And by vertue therof they bene kyndlye meued to encreasé theyr kynde by dede of generation / and to kepe theyr kynde in order / as hit is sayde of Aristotle libro.vi.

¶ All byrdes (he sayth) and foules whan they bryngē forthe byrdes laye egges, though it can not be seen in all for scarsite. And the begynnynge of generation of a byrde (as it is sayde there) cometh of the whyte / and his meate is the yolke. And after. x. dayes of the generation, a byrde is full shape in all partyes / and the parties ben openly distingued & knowen. But than his heed is greatter than al the bodye. And if the egge shell were then broken / the heed shoulde be founde bowed vppon the ryghte thyghe, and his wynges spredde vpon the heed. Whan the generation of all the membres is perfyghtly made / and lyniacion and shape of the membres / the shelle breketh, somtyme the eyghtenth day / or the twenty day, as it farreth in hennes. And then the chykens come out of the shelle alyue beynge full shape, and somctyme tweyne oute of one shelle. But amonge suche twynnes / that come oute of one shelle, the one is more & that other lasse / & more wonderfully shape / as he saith ther. li. vi. Amonge al beastes that ben in order of generation / byrdes and foules bē most honeste of kynde. For by order of kynde males seche females with besynes, and louen theym whan they ben founde, and fyghten and put them in peryll for them, & ben ioyned to them onely as it were by couenaunt, and weddyng loue. And nouryshe and fede only the byrdes that they gette. And so kyndely they deme and knowen bytwene sexe and sexe, male and female, out take fewe / in whome kynde goothe oute of kynde / as Aristotle sheweth an ensample of the Pertritche / that forgetteth his sexe / that is to vnderstond distynction of male & female: And so he saith, that the male lepeth vpon the male / and the female vpon the female. But of the egges that come of suche tredynge come no byrdes, but they ben as wynde egges / and taken an euylle sauour of suche tredynge, and an euyll stynche.

¶ Also it is sayde of the coluoure cocke, that whan he is olde and may not trede but onely kysse / he leapeth vpon a nother culuouer cocke / and dooth that for he kysseth. And byrdes and foules gendryng kepe couenable tyme: for in springynge tyme, whan the generation commeth in, byrdes crye and synge, males drawe to compenye of females / and desyre eche other of loue, and wowe with beckes and voyce, and buylde nestes and laye egges and bryngē forth byrdes: And whan the byrdes ben gendred, they fede and nourysshe them and bryngē them vppe: But whan the office of generation is full ended, then they cesse of songe, and depart fro eche other, and come not togeder tyll the time of generation cometh ayen.

Also

¶Also bydes and foules ben knowen by the places that they dwel in. For some bydes and foules (as it semeth) loue company and dwellynge nyghe men, as hennes, gees, and sparowes, stokes, and swalowes: And some drede and flee, and bene aferde of conuersacyon of men, as foules of wodes, of mountaynes, of ryuers, and of marreyes. For by theyr dyuers complexions they seek and challeng dyuers maner of places to enhabyte in. For those that bene colde and moyste of kynde vse mareys and ryuers for gatherynge of meate and for making of nestes, for settynge on broode, and for to bring vppe and noury she vppe theyr bydes, as cootes and wylde malardes & swannes: In whome (as Aristotle saith) kinde ordeyneth wysely: for they haue brode closed and holowe sette for nedeful swimmynge, that they mowe by the brede of theyr feete the better put and shoue the water backewarde. And so whan water is shoued backewarde, they stretch them selfe forwarde, as it were rowynge. Also they haue brode billes for to gader grasse and rotes, kytte them and byte the more conuenable. And longe neckes to take vp theyr meate the more eyselyar out of the depe waters & also to seke meate in depenesse. And bydes and foules that ben of more hote and drye kynde, dwel in mountaynes, and on hyghe rockes and stones, as bydes and foules that lyue by praye, as egles & faucons and other suche, to the whiche (as Aristotle sayth) kynde yeueth croked clawes & stronge fete and synewy, and croked bylles and sharpe, to holde strongly theyr praye, and to drawe and teare flesshe the more easely: And suche bydes and foules haue lyttell flesshe and many fethers, and ben full bolde and hardy, that they mowe so be the swyfter of meuynge, and the stronger of flyght, as Arystotle sayth.

Also they haue longe tayles, subtyll, and thynne, by the whiche they rule theym selfe in flyghte, as the fyre ruleth and fyreth the shyppe. And (as Arystotle sayth li. primo) All suche foules loue deserte places and wyldernesses, and mowe not dwelle with none of theyr felowes, but put fro theym theyr owne bydes. And anone whan they mowe flee, they beate them with theyr bylles, and driuen them out of theyr nestes, and suffre theym not to lyue in theyr company, as Arystotle sayth. These and other foules of praye, haue dyuers maner of voynge in takynge of praye. For some take theyr praye fleenge in the ayre, and reeseth neuer on pray vpon the grounde. And some contrarye wise take theyr praye on the grounde, and they neuer greue their pray in the ayre. And certayne wylde foules as culuoures knowe well the dyuers voinge of suche foules in takynge of praye. And therfore whan they se the pray takers of the ayre, they flee to the grounde: And whan they se the pray takers of the grounde, they flee sodaynly vp in to the ayre. And they that were in peryll on the grounde, are siker & sauf in the ayre, as he sayth.

¶Also some woddefoules vse & dwelle in wodes, and in thycke toppes of trees. And some of these ben more mylde than other: as bydes that synge in sommer tyme with swete notes in wodes & trees, as thrustilles and nightingales and other suche, that synge moste specially in tyme of loue: And they make theyr nestes in shrubbes and in bushes, and sitten byselyabrood vpon theyr egges, and loue theyr bydes, and brynge theym vppe. And other bydes there ben, that loue namely feldes, and vse to be therin & gete them meate, and eate contynually of the fruyte of the erth: as cranes and gees both wilde and tame: And suche foules loue to dwel togethers bothe on the grounde and in the ayre, and goo and flie in hyrdes, and loue theyr owne kynde, and make a king amonge them, and ben obedyent to him, and flee in order and in araye, and fyght somtyme ful strongely amonge them self, and rente and wounde and pull ofte eche other with theyr bylles: But after that fyghtynge, as they were reconciled, they flee togethers, and leue not therfore com-

panye: And they haue forknowlege of tempeste of wether, and whan they se that it commeth, they gather and crye: And they ordeyne watches, and in wakynge chaunge places. All this is conteyned in Eramcron of Basile, and of Ambrose also. And lyke wise hit is redde in Aristotle. Also Aristotle putteth more herto and sayth, that the crane that walketh for the watche by nyghte, holdeth a lyttell stone in his fote, that if he happe to fall a slepe, he may be waked by fallynge of the stone. And also yf a crane lese his fely shyppe, he flyeth vp on hyghe, and calleth and cryeth and seketh his felowes, and tyll he fyndeth them, vneth he commeth downe to haue meate. Also he saith that the kynge of those bydes alwaye lyghteth downe fyrste, and aryseth fyrste from the erthe, & taketh fyrste his flighte. Also he areyeth vppe his heed and loketh aboute ofter than other, and if he see one commynge, he cryeth, and waketh all his felowes, and warneth theym of perylles.

¶ Also the propertyes of some foules ben knowen by dyuersitie of eatynge. For some ete no thing but flesshe or blode, as all the bydes and foules of pray with croked beckes and sharpe clawes, that eate all beastes that they mowe hounte: But they hounte not nor eate no foule of theyr owne kynde, as fyshe eate fyshe of theyr owne kynde, as Aristotle sayth, li. vii. And suche bydes and foules drinke neuer water, as he sayth there.

¶ And there ben other bydes that eate only sedes and frute, & herbes that growe on the grounde, as douues and turtures and gees bothe wylde and tame. And other foules there ben, that only eate nowe flesshe and nowe frute Indyfferently, as gladly that one as that other: as foules of rauen kynde, as choughes, crowes, rokes, rauens, and pyes, of the whiche Aristotle sayth and Basilius also, that foules of rauens kynde fede theyr bydes in youth, and the yonge fede the olde in theyr age. Also whan the olde were feble, the yonge helpen theym, and beare theym on theyr sholders, as he sayth. And in all suche foules kynde myldnesse is prayse, that man may be ashamed to withdrawe or to denye to serue father and mother, in somoche he knoweth that bydes serue and helpe eche other, as Ambrose sayth. Also the propertyes of byrdes and foules benne knowen by dysposicion of membres. For as Aristotle sayth li. decimo tercio. In this all foules accorden, that al foules haue bylles, that are not founde in other beastes. But they ben dyuers in dysposition: For some haue shorte bylles and brode, and theyr lyse to quiete and mylde, for suche a bylle is able to take meate that is nyghe. And some haue longe bylles and sharpe, for they take theyr meate out of depe places, And some haue sharpe billes and croked, for suche a shape is nedefull to eate, to hale, and to drawe, and to rente rawe flesshe. And all foules haue these propertyes, that euery foule hath two fete as a man. But in dysposycion of fete & of legges is moste dyuersitye founde. For the fete of cleue foted foules ben stronge and sharpe, for they ben able and accordynge to pray and to huntynge: And the fete of water foules ben close, holowe, & brode: for they bene able to swymme. And all foules with longe fete haue longe neckes, and slee stretchynge out theyr neckes. And if the necke be smaile and feble, he beareth it downe in fleinge. And it is generall, that euery foule that hath a short necke, hath shorte thyes: and ayenward. And euery foule hath a nauyl whan he is bread. But whan the foule weyeth, the nauylle is hydde and is not seen. For it is contynued with a gutte by a veyne that is within.

¶ Also properties of foules may be knowen by smyste or slowe bredynge of bydes, as a culuoure that bredeth .x. tymes in one yere, and some ley many egges, as an henne: and some leye ofte as hennes & culuoures, and hennes that leye many egges, deyen soone, as Aristotle sayth lib. vi. And foules with croked clawes that eate flesshe, laye seldome egges, for they laye

but

but ones a yere, out take the swalowes / that only amonge soules that eate flesshe: leye egges twyes a yere.

¶ And sowles wexe seke whan they syt abyode vppon theyr egges / as it fareth in the henne / and in the egle / of the whiche it is sayde li. vi. For then the egle is sore grewed, and her wynges wexe whyte, & her clawes goule and feble. Many other propertyes ben of soules / the which were to longe to reken all a rowe. Here hit nedethe onelye to knowe / that amonge other kynde af beastes generally soules are mooste pure and lyghte / and noble of substaunce / and swyfte of meuynge / & sharpe of syghte, offleshe of good digestion, and good savoure, and tournynge in to sedynge and holsome. Also sowles benne sulle besye in makynge of nestes and bedynge and sedynge of theyr byrdes. This that is sayde in generall shal sulfise at this tyme.

¶ Of the Egle. Ca. i.

NOwe it pertayneth to speake of birdes and sowles in particuler, and fyrste of the egle / whiche hath princypalite amonge soules. Amonge all maner kyndes of diuers sowles / the egle is the more lyberall and free of harte / as Plinius sayth. For the pray that she taketh / but hit be for greate hounger, he eateth not alone / but putteth hit forthe in commyn to soules that folowe her. But fyrste she taketh her owne porcion and parte. And therfore ofte other soules folowe the egle for hope and truste to haue some part of her praye. But whan the pray that is take, is not sufficiente to her selfe / thanne as a kynge that taketh hede of a cominte, he taketh the byrde that is nexte to hym, and yeueth it amonge the other, and serueth theym therwith. And she setteth in her neste two precious stones, whiche ben called Achates: The tone of theym is male / and that other female. And hit is sayde, that they maye not brynge forthe theyr byrdes withoute those stones. And she layeth in her neste that precious stone, that hyghte Achates / to kepe her byrdes from the venemouse bytynge of crepynge wormes, as Plinius sayth. And the egle is called Aquila, and hath that name of sharpnes of eyen / as Isydore sayth. For she hath so stronge and so sharp and clere syghte (as it is sayde) that whan she is borne and fleeth vp in to the ayre, and houeth aboue the see so hyghe, that vneth she is seen with mannes syghte. And out and fro so greate hyghnesse / she seeth a smale fysshe swymme in the see, and falleth downe anone, as it were a stone, and taketh sodaynely the fysshe / and drawyth the pray that is so taken sodaynlye to the clysse. And is a byrde hotte and drye of kynde, and desyreth praye, and is ryghte stronge bolde and hardye / passynge the strength and boldenesse of other byrdes: and his strength is mooste in wynges fete and bylle. For he hath synewy wynges and lyttel flesshe, and therfore in his flight he may well awaye with trauaylle. For in comparison to the greatnesse of his body, he hath but lyttel flesshe: & therfore he hath mochе strengthe and vertue. Also he hath many fethers: & therfore he conteyneth moche lyghtenesse. And amonge all soules in the egle the vertue of syghte is mooste myghty and strenge. For in the egle the spyryte of syghte is mooste temperat, and mooste sharpe in acte and dede of seenge and beholdynge the sonne in the roundenesse of his cerle, withoute anye blemyshynge of eyen. And the sharpenesse of her syghte is not rebounded ayen with clernesse of lyghte of the sonne, nother disperpled as Ambrose sayth. Also Ambrose sayth, and Aristotle libro. xx. that there is one maner egle, that he calleth Almachor / and is sul sharpe of sight, and she taketh her owne byrdes in her clawes / and maketh them to loke euen on the sonne / and that ere theyr wynges be full growe, and except they loke stysely and stedfastelye agaynste the sonne: she beateth theym, and serueth them euen tofore the sonne. And if any eye of anye of her byrdes watereth in lokynge on the sonne, she sleeth hym / as thoughe he

went out of kynde: oreis dryueth hym out of the neste / and dispiseth hym / and setteth not by hym. And the byrde that beholdeth and setteth his eye stedfastely vpon the sonne, she sedeth and loueth him as her owne byrde, lyke to her in kynde. And though she sette her syghte neuer so streyghte and stedfaste on the sonne, yet she casteth her eye to wayte and espie after her praye / as Gregorye sayth. And Aristotle libro. xii. sayth, that cloue soted byrdes nede sharpe syghte. For they see meate fro a ryghte ferre place: and therfore the egle fleeth hier then other soules, and therfore she buildeth her neste in full hye rockes, there she maketh her neste syker / and defendeth hit with hyghnes of place / as Gregory sayth. The egle dwelleth syker and sause in mooste hyghe places, and netheles by cause of meate she loketh and seeth these lowe places: De fleeth hyghest vpwarde, and commeth sodaynely downewarde / whan he seeth a careyne or some other praye that he desyreth.

¶ Also the egle is a soule / that seldome sytteth a brode / and seldome hathe byrdes, and nowrysshethe and sedethe her byrdes.

¶ Libro sexto Aristotle sayth / that the egle laieth thre egges at the most, and throweth the thyrde egge out of the neste: for she syrteth a broode heuyly therupon. And he sayethe ferthermore, that at that tyme she is so moche febled / that she may not well hunte byrdes of other soules: for then her clawes ben croked / and her winges wexen whyte, and then she is soore greued in sedynge of her byrdes. And if it happeth, that the egle hathe thre byrdes, she throweth out one of her neste / for difficulte of sedynge and nourysshing. But a byrde that is called Ossifraga, and highte Lebar in the langage of Arabia / sedeth the birde that the egle casteth so haply out of her neste, as he sayth. Also he sayth / that ther be diuers kindes of egles, & they sede diuersly their byrdes. For egles with white taylles trauayllen more in sedyng of their byrdes, than egles with blacke taylles / whiche trauaylen lasse in suche doynge. And whan her byrdes ben redy for to flee / she putteth theym oute of her neste, and exciteth and comforteth them lytell and litel for to flee, and maketh them faste and to be hungry, for to haue the more desire to come after her in to the ayre / bycause of meate. And if it happe that they bene slowe to passe out of the nest / then she smiteth them with her bille / & withdraweth from them their mete to constraine them in that maner to passe oute of the neste. And after that they bene full in strengthe and in fethers, she dryueth them awaye fro her / and is noo more besye abowte them, excepte one maner kynde of egles, that Aristotle calleth Athat / that thynke longe time on her byrdes. And whan her byrdes flee, she fleeth with them / and gyueth theym meate / and fleeth sometyme aboute them / and taketh hede of them, & is redye to withstond other soules, if it so be that they come to greue or to noye her byrdes. Aristotle towcheth al this li. vi. as Gregory toucheth super Job.

¶ It is sayde of the egle, that whan her yonge birdes ben newely haughte: & vnmyghty to take and receyue & defye great meate, thā the moder souketh blode & flesh tynge humour out of her praye / & holdeth it in her mouth / & putteth the blode & suche humour in to the mouthes of her byrdes. And sedeth theym soo with lyghte meate tyll they ben stronge and able to receyue and take stronger meate. And herto Austin sayth and Plinius also, that in age the egle hathe derkenesse and dymnes in eyen / and heuynes in wynges. And ayenst this disauantage she is taught by kynde / to seke a welle of spryngynge water / and then she fleeth vp in to the ayre as ferre as she may / tyll she be full hotte by heate of the ayre and by traueyle of flyght / and so then by heate the pores bene opened, & the fethers chaufed, & she falleth sodaynly in to the welle / and there the fethers ben chaunged / & the dimnes of her eyen is wyped away and purged, & she taketh ayen her myght and strength.

Also supposse he sayth that whan the egle ageth /

ageth / the bylle weyeth so harde and so croked, that vneth he may take his mete. And agaynst this disauantage he syndeth a remedy: For he seketh a stone / ayenste the which he smyteth and beateth strongly his bylle / and kytteth of the charge of the bylle / and receyueth meate & myghte and strength / and so becometh yonge ayen. And (as Plinius sayethe) The egle sitteth on a rocke or on a tree, & setteth the syghte of her eyen agaynste the clerenes of the sonne, or casteth her eyen & loketh hyther & thyther to espie her praye, or els beholdeth her owne clawes alway. Her galle is full medycinable: for whan hit is doone in Lolliriis: it sharpeth the sighte / and helpeth agaynste dymnes and other diseases of eyen / as Dioscorides sayth / & Constantine also. And hath some propertees lasse worthye to be praysed / as is a byrde passynge in heate and in dryenesse: and therfore he is bolde and hardye and wrathfull: And for stronge wrathe is not but in bodies of great drynes, as Aristotle sayth libro decimo sexto, The egle is enmye to innocente byrdes and soules, and purseweth theym with her clawes, and taketh the byrde and smyteth the heed with her bill: and hath a lowyng voyce / and generally fearynge all other soules. For in the syghte and herynge of the egle all soules of other kynde drede / and also soules of pray. Therfore Plinius sayth / that the gentyll faucon or other such soules vneth take prayes on that daye / that they here the egle. And that perchaunce cometh of greate drede. For generallye all soules haue drede of the egle / that taketh her pray onely in the ayre, and they drede lasse that egle that taketh her pray on the grounde, & leste of al that egle that taketh her pray on the water. For no soules drede that egle but soules that haue theyr lyuyng and conuersation in the water alonely. And suche an egle gothe moche out of kynde and of nobleues of those egles that take theyr pray in the ayre and on the erthe / & that egle dredeth the Vultur. Aristotle. li. xv. sayethe that suche an egle Amachel dwelleth and abydeth nigh the see, and faste bysyde greate lakes and pondes / & is sedde with byrdes that bene nighe the see. Whan they come out of the water and happe to se the Vulture commynge / they wol be a ferde / and soo they flee to the water: but the Vulture, that hath a ryghte sharpe sighte, fleeth alway aboute that place: and if they flusshe out of the water in to the aire / or in to the lond / the Vultur taketh them anone. And suche an egle be longe in the water, he is styffled. And that egle hath one fote close and hoole / as the fote of a gandar / and therwith she ruleth herselfe in the water, whan she cometh downe by cause of her praye. And her other fote is a cloue fote / with full sharpe clawes, with the which she taketh her pray. And the egles fethers haue a preuy fretynge vertue / as plinius sayth. For he sayth / that the egles fether done and sette a monge fethers of winges of other byrdes corrumpeth and freteth them. As stringes made of wulfes guttes done & put in a lute or in an harpe among stringes made of shepes guttes, doo destroye, and frete, and corrumpe the strenges made of shepes guttes, if it so be that they be sette amonge them / as in a lute or in a harpe as he sayth.

¶ Also the egle loueth not company, but voydeth and fleeth company, as Aristotel sayth libro primo. It is not possible / that soules with croked clawes shulde abyde with anye of theyr felowes. Also the egle hath clawes in stede of swerdes. And therfore whan he sitteth on a stone, he closeth in his clawes / and as it were hydeth them within the flesshe / that he hurte them not / nother smyte theym agaynste the stone, as Aristotle sayth li. xiii. A soule with croked crawes bydeth not longe vpon trees nor vppon stones. For the kynde of theyr clawes is contrarye to these two thynges. Also she is ryghte cruel ayenst her owne birdes, whan their eyen bene closed ayenst the son: For than she supposethe / that they benne not her owne byrdes / whan theyr eyen ben closed ayenste the sonne. Also to teche & to compell theym to take praye of other byrdes,

she beteth & wondeth them with her byl, as Plinius sayth.

Of the gosehauke. Cap. ll.

The gosehauke is a ryalle foule / and is armed more with boldenesse than with clawes / and asmoche as kynde taketh fro her in quantite of bodye, he rewardeth her with boldnes of harte / as Isidore sayth. And as he sayethe, she is a couetous foule to take other soules, and for the takynge of other soules, and for pray she is called Accipiter and raptor rauisher. Also Basilius in Exameron sayth: that suche hawkes ben cruell ayenst their byrdes: so that they take fro them meate whan they ben flegge and rype / and they beate and dryue them oute of theyr neste / as the egle doth her byrdes. And for she douteth, lest they ben not hardy, she comfortethe and exciteth theym to be bolde and hardy / and to take pray, leste whan they benne of fulle aege, they shoulde be dulle and idelle, and accustome theym selfe more to the sekynge of meate, than to be bolde and of hardye courage / as Beda sayth and Ambrose also. And some such haukes ben theues of the ayre onely, and some of the erthe onelye, as egles benne dyuerse, as Aristotle sayethe, in his syxte booke. The fyrste maner of haukes take onelye fleynge byrdes, and the seconde maner of haukes smyte and reese on byrdes that sytte on the erthe / and culuoure knowe whiche is whiche / as they knowe the dyuersitie of egles / as it is sayde. And accipiter is an hotte foule and drye, and poore of charge of flesshe, and adressed with dyuersitie of pennes and of fethers, and is in fayrenesse of fethers moost lyke the ostrich, and not pere therto in boldenesse of harte: And she fleeth nowe vp in to the ayre swyftly and so hygh / that no man can see her: and then falleth sodaynly downe vpon her praye: and her breste is most sharpe, and couered with lyttell flesshe. Therof Aristotle speketh / and he sayth li. xiiii. that the more sharpe her beaste is, the better she is of flyghte. For if she hadde a full brode breste / she shulde meue moche ayre, and shoulde be slowe of flyghte. And her breste is not fleshye: for hit is sharpe: and shoulde be feble / if hit were couered with moche flesshe / as it is sayde there. Her mooste strengthe is in the breste and in the clawes / and in her bylle / with the whiche soone she taketh oute the brayne of her pray. Her galle is medicinable and prouffitable medled in Collirijs medycines of eyen: And it sharpeth the syghte of eyen, & distroyeth and wasteth whyte specles, whiche ben in the eyen: And soo doeth hyr dyrte also. And the gosehauke hath this property, as Gregory sayethe, that in aege whan she felyth her selfe greued with heuynesse and weyghte of fethers, she spredeth her wynges agaynste the beames of the sonne, whan the wynd is southe, and so by sodayne wether and resoluynge heate the poores bene opened. And whan the poores ben so opened, she smyteth and flappeth her wynges, and in so doynge the olde fethers lepen oute and newe growe. And soo the newe fethers maketh her in better state and the more able to flyghte. And two kyndes there ben of suche soules / for some ben tame, & some ben wilde. And he that is tame taketh wylde soules, and taketh theym to his owne lorde: and he that is wylde taketh tame soules. And this Accipiter is of a disdaynous kynde. For if she sayle by any happe of the pray that she reseth to / that daye vnneth she commeth vnto her lordes honde. And he muste haue ordynate dyete / nother to scarse ne to full. For by to moche meate she wexeth fatte / and then she wexeth ramaiouse or slowe, and disdayneth to come to reclayme. And if the meate be to scarse, than she faylleth / and is feble and vnmyghtye to take her praye. Also the eyen of suche byrdes shoulde oste be siled and closed, or hyd, that she bate not to oste from his hande that bereth her, whan she seeth a byrde that she desireth to take: And also her legges must be fastned with gesses, that she shall not sle freely to euery byrde.

And

And they bene bounden on the lyfte honde, that they maye some what take of the ryghte hande, and be fedde therwith. And soo Accipitres, suche tame hawkes ben kepte in mewes, that they maye be discharged of olde fethers and harde, and be so renewed in fayrenesse of youth. Also men gyuen them meate of some maner of flesshe, whiche is somedele venymous, that they mowe the sooner chaung theyr fethers. And smoke greueth suche haukes, and dothe them harme, as Beda sayth. And therfore theyr mewes muste be ferre fromme smoky places, that theyr bodyes be not greued with bytternes of smoke. Nor theyr fethers infecte with blackenesse of smoke. They sholde be fed with freshe flesshe and blody, & men shoulde vse to gyue them to eate the hartes of soules that they take. All the while they bene a lyue, and benne stronge and myghty to take theyr pray: they ben beloued of theyr lordes & bore on hondes, and sette on perches, and stroken on the breste and on the tayle, and made plaine and smothe, and bene nourysshed with great besynesse and dylygence. But whan they ben deed, all men holde theym vnprofitable and nothynge worth: and be not eaten, but rather throwen oute on dounge hylles.

Of Alieto. Ca. iii.

As the Glose sayth super Deutro. xiii. Alietus and a Fawcon is all one byrde, whiche coueteth praye, and is ryght bolde and hardy, and assayleth byrdes and soules that bene moche more greatter than they: and reseth on them, and smyteth with breste and with sete. Some men meane, that Alietus is a lyttell byrde, and taketh other smalle byrdes. Therof speketh Auctour Aurora, and sayth.

¶Obtinet exiguas alietus corpore vires. Sunt et aues minimæ preda cibusque suus. That is to saye, Alietus hath smalle vertues and strengthe of bodye: and smalle byrdes benne is meate and his praye.

And some men me rede, that this byrde alsayleth onely feble byrdes and vnmyghty, and hereby hit semethe, that Alietus and a lyttell sperhawke is all one, that is called a musket in frenshe, or ela it is called the sperhawke.

Of bees. Ca. iiii.

Isidore sayth, that bees are called Apes, for they are gendred without fetes or for they knyt them selfe to gether with fete. Isydore sayth, that they ben cunnynge and besye in office of makynge of hony, and they dwell in theyr owne places that are assigned to them, and chaleng no other place but theyr owne. And they builde and make their houses with a passynge wonderfull craste, and of dyuerse flowers: and they make hony combes, wounde and wrythen with wey ful craftily, and fyll theyr castelles with full many children. They haue an hoofte & a kynge, and meue warre and bataylle, and flee and voyde smoke and wynde, and make them hardy and sharpe to bataylle with greate noyse. Many haue assayed and founden, that often bees are gendred and come of caraynes of rotheren. And for to brynge fouth bees flesshe of calues, whiche ben slayne, so beate that wormes may be gendred and come of the roted blode, the whiche wormes after taken wynges and ben made bees, as sherne byrdes ben gendred of carynnes of horses, as Isidore sayth. And Ambrose in Exameron saith, that the propertyes of bees are wonderfull noble and worthy. For bees haue one comyn kynde as chyldren, and dwellen in one habitation, and ben closed with in one yate: one traueyl is comen to them all, one meate is comen to them all, one commen werkynge, one common vse, one fruite and syghte is commen to them all, and one generation is comen to them all. Also maydenheede of body without wemme is commen to theym all, and so is byrthe also. For they benne not medled with seruyce of Venus: nother resolued with lecherye, nother brused

with sorowe of byrthe of chyldren. And yet they bryngē soorthe mooste swarmes of chyldren. For where all other soules bryngē forth vnneth one byrthe in a yere/ euery one bee bryngeth forthe two, and passeth other with dowble plenteousenesse of chyldren. Bees make amonge them a kynge/ & ordeyne amonge theym comen people. And thoughe they benne put and sette vnder a kynge, yet they ben free and loue theyr kinge, that they make by kynde loue: And defende hym with full grete defence: And holde honour and worshyp to perishe and be spylte for their kynge: And doone theyr kynge so greate worshyppe/ that none of them dare goo oute of theyr house, nor to gette meate: but if the kyng passe out and take the principalyte of flyghte. And bees chose to theyr kynge hym that is mooste worthy and noble in hightnes and fayrenesse, and mooste clere in myldenesse, for that is chefe vertue in a kynge. For though their kynge haue a stynge/ yet he vseth it not in wreche. And kyndly the more huge bees aren/ the more lyghter they ben/ for the greatter bees ben lyghter than the lasse bees. And also bees that are vnobedient to the kyng, they deme them selfe by their owne dome for to dye by the wounde of theyr owne stynge. And of a swarme of bees is none ydle. Some fyghten/ so hit were in batayle in the felde ayenste other bees: Some ben besy aboute meate: And some watche the comynge of shoures. And some beholde concourse and meting of dewes: & some make wexe of flowers: and some make selles now rounde, now square with wonder byndynge and ioynynge and ruennes. And yet neuertheles amonge so dyuerse werkes none of them doothe aspyene wayte to take oute of others trauayle: neyther taketh wrongefullye/ neyther stelythe meate/ but eche secheth and gathereth by his owne slight and trauayle amonge herbes and floures that ben good and couenable. But bees haue theyr stynges, and they shedden venyme amonge hony, if any thinge ouersetteth theym, and they put theyr lyues with brennynge of wreche for defence of theyr houses. Also though they ben feble in strengthe of bodye: yet they bene full stronge in myght and vertue of cunnyng: Theyr fruyte is softe & swete to all thing/ by his swetenes he maketh Jawes swete & heeleth wondes/ and yeueth medicyne to inwarde botches. Huc vsq; Ambrosius. Other propertyes Aristotle toucheth libro decio/ where these ben sette in. Also amonge other thynges they saye, that werkynges of bees are dyuers. For some bryngē to the hyue thynges that nede to aray for hony/ of sprayes and floures of trees/ and of herbes/ and namelye suche thynges that ben somedeale gleymy and glewy, and bameth therwith the hyue, and that they do for noyfull beastes. And yf the entrynge of the hyue be to large/ they make hit narowe and streyte. And they gather hony/ and fyrst they beginne to make the house, that the kynge shall dwelle in: Than they make other houses for other bees/ that kepen the hyue, & they take wexe of floures, and gather hit with their fore fete, and than they gather to the myddle fete, and then to the ouermest ioyntes of the hynder fete: and then they fle therwith: and then the heuynes of the bee is knowen. And whan a bee fleeth, he taketh no hede of the dyuersite of floures/ nor leueth one flowre for an other, all the whyle that he syndeth ther in that is nedefull, and tornethe than agayne to her owne place charged. But howe they gather hony, and what is the matter of honye, we may not lyghtly distingue by selynge. But they haunte moche gladly leues and floures of olyue, and abide therupon longe time for thicknes of leues/ and whan theyr kynge may not flee, than a companye of bees beare hym. And if the rectour be on lyue, the males ben in one partye and the females in an other partye: And if he be deed/ the males bene with females in house. And the rectours female is moche more than the females of the other bees, and hath a more stronge stinge than the male.

And manye males benne with oute stinges,

stynges, and they flee as thoughe they wolde stynge with stynges, and yet they may not. The rectours ben of two manere. The one is blacke, and that other is redde, and this is the better, and is a good lyttell bee rounde and thycke in hit selfe, and smalle in the myddel as though he were gerded and meanelye roughe. And bees ben diuers in fedyng. For some ben fedde with flowers of gardyneys: and there ben other maner bees, whiche bene fedde with floures of mountayneys. And those that benne fedde in trees of mountayneys be lasse than other, and stronger, and may better away with trauayle.

Also bees sitten vpon the hyues and suck the superfluyte that is in hony combes. And it is said, that if they dyd not so, ther of shulde attercoppeobe gendred of that superfuitee, and the bees shulde dye, and whan there is but lyttell hony in theyr houses, they forsake and come oute of theyr houses, and fyghte with them that woll take away theyr hony. And therfore they ben seen ofte lyttynge aboute theyr holes, as it were redy and arayd to withstande and defende. And the shorter bees fight with the lenger with strong fyghte, whan they eate moche hony, and they busy them selfe to dryue these out of the hyues, whiche doo not make hony and labour. Also the kynges benne not seen without the hyues alone, but they haue a greatte companye of bees abowte them: and the kynge is in the myddell, and he passeth out thre dayes tofore the out passynge of the yonge bees: then fewe bees comen oute and flee aboute the hyues, and departen them selfe in compaines, and with euery kynge goth one company. And if it happeth that one parte of the bees set agaynste the other, than these fewe bees that remayne goo to an other kynge, & forsake theyr fyrste kynge, & they go to the kyng that hath most nombre: & if the kynge, whome they forsake doth followe after theym, they kylle hym.

Also whan bees stingen, they deyen right soone after, if they stynge in al their stinge and drawe it not oute of the place that is stonge, for the kynge maye not all come oute, but if some gutte come oute ther with. And the rectoures of bees stingin selde. And if any bee dye in the hyue, the other bees drawen him out. For this beast is more cleny than other beastes: & therfore they shyte fleynge, and not in theys hyue. For stynkyng sauour greueth them ful sore, and likewise so doth wynde also. Therfore if there be great winde, the wardeynes of the bees shall couer the mouth of the hiue, that the winde come not in to the bees: and if the hyues stynke in anye wyse, they woll forsake theyr hyues, and if hit happe that the bees abyde therin, they shall take sykenes of the stynch. And whan they resten to moche, they were syke, and they throwe and put out ydle bees fro theyr company. And hotte places ben accordynge for theym in wynter tyme, and colde in sommer tyme. And if a man leuethe to them moche hony, they woll not werke moche therafter: and if he leaueth to lyttel, then they were slowe to werke hony. Therfore the wardeyne shall leue theym hony, as the multitude of them is more or lasse, and if they lacke hony to eate, than the wardeyne shall fede them with syrupes and other swete meates, leste they shulde dye. And whan they gather theym to gether and stryue within the hyue, it is a token that they woll departe thens and forsake the hyue: and therfore the wardeyne muste poure some swete wyne in to the hyue, & then they woll abyde stylle. Duc vsqs Aristoteles li. viii. siue. ix.

¶ Also li. iiii. he saythe, that bees make no noyse but in fleyng and spredynge out and drawynge in theyr wynges by the ayre that falleth bytwene the wynges and the bodyes. Also the hynder fete of them ben longer than theyr fore fete for goynge, that they may soone aryse from the erth, when they woll flie, as he sayth lib. viii. Also sometyme bees haue a sykenes, that Aristotle calleth Rubisoun li. viii. And that euyl cometh of lyttell wormes, whiche ben gendred in the hyue, and cometh of corrupte hony combes. And whan

whan those wormes benne woxen / they make a webbe lyke to the webbe of an attercoppe, and hath maystrye ouer all the hyue. And therfore the hony wexeth corrupte, & the bees wexe seke & deye. ¶ Also li. xvi. he sayth / that bees aren not gendred by the seruyce of Venus. In those yeres that ben dropynge, many bees are bredde and gendred. For by moysture superfluities benne moultiplyed in bodyes. And in temperate yeres ben fewe byrdes of bees / as he saith. Item in dictis particularibus it is sayde, that bees that eate floures of almonde trees / make more temperate hony than other, and more sauoury, and lesse sharpe: and that hony mooste clenseth spirituall membres. And bees that eate wormood and other bitter herbes, make hony lasse swete: But yet that hony clenseth mooste the stoppynge of the Splene / and openeth the lyuer / and helpeth them that haue the dropsye, and heleth the bytinge of a woode hounde. Loke more of hony in Tractatu de liquoribus. And the other propertyes of bees shall ye synde in littera. A. in Tractatu de Animalibus secundum Phm et Auicennam.

Of the Oule. Cap. v.

The oule hyght Bubo, and hath that name of the sowne of her voyce, as Isidore saith. And is a wylde byrde charged with fethers. But she is alwaye holde with slouthe / and is feble to flee. And dwelleth by graues by daye and by nyghte, and in chynnes. And Diuynours telle, that they betoken euyll: for if the oule be seen in a citie, it signifieth distruccion and waste, as Isidore sayth. Aristotel sayth li. viii. that the chough syghteth with the oule: for she is feble of syght at mydday: and seeth more clerely by nyght thē by day. And for that cause the chough taketh the oules egges / and eateth theym by day: and the oule eateth the choughes egges by nyghte. For the oule is stronger by nyghte thanne by daye. And the chough is stronger by day than by nyght. And other soules sle aboute the oule by daye and pulle hym. And therfore with the oule soulare take other byrdes and soules. The syghtynge of these byrdes (as the syghtyng of other beastes) is not but for meate, or for dwellynge places. The cryenge of the owle by nyght toketh deathe, as Diuynours coniecte and deme. The oule is fed with oyle, & with other vnclene thynges, and is hated of other byrdes / and haunteth temples by nyght to haue her sylle of oyle of lampes / and namely in fethers and in becke she semeth lyke to soules of pray: But she is al vnlyke to them in boldenes and in vertu. And whan byrdes and soules assayle the oule, she lyeth vpryghte / and defendeth herself with her becke and with her sete. And they hunte and eate myce and rere mys / and sle aboute by nyghte / & hyde them in chynnes & walles by day.

Of a culuour. Cap. vi.

Culuours hyght Columbe, and they haue that name of Coloure of the necke: For in the necke theyr fethers ben sprynge with manye dyuers coloures, as Isidore sayth. And culuours ben mylde byrdes and meke / and haunt & loue companye of men, and haue conuersacion in theyr multiplyenge. In olde tyme men called theym Veneriae, lecherouse: For they vse ofte nestes / and conceyue with kyssynge and loue, and vse moch lechery. And therfore a culuoure hyght columba coleno lumbos / as it were tyllynge lendes and reynes / as Isidore sayth. For culuoures laye in all tymes / and haue byrdes: if theyr dwellyng be hotte and theyr meate redy. And they haue better birdes in harueste than in sprynge tyme or in Somer. And that for plente of meate, as Isydore sayth li. v. Aristotle spekynge of the kynde of culuoures sayth, that the culuoure is a lecherous byrde / and they kysse eche other tofore theyr tredynge. And if the olde male maye not trede / yet he crosseth not to kysse. And often the female lepeth vpon the female / when

whan the male lacketh: and so in kyssing and byllynge they caste not Semen: but of suche maner tredynge somtyme commen egges: and of suche egges come no byrdes / but they ben as wynde egges.

And all byrdes that ben lyke to culuours layen in springyng tyme twyse or thryes: and layen two egges, and laye not the thyrde tyme / but whan the seconde layenge is corrupte and distroyed. Also li. vi. he sayth / that for the mooste parte coulvours haue two byrdes, male & female: and the fyrste byrde is male. And sometyme one byrde is haughte and commeth oute of the shelle in one daye / and the other on the morowe. And the male sitteth on brode by day / & the female by nighte. And the fyrste egge fylleth it selfe, and hit sheddeth in twenty dayes. And fyrste the colouure perceth the shelle / and then delyth hit. And male and female heatethe the byrdes in one tyme / and the female is more besye aboute the byrdes than the male, and layeth egges .x. tymes in one yere, and somtyme. xi. tymes, or. xii. as in Egypte, & the male tredeth the female after one yere.

¶ Also li. viii. he sayth, that whan the culuoure hath byrdes, anone the male ruleth the byrdes: And if the female tarye ouer longe ere she come to the byrdes for sorenes of the byrthe, thanne the male smyteth and beateth her, and compelleth her to sytte her selfe vpon the byrdes. And whan the byrdes wexen / the male goth and soukethe salte erthe: And he gyueth and putteth it in the mouth of the byrdes to make them haue talente to meate. And whan the male woll putte the byrdes oute of the neeste / he treadeth theym bothe.

¶ Also coulvoures haue this propertye as turtures haue: They arere not vppe theyr heddes whan they drynke ere they haue dronke inough. And generally they lyue & brede fyftene yeres. Hucusq; Arist. But the properties of coulvours, that are vsual and notably knowen, the glose toucheth vpon this sentence: Oculi tui columbarum. Can. 1. Where it is sayd, that a culvoure hath no gall / and hurteth & woundeth not with the byl / but his owne pere. And more ouer he maketh his neste in dennes and holes of stones / & fedeth othere byrdes, and drawethe to the company of coulvours that wander and stray about, and abydeth nyghe ryuers: and eateth the beste greynes: and hath gronynge in the stede of songe: They flee in flockes, and loue companye. And they defende them selfe with the wynges and with the byl: And they eate no caraynes nor other vnclene thynges. The coulvour fedeth two byrdes. The coulvour sittynge on ryuers, seeth the shaddowe of the gosehauke commyng, and as soone as it seeth the gosehawke / it fleeth in to the inner place of an hole / and there hydeth it self, as sayth the glose vpon the forsayde sentence. And as Constantine sayth in Piatico / the bloudde of a culvour is medicinable. For it is sayde, that the bloudde drawen vnder the ryghte wynge, and dropped in hotte / swagethe and slakethe the ache of blered eyen. And hath brennynge dyrte / and throweth it out of the neste / and custometh and teachethe her byrdes lyke wyse to caste it out, as Aristotle sayth. The coulvoure is messager of peace / ensaumple of symplenes, clene of kynde / plentiouse in children, folower of meknes, frende of company, forgeter of wronges. And the more hit is fethered / the more plentuouse it is in kinde / founde. Therfore roughfoted douues brede well nyghe in euery month.

¶ The coulver is kyndely fearefull / and seelde syker / but whan she is in an hole of stone / and there she resteth somdeale. The coulvour is forgetfull. And therfore whan the byrdes are borne awaye / she forgeteth her harme and dommage: and leuyth not therfore to buylde and brede in the same place / as Jheram sayth.

¶ Also she is wylely curyous. For setting on a tree, she byholdeth and loketh aboute towarde what party she wyll flee, and bendyth her neche all abowte / as it were takynge auysement. But ofte whyle she taketh auysement of flyghte, ere she taketh

taketh her flyghte / an arowe fleeth thorough her body: and therfore she faileth of her purpose. For that that she was aboute longe to vo, she performed not in due tyme / as Gregory sayth. Also as it is sayde in dictis particularibus, Louluer flesshe is harde to defie and glemye, and therfore it yeueth greate nourysshynge & thicke, and namely flesshe of yong culuers. But whan they begyn to flie, bycause of meu ynge and of trauaylle it leseth moche of that heuynesse. And the flesshe is made more lyght & more able to defie. And the elder it is / the harder it is, & the worse to defye / & the worse nourishyng hit yeueth to bodyes. Also somtyme a tame culuer is founde and taught to begyle & to dysceyue wylde coulouurs, and ledeth them in to the nette. And to disceyue them the more slyly / it gooth with them in to the foulers nette, and suffrethe hit selfe to be caught and wraped therin: And draweth them towarde meate as hit were in lykenesse of frendeshyppe / but soo in fedynge draweth them to grennes & to theyr distruction. Also (as Ambros sayth) in Egypt and in Syria a coulouur is taughte to beare letters / and to be messager oute of one prouynce in to an other. For it loueth kyndly the place and the dwellynge where it was fyrste fedde and nourished. And be hit neuer soo ferre bore in to ferre countraye, alwaye it woll retorne home ayen, if it be restored to fredome. And oft to such a culuour a letter is craftily bound vnder the one wynge / and then hit is lette goo. Then it fleeth vppe in to the ayre, and cesseth neuer tyll it come to the fyrste place / in whiche it was bred. And some tyme in the way enmyes knowe therof, and letteth it with an arowe, and so for the letters that it bereth / hit is wounded and slayne: and soo hit beareth no letter without peryll. For ofte the letter that is soo borne is cause and occasion of the death of it.

¶ Of a curlewe. Capit. vii.

¶ Culewes hight Coturnices, & hath that name of the sowne of the voice / And benne certayne byrdes that the Grekes calle Ortigias. For they were fyrste seen in the londe that hyghte Ortigia / as Isidore sayth. These byrdes haue certayne tymes of commynge / and make and lede flockes / and they drede the gosshawke / and whyle they se the gosshawke they aryse not fro the erthe. And therfore they ben called Ortigometra. Also these byrdes haue gides and leaders as cranes haue. And for they drede the gosshawke, they ben besye to comforte the leaders, by the which leders they ben ware & warned of their peril and harme / that they benne not taken with the gosshawke. Onely those byrdes haue the sallynge cuylle as a man hath / and the sparowes also. And they passe the see / and whan they ben wery, they fall downe vpon the water, and reste vppon the one wynge / & maketh his saylle of the other wynge. His beaste meate is venemouse sedes and greynes / and for that cause in olde tyme men forbade eatynge of them. And an herbe that hight Elleborus is curlewes meate: And if a nother beast eteth it in greate quantytee / it is perylloue and poyson. For beastes haue wode & wyde veynes / by the which the smoke passeth, & by strength of that herbe / the herte is so daynely kcled and deed. And curlewes haue streyght veynes aboute the harte, and therfore venemouse smoke hath noo trewe passage, but he bydeth in the stomake, and is there defyed and made subtyll / and so it greueth them not. And we calle in commyn speche Coturnices crebros a veloci cursu / for swyfte rennynge, for he renneth vppon the erth most swifte lye. And suche byrdes louen byrdes of theyr owne kynde. And therfore euerye of them crye to other, & come to gether / as Ambrose sayth.

¶ Of a storke. Cap. viii.

A Storke is a water foule / and purgeth her selfe with her own bylle. For whan she feleth herselfe greued with moche

moche meate, she taketh see water in her byll/and putteth it in at her hinder hole/ and soo in to her guttes, and that water nessheth the hardnes of the meate/and bytynge the guttes causeth theym to put out superfluytees. Also this byrde eteth egges of addres and serpentes, and berith them for beste meate to her byrdes/ as Isidore sayth. And this byrde hyghte Siconia, as it were Sicannia, for he smyteth or flappeth with his bil, and maketh a noyse as it were with a caane or a great reyd, as he sayth. Also he is messanger of spryngynge tyme, and in her comynge she tokeneth noueltee of tyme. And is enmye to adders and serpentes, and beateth and sleeth them with her byll: and sometyme swaloweth and deuoureth them: & haunteth and loueth company of men. And therfore they make theyr nestes on houses that men dwel in. And they leue not lightly theyr fyrste neste, excepte they be compelled. But ere they go in to other countrees ayenste wynter, they fyll theyr nestes with erthe/ and drawen the twigges and thornes of theyr nestes with fenne, that noo tempest of wynde shulde bricke it nor throwe it downe in winter. And in her comynge agayne in spryngynge time, she occupieth the same place/ and defendeth the nest fro other that wold ocupy it. Whyle the female liueth/the male accompanieth not with a nother with seruyce of Venus, but kepeth truely to her in nest and in office of generation. And if the male aspieth in any wyse, that the female hath broke spowsehood/she shall no more dwell with him: But he beateth and stryketh her with his bylle, and sleeth her yf he maye, as Aristotle sayth. The male tredeth not the female but in the nest: and in sitting on broode the male & the female chaunge tymes: and loue theyr byrdes/ and kepen them with ryght great affeccion. And for bysye syttynge vppon theym theyr fethers falle/ & whan the male trauayleth aboute meate, the female sitteth in the neste: and ayenwarde. And whan the male cometh home/ the female fleeth out for meate: and than the male sytteth on the neste; as Ambrose sayth. Stokes fleen ouer the see in flockes, and flee together in to hottecountres, and in theyr passynge crowes fleen with theym. And passe tofore them, as it were ledynge the storkes. And withstonde with all their myghte soules that hate storkes, as hit is sayde in Exameron. And thoughe storkes eate venemonse beastes/ as frogges, adders, and serpentes, and other suche, yet neuertheles the venim ouercometh not, ne chaungeth not their kinde/but is to them sedynge & noury shynge, that is venemous to men and to other beastes. For by vertu of hete/that hath maistry within them the malice of venym is quenched. ¶ Also whan theyr byrdes benne haughte/ they haue fete, legges, and bylles ful blacke/as swannes haue/ but the blackenes passeth away lytel and lytel. And the more olde they were, the more redde they haue legges fete and bylles.

¶ Of the crowe. Capit. ix.

The crowe is a byrde of longe lyfe, and hyghte Cornix amonge Latines/ that is a name of Brewe. And Diuynours tell, that she taketh hede of spienges and awaytynges, and teacheth and sheweth wayes/ and warneth what shal fal. But it is ful vnleful to beleue, that god sheweth his preuy counsayle to crowes/ as Isydore sayth. Amonge many diuynacions diuynours meane/ that crowes, token reyne with gredynge and cryenge, as this verse meaneth.

Nunc plena cornix pluuiam vocat improba voce. That is to vnderstonde, nowe the crowe calleth reyne with an eleynge voyce. And is a ianglynge byrde & vnmylde/ and greuous to men there they dwelle/ as he sayth. And eateth vnclene meates and venymous, and lyueth ryght longe. In age theyr fethers were whyte. But in flesshe within, the lenger they lyue the more blacke they benne. And hateth the foxe ouer all other beastes: and fyghteth agaynste the sparrehawke/ and agaynst the gossehawke, as Isidore sayth.

And

And is besy, and gredy and contrarye to the egle and other byrdes of praye. And for she dredeth to towche the egle, with cryenge she purseweth the egle. But she hath not alwaye prouffite of her gredynesse: for somtime after that the egle hath made as thoughe he gaue noo force, sodaynely he smyteth the crowe with his bylle / or sleeth her, whan she commeth nerer the egle than she shoulde. In Exameron it is sayde of the crowe / that crowes rule and lede storkes, & come aboute them / as it were in routes / and flee about the storkes / and defende them / and fyghten ageynste other byrdes and soules that hate storkes. And take vpon them the bataylle of other byrdes, vppon theyr owne perylle. And an open prouse therof is: for in that tyme / that the storkes passe out of the countrey, crowes bé not seen in places there they were wont to be. And also for they come ayen with sore woundes / and with voyce of bloude, that is wel know / and with other sygnes, and tokens, and shewe that they haue ben in stronge fyghtyng. Also there it is sayd / that the mildnesse of the byrde is wonderfulle. For whan father & mother in aege ben bothe naked and bare of couerynge of fethers: than the yonge crowes hyden and couer them with theyr fethers, and gader meat and sede theym. And sometyme whan the father and mother were olde and feble: than the yonge crowes vndersette them and rere them vp with theyr wynges, and comforte theym to vse to fle, to bryngе the membres that ben dyseased in to state agayne.

¶ Of the rauen. Cap. I.

The rauen hyght Corvus of Corax also, & hath that name of the sowne of the throte, as Isydore sayth. The rauen beholdeth the mouth of her birdes whan they yane. But she geueth them no meate ere she knowe and see the lykenes of her owne blakne / and of her owne coloure and fethers. And whan they begynne to wexe blacke / then afterwarde she sedethe them with all her myght and strength / as Isydore sayth. It is sayde that rauens byrdes ben sedde with dewe of heuen all the time that they haue no blacke fethers by benesyte of age. For al that tyme they bene not sedde with theyr fathers meate, whiche is careyne or other stynkyng thinges: but with benesyte of the dewe of heuen / as Austyn sayth. And the rauens in deed careyne goone in to the preuy places within / as Isydore sayth. And is a cryenge foule / and hath dyuerse sowne and voyce. For amonge soules onely the rauen hath soure and syxtye chaungynges of voyce / as Fulgencius sayth. And is a gylefull byrde / and taketh away thynges theuysly / and layeth & hydeth them in preuye places. Also he is an vnclene byrde / and sytteth vppon careynes / and eteth and taketh meate of venemouse & vnclene thynges. And as diuinours mene the rauen hath a maner vertue of meanynge and tokenynge of diuination. And therfore / amonge nations / the rauen amonge soules was halowed to Apollo / as Mercius sayth. Aristotle li. vi. spekynge of the rauen sayth, that onely the female sytteth on broode twentye dayes on the egges, and the male bryngeth to her meate, they and haue many byrdes / and sytteth on brode twentye dayes. And for they benne manye, they throwen away some of theyr byrdes. For soules, whiche haue manye byrdes, throwen away some of them.

¶ Also li. viii. he sayth / that the blacke rauen fyghteth with the asse / and with the bulle / and fleeth vppon them / & greueth theym / and smyteth with the bylle, and smyteth out theyr eyen.

¶ Also there it is sayde, that the blacke rauen is frende to the fore. And therfore he fyghteth with the brocke and with other smalle beastes to helpe the fore. Also there it is sayde, that rauens fyghte strongely / and smyte together with their wepons / that ben bylles clees & wynges: And he that is ouercome / is obedyente to the conquerour. Duc vsq; Aristot. Also onely the rauen layethe egges and bredeth in the myddell heate of somer ayenste

perfit kynde of other fowles. Therof hit is sayde/that the rauen layeth eggres, and bredeth in the myddell heate of the somer, nyghe to ripe fruite.

¶ Of the swanne. cap. xi.

The swanne hyghte Lignus in latine, and Olor in grewe: for he is al white in fethers. For no man fyndethe a blacke swanne. Olor is grewe, and is to vnderstonde white/as Isydore sayth. The swan hyghte Lignus, and hathe that name of Canendo/syngynge. For he seyneth swetnes of swete songes with a corde of voice/ and he syngeth swetely/for he hath a long necke dyuersely bende to make diuers notes. And it is sayde/that in the countrees that bene called Hiperborei, that the harpers harping before, the swannes byrdes flee out of theyr nestes & synge ful meryly, as Isidore sayth. And as Marcius and Ambrose saye/shypmen trowe, that it tobeneth good/if they mete swannes in peryll of shyppe wracke. Alway the swan is mooste meryest byrde in dyuynatyons. Shypmen desyre this byrde, for he doppeth not downe in the wawes. And therfore he was halowed to Apollo, as Marcius sayth: and his moste strengthe is in the wynges. Whan the swan is in loue/he seketh the female, and playseth her with byclyppyng of the necke/and draweth her to hym warde: And he ioyneth his necke to the females necke, as it were byndinge the neckes to gether. And after the treadinge, the female smyteth the male/and fleeth hym. And the male batheth hym oft after the tredyng/& so doth the female also, ere she take any meate. And whan she shal dye/and that a fether is pyght in the brayne, then she syngeth: and against the vsage of other beastes in stede of grouynge, the swanne syngethe/ as Ambroise sayth.

¶ The swanne hath moste white fethers without any mynglynge of blacknesse or other colour: and hath blacke flesshe and harde to defye/and hath a bylle with a maner bounchynge, that distinguethe the syghte fro the smell and tastе/and this bylle is full blacke within, and inwarde full thicke.

¶ The swanne putteth downe his hede in to the water, and fetheth his meat, and kytteth it: and thoughe he be nourysshed amonge fysshe/yet he eateth theym not. Also if breade or other meate be throwen to hym, he withdraweth and yeuethe place to fysshe that foloweth hym, and seecheth and gathereth his meate of herbes grasse and rotes. And he hathe blacke fete and close, and hoole and brode, full able to swymme. And in swymmynge he vseth that one fote in stede of an oore, and the other in stede of a stirer, and ruleth hym selfe therwith. And dwelleth in lakes and in pondes/and maketh his nestе nygh waters/where vppon fewe stykes throwen to gethers, the swanne syttеth on brood, and bryngeth forth byrdes, and fedeth them besely/and bryngeth theym vp, & coureth and defendeth theym with whynges, bylle/and hyssynge. And if anyeman come towarde the sygnettes/ the swanne putteth her selfe amonge the byrdes, & prepareth to make resystence, & cesseth not to defende her byrdes. And is a byrde of greate weyght and heuynesse, and of moche flesshe in bodye. And therfore she loueth reste and fleeth but selde. But wylde swannes flе with stronge flyghte/with theyr neckes streyghte forwarde, and fete streyghte backewarde. But they ben not so great of body/nor so fat as tame swans/which ben nourysshed and fed nygh places there as men enhabyte in/as Marcius sayth.

Of a gnatte. cap. xii.

A Gnatte is a lyttell flye, and hyghte Culex, and hath that name of Aculeo/a stynge. For he souckethe bloudde, & hath in his mouthe a pype like a pricke/ and there with he percethe the flesshe for to souche the bloudde. And is accounted amonge volatiles, as the bee is/ though he haue a body of a wormе with many fete. For he hath wynges & fleeth

therwith. And is gendred of rotted or corrupt vapoure of caraynes and corrupt place of marreys. By continualle flappynge of wynges he maketh noyse in the ayre, as thoughe he hurred: and sytteth gladly vppon carayues, botches, scabbes, and soores: and is full noysfull to scabbed horses and sore backed, and greueth slepynge men with noyse and with bytynge, and waketh theym of theyr reste, and fleeth aboute moost by nyghte, and perceth and byteth membres, vpon the whiche he sitteth, and draweth toward light, and gladly he seeth light, and so vnwarely he fallethe in to a candell, or in to the fyre. And for couetouse for to see lyghte, he brenneth hym selfe ofte, and is beste to fedynge of swalowes. For gnattes bene taken for best beloued meat to swalowes, that flee in the ayre and hunte flyes. And they ben called Sciniphes, that is to vnderstonde smalle flyes, but moste noysful in stynges: for scines in grewe is Musca in latyne, a flye in englyshe. And therof cometh scinomia, a houndes flye, & with suche flyes the londe of Egypte was smitten, as Isydore sayth. And scinomia is the worste kynde of flyes, with greatter body and broder wombes than other flyes, and lesse flyghte: but they ben full tender, and cleue faste in the membres of beastes, on the whiche they smyte. In wulle, heare, and bristels of beastes, & namely in houndes, suche a flye hydeth herselfe, and sucketh and drynketh bloudde: in so moche that she gnaweth the flesshe, & maketh hit swelle with botches and pymples: as hit fareth in eares of olde houndes, the whiche eeres suche flyes gnawe & make them swel and ful of sores. And so it is no wonder though suche flyes stynke right foule, that ben fedde with suche corrupte meates and humoure.

¶ Of Licada. cap. xiii.

THere is a maner grasshopper, that hyght Licada, & hath that name of Lauando, syngynge. For with a full litel throte he maketh ryght swete melody, or shapeth a wonderful songe, as it is said in Exameron. This Licada in the myddell heete at mydday, whan trees brethe with heete, than the more clere aire she draweth the more clerely she syngeth. Also if a man poure oylle vpon this Licada, he deyeth anone. For the poores ben stopped, that they maye not drawe brethe, but if men forthwith poure vpon them vyneger, anone they benne relyued, for the strength of vynegre openeth holes and pores that were stopped by byndyng of oyle, as Ambrose sayth.

¶ Of Fenix. capitulo. xiiii.

FEnix is a byrde, and there is but one of that kynde in all the wyde world. Therfore lewde men wondren therof, and amonge the Arabyes, there this byrde fenix is bredde, he is called singularis, alone, as Isydore sayth. The philosopher speketh of this byrde and sayth, that fenix is a byrde withoute make, and lyueth three hundred, or fyue hundred yeres, whan the whiche yeres ben passed, she feleth her owne defaute and feblenes, and maketh a neste of ryghte swete smellynge stykes, that ben full drye, and in sommer whan the westerne wynde bloweth, the stickes and the neste ben sette on fyre with brennynge heate of the sonne, and brenneth stronglye: thanne this byrde fenix cometh wylfully in to the brennyng neste, and is there brent to asshes, amonge these brennynge stykes, and within three daies a lyttell worme is gendred of the asshes, and wexeth littell and lyttell, and taketh fethers, & is shape and tourned to a birde. ¶ Ambrose sayth the same in Exameron, of the humoure or asshes of fenix ariseth a newe byrde & wexeth, & in space of tyme he is clothed with fethers & wynges, & restored in to the kinde of a birde, and is the most fairest birde that is, most like to the pecocke in fethers, & loueth wildernes, & gadreth his meate of clene greines & fruites. Alanus speketh of this birde & saith, that whan the hyghest bysshop Onyas hadde buylded a temple in the citie of Delyopolyn Aegypt, to the lykenes of the temple of

of Ierusalem, and the fyrste daye of Easter / whanne he hadde gathered moche swete smellynge woode / and sette hit on fyre vppon the auter to offre sacrifyce: to all mennes syghte / suche a byrde came sodaynely, and fell in to the myddel of the fyre, and was buente anone to asshes in the fyre of the sacrifyce: and the asshes abode there, and was besely kepte and saued by the commaundemente of the preeste: and within thre dayes / of these asshes was bred a lyttell wormme / that toke the shape of a byrde atte the laste / and flewe in to wylderneesse.

¶ Of the crane. cap. xv.

A Crane hyghte Grus, and hath that name of her owne voyce. For she cryeth with such a voice, as Isidore saith. And is a byrde of greate wynges and of stronge flyghte / and fleeth hye in to the ayre to see the countrees, toward the whiche he woll drawe / as hit is sayde in Etymeron. And is a byrde that loueth byrdes of his owne kynde, and they lyuynge in company to gether / haue a kynge amonge them / and flee in order / ruled as Ambrose sayth. And the leder of the company compelleth the company to flee aright / cryenge as hit were blamynge with his voyce. And if it hap that he waxe hoorse / than a nother crane commeth after hym / and taketh the same office. And after they falle to the erthe cryenge for to reste: and whan they sytte on the grounde / to kepe and saue them / they ordeine watches / that they maye reste the more surely: and the wakers stonde vpon one fote, and eche of them holdeth a lyttell stone in the other fote hygh fro the erthe, that they may be waked by fallynge of the stone, if it happe that they slepe, as Aristotle sayth.

¶ Also in youth cranes ben coloured like asshes / but the lenger they lyue, the blacker they ben. And if any of them go amis out of the company, they crye & seke their felowes that ben loste.

¶ Also cranes whan they know that the fauon or the gosshauke commeth, they tourne vpwarde theyr bylles, and defend them self as wel as they may with sharp wesse of bylles.

¶ Of the cocke. cap. xvi.

A cocke hyght Gallus, and hath that name of galdynge. For a monge soules onely the cocke is gelded, and such in olde tyme called theym Galloo, that were kerued / as Isydore sayth.

¶ Plinius lib. xxx. ca. iiii. speketh of the cocke and sayth / that cockes flesshe rawe, and layde hotte vpon the bytynge of a serpente / doth away the venyme. And to the same his brayne is good taken in drynke. And if a man be noynted with his grese / or with his suyce: he shall be sure fro me panthers and lyons. And if the bones of a cocke or of an henne, be medled with golde whan it is molte / they distroy and waste the golde. And so henne bones ben venemous to golde, and that is wonder.

¶ Also the cocke is hotte and drye of complection. And therfore he is full bolde and hardy, and so fyghteth boldly for his wyues agaynste his aduersaryes / and assayleth and receseth on them, and teareth and woundeth theym with his byl & with his spores. And whan he hath the maystry, he syngeth anone: and ere he syngeth, he beateth hym selfe with his wynges to make hym the more able to synge. And he vseth ferre in the nyghte to synge moste clerely / and to synge strongelye. And aboute the morowe tyde he shapeth lyghte voyce and songe / as Ambrose sayth.

¶ The cocke beareth a red combe on his heed in stede of a crowne: whiche beinge loste / he leseth his hardynees, and is more slowe & cowarde to assayl his aduersary. And he loueth iolously his wiues. And whan he findeth meate / he calleth his wyues to gether with a certaine voyce / & spareth his own meate to fede therwith his wiues. And he setteth nexte to hym on the royste the henne that is moste fatte and tender, and loueth her best, and desyreth moste to haue her presence. In the morowe tide, whā he seeth to get his meate, fyrste he layeth his syde to her syde: and by certayne tokens & beckes, as hit were loue tatches, he woweth & praieth her to

treadynge. And he fyghteth for her specially, as thoughe he were Jelouse. And with bylle and spores he chaceth and dryueth away from hym other cockes, that come nyghe his wyues. And in fyghting he smyteth the grounde with his bylle, and rereth vp the fethers about his necke to make hym the more bolde and hardy, And meueth the fethers of his tayle vpwarde and downewarde, that he maye so the more ably come to the batayle. And he bredeth a precious stone called Allectrium / lyke to the stone that hyghte Lalcedonicus: And the cocke beareth that stone, and by cause of that stone (as some men trowe) the lyon dredeth and abhorreth / and specially if the cocke be whyte. For the lyon dredethe the white cocke / as Plinius sayth.

¶ The cocke he secheth his meate with his bylle and fete, and scrapeth and ouerturneth strawe and duste: And whan he fyndeth a greyne / he calleth and cryeth to hym his hennes.

¶ Also the cocke dredeth the egle & the gossehauke, whiche take theyr praye on the grounde. For suche soules of praye spye and wayte byrdes whiche go on the grounde. And the cocke is ryghte sharpe of syghte, and therfore he loketh downwarde with the one eye to seche his meat, and vpward in to the ayre with the other eye / to be waare of commynge of the egle and of the gossehauke. And if he see one of them come aferre / anone he cryeth to the hennes, and fleeth away / and hydeth him selfe in houses amonge stones or in hedges / as he sayth.

¶ Also a ryght aged cocke layeth egges in his laste ende, and the egges are smalle and full rounde, and as they were wanne or yelowe. And if anye venemus worme sytteth on brode on them in the canicular dayes / of them ben bredde and growe cocatrices / as Beda sayeth. Constantyne speketh of cockes and sayth / that yonge cockes ben more harde to defye, and lasse moyste than hennes. Also the flesshe of cockes is somdele euyl sauoured / but that sauour wasteth awaye whan it is sodde. And if the gutters of an olde cocke be throwen awaye, and the cocke stopped full of gardyne saffren, and of Polipodie, and sodde in fyue pounde of water, tylle the water be nyghe all wasted, this cocke is moost profitable to them that haue the euyll, whiche hyght colera passio. For it purgeth gleymy and flumatike humours / and helpeth them that be melancoly: and putteth out great ventosite of the stomak / and abateth ache and sore / and helpeth swellynge and ache of the wosen, and helpeth agaynste the longe duryng of feuer etik, as he sayth.

¶ Of the capon. cap. xvii.

THe capon is a cocke made as it were female by keruynge away of his gendringe stones, and is al chaunged in complection / as other beastes that be gelded, & leseth his boldenesse / & his voyce & songe / & knoweth no dyfference betwene the houres of the nyghte, nor beateth hym selfe with his winges / nor arayeth him selfe in fyghtynge: but he sytteth on brode vpon egges that ben not his own / as it were an henne, and taketh vppon hym the office of a female, and fedeth chykens that benne not his owne / and ledeth theym aboute, and clocketh as an henne, and calleth chekens together clockynge with an hoors voyce, and companyeth with hennes / and eateth with theym of theyr meete / but he fedeth them not, he is fatted with them, but he fatteth not them. And the capon is more cowarde of harte than the cocke / & more moyste of flesshe / & more nesshe of fethers, & somtime his fete be broken to compel him to syt on brood vppon egges, his spores eyther ben made blont / or els they fallen. Whan he is fat, his fete ben bounde togedere / & his heed hangeth downe towarde the grounde / & is borne by the fete to fayres & to markettes. But Constantyne speketh of a gelded cocke & sayth, that the flesshe of geldedde cockes is more conenable / thanne the flesshe of other fowles, and bredethe more noble nouri-

nourysshynge and better bloudde: And theyr brayne is better, and more profitable than the brayne of other fowles.

¶Of an henne. ca. xviii.

The henne hyghte Gallina, and hath that name of Gallo the cocke/as the lyennesse hath the name of the lyon. And as some men meane, if her membres were medled with golde whan it is molte/ the golde shoulde waste, as Isydore sayth. The henne is a foule of greate layeng and bredynge, and layeth manye egges withoute treadynge as Aristotle sayth lib. v. And they benne called wynde egges, and benne more vnsauoury and lasse worthye than other egges. And some hennes haue alway twinnes, two chekyns in one shell. And one of the twynnes is lytel, and some time wonderly shapen. After that they sit on brode thre dayes, anone tokens and sygnes of chekens ben seen: And the chekken is bredde of the white, and nourished with the yolke, as he sayth.

¶Also hennes that laye to moche benne not of longe lyse/ but they deye soone, as it is sayde lib. vi. Other propertyes of hennes that ben knowen nighe to al men, ben touched in the Glose sup Mat. xviii. There hit is sayde that a henne is a milde byrde abowte chekynnes: for she couereth chekennes vnder her wynge, and defendeth them ayenste the kyte, and taketh syckenesse for sorowe of her chykynnes, and leeseth her fethers. And fedeth her chykyns more thanne her selfe. And whan she syndeth meate/ she clocketh and calleth her chykyns together: And to defende her chekyns, she putteth her selfe ageynste a stronger than herselfe. And also she syghteth with a man for defence of her chykens. Whan the chekens bene disperpled/ she clocketh and calleth them to gether/ and couereth them vnder her wynge. And defendeth them/ that they be not take with hauke nor with kyte/ and her kyndelye loue aboute her chekens is knowen by roughnes of fethers/ and by hoorsenes of voyce.

¶Of the Grype. ca. xix.

A Grype hyghte Griphes, and is accounted amonge volatiles Deutronomi. xiiii. And there the Glose sayth, that the grype is soure sotedde, and lyke to the egle in heed and in wynges. And is lyke to the lyon in the other parte of the body/ and dwelleth in those hylles that ben called Hyperborei/ and ben mooste enmyes to horses and men, & greueth them moste, and layeth in his nest a stone that hyght Smaragdus agaynste venemous beastes of the mountayne.

¶Of the faucon. ca. xx.

The Faucon hyghte Verodius, and is a ryall foule, and desyreth praye/ & vseth to sitte on his honde that beareth hym/ and is a bolde byrde and an hardy, as is the goshauke: And hath lyttel flesshe in comparison to his bodye/ and hathe many fethers: And therfore he is more lyghte to flee. For in hym is lyttell thyng that beareth downewarde/ and moche that beareth vpwarde/ as Gregory saith. And therfore he is ryghte lyke to the ostrich in boldnesse and strength/ and also moche lyke therto in dyuers fethers and colour. The faucon is full bolde & hardy with mooste sharpeste breste, and with stronge clees/ and hurteth more his praye with resynge theron with his breste, than with his bylle or with his clees. And is so greate harted/ that if he fayle of his praye in the fyrste flyghte and rees, in the seconde he taketh wretche on hym selfe. And so if he be wylde/ vneth that daye he seketh praye. And if he be tame, as hit were for shame he fleeth aboute in the ayre, and than vneth he cometh to his lorde hondes. For he holdeth hym selfe ouer come, & as it were put out of kinde/ if he taketh not the foule that he fleeth to/ as Gregory sayth.

¶This foule or byrde is commonlye called Falco/ and Fulica also/ so the Glose sayth super spalmum. And amonge all byrdes and fowles/ these fowles haue

lyttell affection / and take lyttell hede of theyr byrdes, as hit is sayde in Exameron. With the same office of besyneſſe / that he fedeth his owne byrdes / with suche seruice he taketh and fedeth the byrdes that the egle throweth out of her nest and is vnkowen to hym. He fleeth and voydeth careyne, and toucheth not stynkynge fleshe / not in stronge hungre: But he may well awaye with trauayle / and abſteineth and abydeth tyll he may fynde couenable praye / whiche he sechethe, as Gregory sayth.

¶ Of the swalowe. Capit. xxi.

A Swalowe hyghte Hyrundo / as it were arundo ab aere, and hathe that name of the ayre, for he takethe not his meate syttyng but fleenge in the ayre, as Isidore sayth. And is a cryenge foule / & fleeth not euen but hither and thither / and sometyme about, and is besye in makynge nestes / and in fedynge of byrdes. And he sayth also in making of nestes the swalowe is mooste cunnynge. For vneth mannes wytte were sufficiaunte to make of anye matter the werke that the swalowe maketh and shapeth of claye onely with her bylle.

¶ More ouer, the swalowe is full of fethers / and lyghteſt and mooſte swyfteſte in flyghte of foules. And therfore other foules reeseth ne disturbleth not the swalowe / neyther the swalowe is praye to other byrdes. And fleeth ouer the see in to hotte countrees, in whiche countrees he abydeth in wynter, as men suppose. And also they kepe certaine times of their comynge and goynge. Their agayne comynge is token of springynge tyme, and wytneſſe of the fayre somer / and resplendyshynge wether, as Ambroſe sayth. libro sexto.

¶ Aristotle sayth / spekynge of the swalowe. li. vi. that a wylde foule tredeth not nor layeth egges but ones a yere / except the swalowe / whiche layeth egges twyes a yere / but sometyme the fyrſte egges bene broke by coldeneſſe of wynter / and the latter egges benne complete and brynge forth byrdes.

¶ Also there it is saide, that byrdes that eate fleſhe, lay not egges twice a yere / out take the swalowe, that hathe sometyme byrdes twyſe a yere. Also there hit is sayd, that if a man put out the yonge swalowes eyen / yet theyr eyen commen ayen, for she fetcheth an herbe that hyghte Celidonia / and bameth the eyen of her byrdes with the iuys therof / and soo theyr eyen ben restored to theym ayen / as Macro. sayth.

¶ Also in the swalowes wombe ben two stones founde, of the whiche one is whytyshe, and is called, the female, and the other is redde / and is called the male. For he is more vertuous than the whyte. These stones benne called Celidonij, and bene precious stones, namely whan they ben take out of the byrdes ere they touche the grounde / as it is sayde in Lapidarie: there theyr vertues ben discryued / as Constantine saith. Bloude drawen oute vnder the right wynge is medycynable to eyen, as bloude of a doune is. Theyr dyete is full hotte and full gnawynge: and therfore hit greuethe eyen. And the swalowe teacheth her byrdes to throwe dyete out of the neſt. And there ben to maner of swalowes, some are great of body, and haue blacke rygges and redde breſtes / & white wombes: and these loue mannes company / and make nestes in mennes houses. Thother ben lasse of body / & haue blacke brestes, and make theyr nestes in holes & chynnes of roches and of rockes faste by waters. But bothe kyndes make theyr nestes in erthe or in claye / and boothe theyr taylles benne forked, as a payre of shyres.

¶ Also hit is sayde / that amonge swalowes is one maner kynde / and other foules drede that kynde: yea the egle and the goshauke drede & flee that swalowe / as it were theyr enmye, and dare not fall on their praye, while they se that swalow, for they drede the bytynge of her. For paraventure hit is venemous / as Plinius sayethe. And swalowes fyghte ageynſte spa-

sparowes / and come in two theyr nestes, and dryue theym oute with bytynge and cratchynge.

¶Of Kaladrius. Ca.xxii.

AS the philosopher sayth / the birde that hyghte Kaladrius / is whyte of colour / and hath no parte of blackenes. And the nether parte of his legge clenseth and purgeth dymnes of the eyen. His kynde is suche, whan a man is holde in greatte sykenes / this byrde kaladrius tor nethe awaye his face fro him that is seke, & than with out dowte the man shal dye. And if the syke manne shall escape, the byrde kaladrius setteth his syght on him / and beholdeth hym, as it were faunynge and playsynge: and this byrde is other than the byrde that hight Calandra, that syngeth as a thrustelle / as the glose sayth Deutron. xiiii. There hit is sayde, that Calandreō is a nother thā Calandra. &c.

¶Of larus. ca.xxiii.

THe byrde that hyghte larus enhabyteth somtyme in waters and somtyme in londe. Therfore in Aurora hit is wryten.

¶Larus est fluminis habitator et incola terre.
Nunc natat ut piscis, nunc uolat instar auis.

That is to vnderstonde: Larus dwelleth bothe in ryuers and in londe, and swymmeth as a fysshe / and also fleeth as a byrde.

¶Of locusta. ca.xxiiii.

LOcusta hath that name for hit hathe longe leggeo, as the shafte of a spere. And therfore the Grekes calle her Vastagion, as Jsidore sayth. And these wormes that hyghte locuste haue no kynge: and yet they passe forth ordinately in companyes, as it is sayde Prouerbiorum. xxx. They eten eche other, for the more eateth the lasse: and ben seen in somer, and hyd in wynter. And theyr hynder legges ben lenger than theyr fore legges, as the Glose sayth sup. i. Joel. And fyrste whan he is yonge / he is Athelabus / & afterwarde whan the winges ben growen he is made Locusta. And greueth more in youthe, whyle he is Athelabus than in age whan he is locusta. And hath a square mouth, and a stynge in stede of a taylle, and croked and foldynge legges. And they eten bourgenynges of trees and of herbes, and gnawen theym: And are gendred of the southerne wynde / and exited to flyghte. And they dye in the northen wynde. And in lepynge they arere them selfe, and in rerynge they fall, & are fatted with flowers of almons.

¶Also this worme locusta for the moost parte is all wombe: and therfore it hath neuer meate ynoughe. And hath but one gutte, and that is alwaye fulle of fylthe and of vnclennesse. But alway he is hungred whyle he lyueth. And if he fyndeth any thynge grene, he gnaweth and ceesseth not. With lytel colde he falleth as he were deed. But he quykenethe agayne with heate of the son. And of theyr dyrt wormes ben gendred.

¶Of the Coote. cap.xxv.

THe coote hyghte Mergulus, & hath that name of ofte doppinge and plungynge. For by ofte puttinge downe his heed in to the water, and doppynge there vnder / he sheweth syngnes and tokens of wethers. And tofore the commynge of tempestes of the see, he fleethe cryenge to the shore. For it tokeneth moofte certainly full stronge tempeste in the see, if cootes flee cryenge to the shore, as Jsydore sayth. The coote maketh her neste in rede mores vppon sewe styches, and sedeth and nourysheth her byrdes with wonder affeccion and loue of kynde: And anone as they benne hawghte, they folowe the damme, and drede not to flee vppe and downe on dyuers wawes of the see / and they hounte and gather water wormes and fysshe to fylle theyr wombes with. In wynter for scarsite of meuynge / they ben satte: and in sommer for fredome of flyghte they benne poore of flesshe and in fat-

fatnesse. And whan they bene pursewed with rauyshynge byrdes, than they slee to water, and ben delyuered by maner of plungynge and of dyuynge.

Of the kyte. ca.xxvi.

A Kyte is weake in flyghte and in strength: Therfore he is called Miluus quasi molliter volans / as it were weke ly fleynge. For he is borne vp aboue the ayre with lyght fethers, and houeth there as he were vnmouable. And in fleynge hit semeth vnneth that he meueth the aire with softe towchynge. And is a byrde that may well away with trauayle, and therfore he taketh Lockowes vppon his shoulders / and beareth them, leaste they fayle in space of longe wayes / and bryngeth them out of the countrees of Spaine / as Isidore sayth. And he is a rauyshinge foule, and hardy amonge smale byrdes, and a cowarde and fereful amonge greate byrdes / and dredethe to lye in wayte to take wylde byrdes, and dredethe not to lye in wayte to take tame byrdes / and lyeth oft in wayt to take chekens, and them that he fyndeth vnware he sleeth, and he eateth careynes and vnclene thynges / and for lyttel meate to fylle the wombe, he sleeth all aboute the ayre. And is take with the sperhawke, and for his feyntnes and cowardence he is ouercome of a byrde that is lasse than he. And in youthe there semeth no difference betwene the kyte and other byrdes of praye: but the lenger he lyueth the more he sheweth that his own kynde is vnkynde. And there is a maner kyte that taketh byrdes in the beginnyng, and after warde he eateth gutted of beestes / and taketh vnneth afterwarde flyes and small wormes as Aristotle saith. And he dyeth for houngre at the laste, and is a cruelle foule aboute is byrdes / and is sorye whan he seeth theym fatte. And to make them leane he beateth them with his bylle / and withdraweth theyr meate / and hathe a voyce of playnynge and of moone / as it were messager of hungre. For whan he hungreth, he seketh his meate wepynge with voyce of playnynge and of moone.

Of the nyghte crowe. Cap.xxvii.

The nighte crowe hyghte Nicticorax / and hathe that name, for he loueth the nyghte / and fleeth and seketh his meate by nyghte / and cryeth inseckynge: and theyr crye is hatefull and odiouse to other byrdes, as Isydore sayth. And is a byrde that fleeth the lyghte, and maye not see the sonne / and haunteth and dwelleth in burials and in places of deed men: And they make their nestes in walles and in places with chynnes and hooles / and eate the egges of douues and choughes, and fyghte with them. Also this byrde hyghte Noctua / as it were sharpely seynge by nyghte: for by nyghte she may se, and whan shynynge of the sonne cometh, her syghte is dymme. The Ilonde Creta hathe not this byrde / if he commeth thyther out of other londes / he diethe anone / as Isidore sayth.

Of the myredromble. ca.xxviii.

The myredromble hyghte Onacrocalus / is a byrde that maketh noyse in the water, and hath smalle chynnes in his iowes / in whiche he taketh fyshe meate, and then sendeth it to the seconde wombe: For he hath two wombes: in that one onely he taketh meate / and in that other onely he setteth and defyeth. But the firste is take in stede of the croppe of the throte, as Isidore sayth. In grewe Onacrocalus is called a birde with a long bylle: and there ben of two maner kyndes: One is a water foule, and that other a foule of deserte / and he that dwelleth in water, is a byrde of greatte gloutenye / and putteth the bylle dowhe in to the water, and maketh a greate noyse, and is enmye namely to eles, and the pray that he taketh he swaloweth sodenly / & sendeth it in to his wombe. And then he cheweth and

and meueth his lowes, as he helde meate in his mouth. This byrde resteth on the clyse/ and toureth vpwarde his bealye to saue hym selfe agaynste the reese of the gossehauke/ that he maye in that maner the more sykerlye reste and slepe, as Isidore sayth.

Of the Pellicane.ca.xxix.

A Pellycane is a byrde that is called Porphirio leuit.xi. and Deut.xiiii. And is a byrde of Egypte, and dwelleth in deserte beside the ryuer Nylus: and is acounted amonge vnclene byrdes by the lawe in Leuit. And there ben two maner of pellicanes: One dwelleth in water and eateth fysshe, and the other dwelleth on londe/ and loueth wyldernes/ and eateth venemous beastes/ as lisardes, and other suche. And all that the pellican eateth/ he plungeth in water with his sote, & whā he hath so plunged it in water/ he putteth it in is mouth with his own sote, as it were with an honde. Onely the pellicane and the popyniay amonge soules vse the sote in stede of an honde.

¶ Also of the pellycan the glose speaketh super spalmum/ and the same Plynyus sayth in this maner. The Pellycan loueth to moche her chyldren. For whan the chyldren ben haughte, and begyn to wexe hoore/ they smyte the father and the mother in the face, wherfore the mother smiteth them agayne and sleeth them. And the thyrde daye the mother smyteth her selfe in her syde, that the bloudde renneth out, and shedeth that hotte bloudde vpon the bodyes of her chyldren. And by vertu of the bloude the byrdes that were before deed/ quycken ayen. And in the glose vppon that place of the psalme. Factus sum sicut Pellicanus. It is sayde/ that the pellicane sleeth her byrdes with her bylle/ and maketh sorowe thre dayes, and then shedeth her hotte bloudde vpon them/ and maketh them alyue agayne in that maner. Magister Jacobus de Vitriaco in li. de mirabilibus orientalium regionum telleth a nother cause of the death of pellicanes byrdes. He sayth, that in Egypte is a byrde that hyght Pellicanus, a byrde with greate wynges and moofte leane. For all that he swaloweth passeth forth anone behynde: for he hath a ryght slipper gutte. And therfore he maye not holde meate tylle it be incorporate. And the serpente hateth kyndelye this byrde. Wherfore whan the mother passeth oute of the nefte to gette meate, the serpente clymeth on the tree and styngeth & infecteth the byrdes. And whan the mother commethe agayne, she maketh sorowe three dayes for her byrdes, as it is sayde. Than (he sayth) she smyteth her selfe in the breste, and springeth bloudde vpon them, and reereth theym fro deathe to lyfe, and then for great bledynge the mother weexeth feble, and the byrdes bene compelled to passe out of the nefte to gette them selfe meate. And some of them for kynde loue fede the mother that is feble: and some ben vnkynde and care not for the mother/ and the mother taketh good hede therto, and whan she cometh to her strengthe/ she houryssheth and loueth those byrdes that fedde in her a her nede, and putteth away her other birdes, as vnworthy and vnkynde, and suffreth them not to dwelle nor lyue with her.

Of the pertriche.ca.xxx.

The Pertryche hyghte Perdix, and hath that name of her owne voyce, as Isidore sayth/ and is an vnclene birde. For the male lespeth vp and treadeth the male: And stronge lykynge of lechery forgetteth the Sexe and distynction of male and female, as Isydore sayth. And is so gylefull, that the one steleth the egges of the other/ and sytteth abroode on them. But this frawde hathe noo fruyte, for whan the byrdes ben haughte, and here the voyce of theyr owne mother: they forsake her that brooded theym whan they were egges, and kepte theym as her owne byrdes, and torne and folowe their owne mother naturall/ as Isydore sayth, and Ambroise also. And the pertryche tra-

uey-

weyleth not in layenge and in brodynge, like as other foules done/as Aristot. saith. Some foules (he saythe) brede and gender lyghtly, as a pertryche. And the mother of the pertryche fleeth all aboute the hunter/tyll her byrdes ben flowen. And after the birdes bē flowē, she the damme fleeth after/and calleth her byrdes: the whiche youge pertriches soone after they ben haughte, they folowe the dame/and seke theyr meate. And the pertriche hath fewe fethers and moche flesshe: and therfore he is feble of flyghte, and in flyght he ryseth but lyttell fro the grounde/and falleth oft to the grounde after a litel while. Also the pertriche dredeth the sparhauke/and fleeth her: and as longe as he seethe the sparhauke in the ayre, he ryssethe not fro the erth in to the ayre. And at the noise and ryngynge of a lyttell belle, he fleeth aboute vpon the grounde/and falleth in to the nette or grenne ere he be waar. Pliniuo li.xrix.ca,vi. sayth/that the pertriches galle/with euen weyght of hony, clereth moche the syghte: and therfore it shall be kepte in a syluer bore. Theyr eyen with hony sod in a brasen vessel helpen to heele the pymples of eyen.

Of the Pecoke. ca.xxxi.

THe Pecocke hyghte Pauo/and hath that name of the sowne of his voyce. His flesshe is so harde, that vneth it rotteth/and is full harde to sethynge, as Isidore sayth. And Aristotle sayth/that the pecocke lyueth twenty yere/and hath chekens in the ende of three yeres/and after his wynges bene coloured. And the pehenne sytteth abroode thyrty dayes/and a lyttell more: and soone after the shelles ben cloue, and hath no chekens but ones a yere/and layethe twelue egges or fewe lasse. And the pecocke leseth his fethers whan the fyrste tree leseth his leues/and his fethers growe fyrste, whan leques begyn to growe on trees, as Aristotle sayth. And the pecoke is a byrde that loueth not his chyldren: For the male seechethe oute the female, and seketh out her egges for to breake them, that he may so occupie hym the more in his lechery. And the female dyscerth that, and hideth besily her egges leest the pecocke might soone fynde them. And Aristotle saith, that the pecocke hath an vnstedfaste and cwyll shapen heed/as it were the heed of a serpent/with a creste. And he hath a symple pauce, and smalle necke and arered, and a blewe breste, and a tayle full of eyen dystyngued an hyghe with wonder fayrenesse: and he hath foule fete and ryueled. And he wondereth of the fayrenes of his fethers, and areyeth them vp/as hit were a cercle aboute his heed, and than he loketh to his fete, and seeth the fowlenesse of his fete/and lyke as he were ashamed, he letyth his fethers fall sodaynely/and all the tayle downewarde/as though he toke no hede of the fayrenes of his fethers. And hath an horyble voyce. And as one sayth, he hath a voyce of a fende/heed of a serpente/pace of a theef. And li.xrix.Ca.vi. Plinius sayth that the pecock hath enuy to mens profit, and swaloweth his owne dyete: for it is sulmedycynable, but it is selde sounde.

Of sparowes.cap.xxxii.

SParowes ben smalle byrdes, and ben called Passeres of paruitate/littelnes/as Isydore sayth. And the sparowe is an vnstedfaste byrde with voyce and tongelynge: and maketh theyr nestes nyghe to dwellynges and habytations of men. And is a ful hote byrde and lecherous. And the flesshe of them ofte taken in meate/eryeth to carnall luste, as Constantyne sayth. Sparowes layen manye egges, and arne ful besy to bringe vp theyr byrdes and to fede them. And she maketh her nest in haye and in fethers, and kepeth her nest clene without dyete. And therfore she throweth the dyete of her byrdes out of the nest, and compelleth her byrdes to throwe theyr dyete out of the nest: and they feden theyr byrdes with attercoppes/wormes and flies: and they eaten ye nemous sedes/as of henbane/withoute hurte: and they haue sometyme lepre and

the

the fallynge euyll: and the female lyuyth lenger than the male, and the male is ielous of his wif, and fighteth oft for her, as Aristotel saith. And the sparowe bredeth the wesell and hatyth her, and cryeth and warneth if the wesell cometh. And waytyth and bytyth and byllyth for to haue the nestes of swalowes / and they loue theyr owne kynde. And byrdes that other sparowes leue by some hap / they gader & sede & nourishe / as they were theyr owne. And if hit happyth, that one of them is take in a grenne, or in other maner of wise / she cryeth for helpe. And a multytude of sparowes bene gaderyd togydere to delyuer that that is taken / and spede and haste with all theyr myghte.

Of the ostriche. ca. xxxiii.

The Ostryche hyghte Strucio / and hath that name of a worde of Grewe / as ysydre sayth. For that he hath a body as a beste, and fethers as a foule: and also he hath two fete and a bylle as a foule: but for weyght and heuynesse of body he fleeth not with foules in the aire. She layeth egges as other foules done / but she neglecteth to brood her egges, the which egges ben taken in grauel, and byrdes ben brought forth by heete and noury shynge of the ouste, as ysydre sayth. And Aristotle speketh of the Strucio and sayth, that the Strucio in makinge is lyke to a foule, and in some poynte he is lyke to a foure foted beest. For he fleeth not vp in to the ayre: for his wynges be not conenable to flyghte / but the makyng therof is thynne / as the makyng of her seife / and for he is somdele shape as a birde, he hath many fethers in the nether parte of the body, and hath two fete as a foule, and is cloue foted as a foure foted beaste: and the cause therof is, for by the gretnesse of his body he is lykenyd to a foure foted beest, and not to a foule: and is so hote, that he swoloweth and defyeth and washyth yren. And Auycen sayth, kynde that is wyse and ware in all thynge, grauntyth to the Strucio a propiete to laye greattest egges and hardest of shell / that beinge occupied about the generacion of them, hete may be temperat: for if the hete shulde be to vehement / it shuld be cause why he shulde deye the soner. Other propietees of the Ostriche Greg. touchyth sup Job xxix. where it is sayde / that fethers of Strutio ben like in colour to the fethers of the gentylle faucon, but not in vertue: the fethers haue the lykneſſe, but he lackyth swyftnesse of flyght. He spredyth out his wynges to fle / but yet he ryseth not vp fro the erth: He is clothid with thynne fethers, and made heuy with a grete body. And whan the tyme is come, that they shall laye egges, they heue vp theyr eies and beholde the sterres that hyght Virgilie or Pliades: for they laye noo egges but whan that constellacon aryseth and is seen. And about the month of June / whan they se those sterres, they digge in grauell and leye there their egges / and couer and hyde them with sande. And whan they haue leste them there, they forgete anone where they layed theym, and come neuer ayen therto. But the grauell is chaufſed with the heete of the sonne, and heetyth the egges that ben hidde, and bredyth byrdes therin / and bryngeth them forth: And whan the shell is broke, and byrdes come out / then fyrst the mother gadrith and nourisheth them: And the byrde that she dispyseth in the egge / she knowyth whan it is come oute of the egge. And therfore it is sayde to Job: He is made harde to his owne chyldren, as though they were not his owne. ¶ Also the ostriche hatyth the horse by kynd, and is so contrary to the horse, that he maye not se the horse without fere. And if an horse come against him, he reseth vp his wynges as it were ayenst his enmye, and compellyth the horse to fle wyth hetynge of his wynges.

Of the Turture ca. xxxiiii.

The Turture hath that name of the voyce, and is a symple byrde / as the culuoure, But is chaste farre vnlyke the culuoure.

culuoure. The turture is a chaste birde/ and hath that name of condyeyons. For he folowyth chaslyte/and yf he lesyth his make, he seketh no company of any other, but gooth alone, and hath mynde of the selyshyp that is lost: And gronyth alway, and louyth and chesyth solytary place, and fleeth moche company of men. Nethelesse he comyth downe in to orchyardes and gardines and feldes of men, and there etyth, wherby he lyuyth. And whā he hath meete, he passyth ayen to hyghe hylles, and to preuy places of wodes. He commeth in springynge tyme, and warneth of nouelte of tyme with gronynge voice. And in wynter he lesith his fethers, & then he hydeth him in holowe stockes. And ayenste sommer in springynge tyme, whan his fethers springyn ayen / he commeth oute of his hole, in the whiche he was hydde, and secheth conenable place and stede for to brede in. And amonge thycke bowes and trees, of harde stykes and knotty she maketh her neste, and layeth egges therin, and sitteth abroode, and hath byrdes, and fedeth and nourysheth theym, as Aristotle sayth. The turture layeth egges twise in springynge tyme / and not the thyrde tyme: but if the fyrste egges be corrupte. And turtures laye and brede fyftene yeres, and lyghten not vpon flynkynge thynges, nother vpon carayne / by cause of meate: for she eatethe not carayne / but for meate for her byrdes she secheth out clene greynes / and gathereth them in clene places, and fyndeth ther by. Whan other byrdes singe, he gronneth / and his byrdes bene hotte and moyste, as culuour byrdes, as Constantyne sayth: and that witnesseth heuynesse of syghte. But whan he begynneth to slee, his flesshe is made more hotte and lyghte, and more better to defye. Also the bladdre of her ryght wynge is medicynable, as the blod of a swalowe, and of a culuoure.

¶ Of the Vulture. ca. xxv.

The Vulture hath that name of slowe syghte, as Isydore sayth. For of the plentiousenes of moche flesshe / he loseth keynstence of syght. And some men tel, that her treding is not medled, but that she conceyueth & is conceyued, & gendreth & is gendred without ioyning of tredynge: they tel that they liue an hundred yeres, as Isydore sayth. This byrde is cruell aboute his owne byrdes, as the kyte is. And if she seethe her byrdes to fatte / she beateth theym with her fete and bylle to make them lene by sore beatynge and bytynge / as Plinius sayth.

¶ Also he sayth / that in this byrde the wytte of smellynge is beste. And therfore by smellynge he sauoureth careynes that ben ferre from hym, that is beyonde the see: and ayenwarde. Therfore the Vulture soloweth the hoste, that he may fede hym selfe with caraynes of men, and of horse. And therefore (as a Dyuynour sayth) whan many vultures come and flee together, it tokeneth battayle. And they knowe that suche a battayle shall be / by some preuy wytte of kynde. And Aristotle speaketh of the vulture and sayth, that he fyghteth with the gentyll faucon / and fleeth about hym, and whan he hath ouercome hym / he deyeth. He eteth rawe flesshe. And therfore he fyghteth ayenste other foules, bycause of meate / and he hounteth fro mydday to nyghte: and resteth stylle fro the sonne rysynge to that tyme. And whan he ageth / his ouer bylle weyeth longe and croked ouer the nether, and deyeth at the laste for hungre, as Aristotle sayth there. And some men saye / by errour of olde tyme / that the vulture was sometyme a man / and was cruell to some pylgrymes: and therfore he hathe suche payne of his byl, and deyeth for hungre / but that is not lefull to beleue.

¶ And so he sayth, whan he of his meate leueth relyse, he leueth not that to other foules / as the egle doth: but layeth it in his nest to fede with his byrdes: for he geteth not lightly meate. And theyr nestes ben in hyghe mountaynes and in thycke woodes. And if he seeth any foule flee aboute his byrdes / he beateth them awayt and fedeth his byrdes tyll they maye flee

and

& then he driueth them out of the nette, & suffreth them not to come nye that place.

¶ Also in li. de Almacar he sayth, that there is a maner water soule that eschuth the vulture: and therfore fleeth to the water: and the vulture fleeth aboute serre fro thence, and is sharpe of sighte, and wayteth whan the soule cometh out of the water: & then he taketh that soule if he may.

¶ Also the vulture is a moche stynkynge soule and vncleene, and his flesshe is moste harde and of euyll sauour, and of heuye smelle. And therfore it is not profitable for manneis meate: For carcyne he lyghteth lyghtly to the grounde. But whan he is alyghted, vneth he ryseth ayen fro the grounde, as Gregory sayth. He fleeth hyghe, and seeth carcyneis that bene full lowe: and for loue of carcyne he commeth downe fro the hyghe contree of the ayre to the grounde, as he sayth. And whan any beaste stretteth vpon hym, he beteth his wyngeis agaynste the wynde: & so he ryseth fro the grounde: and fleeth in to the ayre more by helpe of the wynde than by his owne strength.

¶ And hereto li. xxx. ca. iii. Plinius sayth, that amonge soules the vulture is contrary to serpentes. For if his fethers benne brente, the smelle therof driueth awaye serpentes. And the harte therof maketh a man syker and sauffe that beareth it amonge serpentes and wylde beastes. His harte bounde in a lyons skynne, or in a wolues skynne, driueth away fendes. His fethers bounde to the lyft fote of a woman, that trauayleth of chylde, deliuereth her swyftly. But then it muste be taken away lyghtly, leaste the entrailes folowe & come oute after. Oyntemente made of vultures greace, & oyl that is called Oleum myrti & werre, heleth sinewes and beasteis also. His ryght fote bounde to the lyfte fote, heeleth that aketh: the lyfte fote also healeth the ryghte fote. His longe plucked out with yren, and hanged aboute a mans necke in newe cloth, maketh a man gratious to get of a man what he desyreth. So hit is sayde, his boneis

bleme to asswe, and medyfyne with Cattes may and gyuen to drynke, heleth theyr euyls: Dioscorides Plinius &c. more. Dioscorides sayth that bloudde of vultures, with the herbe that hyghte Caleon eccle Lamelonte, and Celidonie heeleth the lepre.

¶ Of Pluia ca. xxvi.

Pluia is a soule that hath that name of theyr cryenge and cryenge: And therfore amonge diuinoures with cryenge he tokeneth aduersite: And if he be stylle he taketh prosperyte, as Isydore sayth. And herby it semeth, that Pluia and the owle ben al one, and amonge druynoures her voyce is vngratious. Sayth Isai. xxxiii. the glose sayth in this maner. Pluia is a byrde of the quantyte of a crowe, sprongewith sperkes, and pytcheth his byll in to a myrie place, and maketh a great sowne and noyse. And herby it semeth that Pluia is a myre dromble, that is a byrde of the mareys, and dwelleth in myrie places. Seke before in the chapytre of the mire dromble.

¶ Of the lapwynge. cap. xxvii.

The Lapwynge hyghte Vpupa amonge the Grekes: for he eateth manneis dyate, and is noury shed and fed ofte with dounge, as Isydore sayth. For it is a birde moste filthy & vncleene, & is copped on the heed, & dwelleth alway in graues or in dyate. And if a man enoynte himselfe with her bloudde, whan he goeth to slepe, in his slepe he shal see fendes besy to strangle and snare hym: and her harte is good to cuyl doers, for in theyr cuyll doynge they vse theyr hertes. Of this birde philosophers tel, that whan he wegeth, so that he may nother see ne flee, his tardes pulle a way the feble fethers, and enoynt his eyen with Iuise of herbes, and hyde hym vnder theyr wynges tyll his fethers ben growen: And so he is renewed, and fleeth and seeth clerely, as Isidore sayth.

¶ Of the remouse. ca. xxviii.

The remouse hyghte Vesperrilio, and hath that name of the eue tide. For it

hatynge lyghtneth it the eueryde with breakynge and blenchyng and swyfte meuynge, with ful smal sklynnes of fier wyngeo. And so a beaste lyke to a mouse in sowenynge with voyce / in pypynge / and cryenge. And he is lyke to a lyzarde / and also to a soure sotedde beaste: and that is but selde sounde amonge lyzardes. Duc vsque Isidorus. Also super Isaiam. ii. the glose sayth that reremyce seen lyght, for they ben blynde as moles, and lycke

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DE AQVA ET EIVS ORNATA.

FOr the propertieo of fire and of ayre bene vnderstanded nowe it is conuenient to remembre some what the effectes and doynge of waterd / as it longeth to this werke. And water is called Aqua / as it were Equa, quen. For it resteth neuer of meuynge / tyll the ouer syde therof be euen, as Isidore sayth li. xiii. Also Constantyne sayth, that water is a colde elemente and moyste, and more subtyll than erthe / and brighte and clene: & not holde in with his owne markes and boundes. For water shoulde all to shede and falle to naughte, excepte it were stoppedde and holde in with other markes and bondes than his owne. In Exameron Basilius discryueth the propretees of water in generalle and sayth / that amonge all elementes water is moofte profytable, for water maketh heuen temperate / and the erthe plenteuous, and incorporeth the ayre with vapours / and maketh it thycke, and flyeth vp on hye, and chalégeth heuen. water is cause of al that is bredde & springeth: for it bredeth corne & fruite, & bryngeth forth trees herbes & grasse, and wypeth of fylthe, & washeth

poulder and suche oyle vnte of laumpes: And they hyde them selfe in chymnes and clyftes of walles / and ben moost colde of kynde. Therfore the blode of a remouse noynted vpon the eie lyddes / suffreth not the here to growe agayne, as Constantin sayth. And that parchaunce is bycause hit stoppeth the poores with his coldenesse. And whan the pores ben stopped, heare groweth not agayne.

Sacramentalye wyse. /

awaye fylthe, & yeueth drynke to man & beaste. For water ioyneth with therth & thyrleth & fylleth it, & norisheth the heate of heuē, & tempreth al the nether thinges. For but if these nether thinges were tempred in theyr meuyng about / they sholde bren & be wasted by strength of here. This water dronke of beastes ledeth forth the mete and feding in to liuing of flesshe. This yeueth spirite & breth to fisshe, as the ayre yeueth to other beestes, & ioyning of body and soule. This shed in to the inner partes of therth ioyneth the ptes therof. For by strength of gret drinee therth shulde fal to poulder, but if the ptes were oned & ioyned togeder by moisture and water. Also this passing by thinward ways of therth / taketh changing and likenes in colour and sauour of place, by whiche it passeth. And therfore water is and semeth now salte / now swete, & freshe / now clere now troubleous / now thicke, now thinne. For water hath no determinat qualite, not colour, ne sauor to thimēt it shuld so be able to take easely al colours & sauours / & therfore the more clene & pure the water is, the more verk & dimme it semeth / whā the son beames com not therin to yeue it color & hew.

This

This meueth fro the myddell towarde the vtter roundenesse / and styntethe not tyll the vtter partes therof be made euen, and the partyes therof lyke ferre fro the myddell poynte of the erthe. Also this taketh lyghte of the sonne beames / and reboundeth it ayenwarde, towarde heuen. And for hit hath the vtter parte of a myrrour, and shewethe his kynde, by werkynge and doynge of lyghte rebounded, lykenesse and ymage of thynges ben seen therin, & the faces of them that loke therin ben knowe and seen therin, as hit were in a myrrour. ¶ Also this shedeth abrode the beames that thyrleth the substaunce therof, and spredeth them more largely in brede / and therfore it maketh thynges that ben seen therin seme more than they ben in theym selfe. These generall properties of water & many other thou mayst synde in Eramerom. And there ben many dyuers waters as he sayth. For water springeth & commeth of the ayre, as reyne water. And for this is heuenly water / it is most profitable to thinges that growe in erthe. Other waters springe & wellen oute of the inner partes of the erthe / as welle water & pyt. And some water passeth & renneth on the erthe, as water of ryuers. And some water byclippeth the sedes of therth, & of the roundnes therof / as the see of Occean & of myddell erthe, that is mother and generall heed and springe of al waters / as Constantyne sayth. Then reyne water is of it selfe bright / clere, thinne, lighte, and sauoury. The clerenes therof sheweth, that none other thyng is medled therwith. And the lightnes and saucrynes of it / sheweth the subtylle substaunce therof. Amonge all waters this is beste to plentuousenes of the erthe / and namely whan it falleth with thonder. For with his meuynge thonder smyteth of vapours: and so maketh the water subtyl & clere, pure and clene. And the water that is medled with snow, or molten of snow / is worle & not good for them that ben fastyng. For it smiteth the stomake, & riueth it togethers: and bredeth cough, & setteth the teeth an: edge, as constantyne sayth. Of dyuerstyle of waters and dyuerse qualitie and werkynge therof, seke before lib. vi. of diuisa cap. xxi. there ye shall synde it more plainly declared and open.

¶ And after reyne water / welle water is beste, namely if it spryng out of stones, or sal down of high welles. For the well is heed and spryng of lyuyng water, that springeth and renneth continually out of pryuye veynes of the erthe. Therfore a welle is called Fons, as hit were souenenoury shynge / or fundens shedynge / as Isidore sayth. And hath preuy commynge out of the veynes of the erthe. And hath his springynge and rysynge oute of depe wayes of stones. And a welle multiplyeth his waters, and communicatiueth hym selfe: for he hydeth hym selfe to noo thynge: And communicatiueth and parteth hym selfe as well to pylgrymes and straungers as to men of the same contre. ¶ Also he clensethe hym selfe and other thynges: for wel water that renneth out of sadde stones is clere, and clensethe of most fylth and hore also. Also a well renueth hymselfe and altereth other thynges / and helpeth. For alwaye he renweth his waters / and yeueth benefyce of renuynge and alterynge to thynges that plunge theym selfe in welles / as the glose saith sup psal. Also it abateth thurst, & keleth & refresheth wayfaring men in heate, & yeueth to them that ben athurst drinke, that is contrary to heate & drines. Also a wel maketh the places plentuous that bē nighe there about. For places that bē nerr to wels comonly haue mo herbes & grasse & flowers, & bē more fructuous thā other. Also a wel in the middel therof springeth fyrst vp of therth / & casteth away fro itself powder & gravel that bē in his way. For a welle springeth and walmeth vp by violence of his meuing & passeth through the erthy parties, & departeth & deleth party fro party / & shedeth & sparpleth theym asonder. Also a welle by cause of his clerenesse (as it were a myrrour) sheweth shapes and lykenes of thinges that ben there afore. And therfore menne that loke in

welles seen therin theyr owne faces: and as wel the reuelynge & other speckes that defoylle the fayrenesse, bene seen in water of welles.

¶ Also a welle by qualytee of tymes of wynter and of sommer, chaungethe his owne qualytee. For as Macrobius saith, in wynter a welle is hotte, and colde in sommer tyme: the cause therof is, for in wynter heate fleeth and voydeth the master of his countrary, and drawethe inward to the inner parte of a welle. And by presence of that heate and continuel betynge, the mouth of the welle is hotte: and the contrary in sommer, for contrarye cause. For by cause of heate that hath maystrye in the ayre in sommer, coldnesse fleeth to the inner partes of wayes and veynes of the welle, and therfore water that springeth is founde the more colde that tyme. Also by the hines of place of the springing of water, the well sendeth his water. For the water is ladde as hye in pipes as the place of sprynge of the water is, that he springeth in: for if a welle springeth in the toppe of an hylle: oft by pypes the water is ladde to the same hyues in to a nother hyll: and is not ladde hyer than his own springynge place, but it be by vyolence.

¶ Also thoughe a welle be lyttell in his owne sprynge: yet for hit springeth contynuallye, hit is originall cause of manye greate riuers. For there is no ryuer but it springeth oute of some welle, knowen or vnknowen, as Isydore sayth. Also a welle amendeth water of lakes & other stondynge waters, as it were quickenyng them with vertue. For whan a welle is lyttell and springeth, or passeth by a great lake, it maketh the water therin the more holsome, and the fysshe that is therin the better in poynte and state. Also a welle taketh and receyueth heate, vertue, and sauour of wayes and veynes of the erthe, that it passeth by, as Isidore sayth. Therfore welles benne nowe hotte, nowe cold, nowe smellinge of brymstone after the diuers qualytees of the erthe that it passeth by, as Isidore sayth li. xii. In Italye is a welle, and the water therof ofte heleth sore eyen. Also in Affrica is a welle, and the water therof maketh the voyce well sownynge and syngyng. Also in Boecia benne two welles, that one maketh good mynde, and that other maketh forgetfulnes. Also in Ethiopia is a welle of redde colour, and he that drynketh therof shall anone be woode. Also in Lecylia ben two welles: and one therof maketh females bareyne, and that other maketh them that ben bareyne able to conceyue. Also in Idumea is a welle, that chaungeth coloure foure tymes a yere: for thre monthes it semeth troublous, as it were temprid with powder, thre monthes red as blond, thre monthes grene, and three monthes a maner blewe. Men of that countree call that well Jobs welle. Also in Syloa at the fote of the mounte Syon, is a welle that renneth not alway but certayne dayes and houres. Also in Sardinia ben hotte welles that helpe eyen, and repreue theues for theyr euyll doyng, and maketh them knowen by blyndenes. Also he saith, that in Egypt is a wel, in the whiche brenning brondes ben quenched & quéched brondes are kyndelyd. Also among the Garamantes there is a wel so cold by day, that it may not be dronke, & so hot by nyght, that it may not be towched. Duc vsq; Isidore. Hereof it folowethe, that a welle hathe sauour & kynde of his owne grounde. For if the grounde be swete and pure: the water shal also be swete & pure: & ayenwarde. Also if the ground be brimstony or slymye, the water shall sauour of brimstone & slyme. And so if the well in his owne spryng be corrupte and vycious, all that renneth out is vicious and corrupte.

Of pytte water. Cap. ii.

A Pytte is called Puteus, and Puteus is a lake dygged and dolue, and hath that name Puteus of Potus drinke, as Isydore sayth. For of swetynge and wosynge of dyues and benneo of the erth water springeth, for then the smalle inner veynes of therth ben broke, & the water woseth out as it were smokynge. And of that wosynge pytte water is gendred,

as he sayth. And as Constantyn sayth / among waters pit water is thickest & worst to dresse / for saltnes of therth / & for standing of the water, & also for depnes & fernesse fro thayre. By ryuer sydes pytte water is soone sounde, & the substaunce of that water is likned to the complexion of the ryuer water. And whan a pytte is myghe a nother, the deper pit draweth the water of the pit that is of les depenes, & gadreth that water to it selfe, and taketh sauour of the erthe and grounde that is there aboute. And therfore the water is shewed nowe salte nowe freshe. Also pytte water ofte taketh corruption / whan it is not meued. And therfore to make pytte water clene / and pure / it nedeth that hit be ofte meued and drawen. And the nerer that pytte water is to the veyne of the erthe, the more colde and the more freshe commynly the water is sounde. Also in winter tilden or neuer pytte water freseth. For by presence of colde ayre in winter tyme / heate that is contrary to colde is there putte in to the inner partes of the pytte. And therfore the water therof is chaunged by hotte vapoure, and is not suffred to frese / but is sounde more hotte in wynter than in somer. Also for depenes of his place pitte water is gotte with difficultie / & is vnneth caughte or drawe without great tryalle and craste.

¶ Of a ryuer. cap. iii.

A Ryuer hyghte Fluuius / and hathe that name of Assluendo, rennynge. For (as Isydore sayethe) hit is euerlastynge rennynge. For hit renneth contynually / and ceisseth not to renne, but if the heed therof be stopped or torned and lette. It is to knowe / in a ryuer is euerlastynge rennynge and depenes of place, and wyndynge and tournynge of meuynge. For ofte a ryuer rennethe by full longe space of countrees and landes. Also the heed is knowen of the welle springe, and the fynalle ende whither warde hit renneth, and thema ner of springynge. For euery ryuer commeth originallye oute of the see by preuy wayes, and springeth out in wel heedes / and passe oft in to the see by wayes and passages that ben knowen, as the Glose sayth sup Eccl. pri. there it is sayde that all the ryuers ren in to the see. There Jherom sayth thus. Philosophers telle / that swete waters that renne in to the see / bene consumpte and wasted by heate of the sonne, ouels they ben soode and nourysshynge of saltenesse of the see. But our Ecclesiastes, the maker of waters sayth / that they come ayen by preuy veynes of the erthe to the well heedes, and cometh out of the mother / that is the see / & walmeth and springeth out in welle heedes.

¶ Also it is to be consydered / in a ryuer the corpo, and the meuynge betwene, and fro the begynnynge to the ende, and also the sauour and swetnesse: for ryuer water is ouned and clensed in veynes of welles / by whom he passeth / and is spoyled of saltnesse, and taketh sauour, and is able to be dronke / and thoroweth in to swetnes as Jsidore sayth.

¶ Also as to the syghte the fayre clerenesse therof is to be considered. For the substance therof taketh light, & is clere as a myrrour, & so ymages & thinges that be object therto ben seen in waters of ryuers. Also touchynge the substaunce of a ryuer the clenes and pureues is to be cosidered, & the course therof is doun warde & swift & swiftnes is more vertuose. For it bereth downe al lettis that it fyndeth in his courie, & nothing withstandeth the rauyshynge therof. For with his swiftnes he beareth forth with his course all that is throwen therin / or elo dryueth it to the brynke and bumme. And meueth & bereth ships lade, & putteth them forth with his course, and meuyeth aboute / and torneth full swyftly sul heuy wheles by violence & strength, and taketh in hym selfe hoore and tylthe, that is throwen therin: But by swiftnes of meuyng he departeth and dysperpleth suche tylthe and hore. And a ryuer clenseth hym selfe & the place that he passeth by, and renewith waters of lakes and of pondes there he cometh in / and kepethe them from corrupcion, And sedeth and

nourisheth fisshe of diuers kindes, and clensith and dothe away stenche and euyll sauour. And chaungith the qualitie of fisshe of lakes and of marches.

¶ Also towchynge the fleete and doinge, a ryuer hath many profitable thynges, that ben conuenable to the vse of men: For he warnith to no thynge his benefice, but comunith to all men as moche as it selfe: For he seruyth euyn lyke bothe men and beestes/ lesse and more. And clensyth and dothe away fylthe and vnclennesse bothe of bodyes/ and of clothynge, and refreshith and helyth them that ben hote. And sedeth with drink them that ben a thurst, and moysteth and maketh plenteous the place that is nye therto by influence of his humours. And moysteth rotes and sedes/ and maketh them greate and fatte/ as it fareth in Egypte. There whan sedes lyen lowe/ as it were in gardeynes, all the sedes take moysture of the ryuer Nilus, as Rabanus sayth super Deuteronomie cap. xi. with his courie aboute the cities he wardeth and strengtheth them/ and other dwellynge places/ and bringeth to cities victayles and marchandises/ and maketh men ryche, and gathereth to gether hepes of grauell and erth, and maketh ylondes, and also conuenable place for socour and strength. Constantine speketh of ryuer water and sayth, that ryuer water is best that renneth caste warde/ and springeth and commeth oute of hye mountaynes. And the ryuer water that renneth weste warde lesse worthy. Also he sayth, that the ferther the ryuers bene fro cities, the more clene they ben and pure/ & the more conuenable to sedynge of fysshe. Also fylth and hoore of cities ben caste in to ryuers, and washynge and bathynge of fleze and of other thynges, of the whiche the riuer water somtyme taketh corruption, as he sayth. Ryuer water is good that renneth swyftly and strongely vpon small stones and graueily ground or vpon clay ground sadde sauoury and clere. For hit taketh sauour and colour of the grounde that it passeth by. And therfore as well the names as the properties of riuers ben diuers/ as the Glose sayth super Genes. ii. And thoughe ryuers haue cómen heed springe of the see, yet nethelesse of the place that he springeth vp in, & of the countree that he passeth by/ he taketh sauour & colour and name. And thoughe a ryuer taketh in it selfe many waters and stremes, that renne therto, yet as longe as the proper well springeth of a lake/ he leseth not soone the fyrste name: for he comporteth and ioyneth to hymselfe waters/ & renneth therto both in name and in substaunce. Therfore thoughe a ryuer be lyttell and smalle/ whan he begynneth to springe out of the fyrste welle/ yet the farther he passeth fro the heed springe/ the more he wexeth by rennynge and commynge of waters and stremes/ as it dothe in Danubio, a ryuer of Germany, that is called Downow in the comune speche, wherof Isidore lib. xiii. speketh and sayth, that this ryuer springeth and cometh out of the hylles of Germany in the weste syde, oute of a lytell welle/ and renneth towarde the east, and taketh to it selfe. lx. ryuers, and renneth and falleth in to the see/ that hyght Ponticum in. vii. monthes. And alwayes lyke that ryuer is profitable while he passeth not the bondes of his baynkes, bordes, and baymmes: But somtyme by greate reyne, or by meltynge of snowe the water aryseth and passeth the chanelle and baymmes. And then ofte he distroyeth and drowneth the playnes of the countree that is there nyghe.

¶ Of ryuers ben two maner kyndes/ as Isidore sayth. One is called a lyuynge ryuer, wherof Virgil saith: Donec me flumine, viuo abluero. &c. That other maner ryuer hyght Torrens, and is a water that cometh with a swyfte reese/ and passeth. And hyght torrens: for it encreasith in greate reyne/ and sadith in drye wether. And the grekes yaue therto a name of winter, whi it encresyth, and we yaue therto a name of somer, whan it falleth and dryeth. And the courie of suche a water is full swyfte and stronge, and therfore it ouerthrowith and berith downe al that it metyth with: it selfe is swyft and stronge in meuynge.

And

And there it renneth, it breketh erthe, and diggeth and maketh dennes therin, and gadrith strawe and stones on a hepe, and leuith behynde a marke and token. And distroieth wayes, and drowneth thynges that benne nyghe therto, and fallyth in to the see.

Of Amnis a ryuer. Ca. iiii.

Amnis is a ryuer arayed and sette with woodes & groues, with trees and bushes, as Isidore sayth, and hathe that name Amnis of Amenitate, myrthe: for suche a place is mery. And therby growe medicinable herbes in great plente, and wylde fowles nestlen and brede in the course and streme therof, and wilde bestes take drinke and hele them selfe in brennynge heate. And nye therto ben leeses and pastures in great plente, whiche ben longe in verdure fayre and grene. And there ben some ryuers, of the whom holy writte makyth speciall mencion, as Phison, Gion, Tygris, Dorix, Eufrates, Jordan, and other. And Phison is that riuer that hight Ganges also, as Isydore saith libro. xiii. and hath that name Ganges of a kynge that hyght Gangantes. This ryuer cometh out of Paradis, and passyth aboute the londe Euilatha, a countree of Inde, and is called Phison, that is to vnderstande, felyship. For he takith in it selfe .x. ryuers. Also Phison is to vnderstande, chaungynge of mouthe, for it chaungyth the qualyte that it hath in Paradise, and that in thre maner wyse, as the mayster sayth in Historiis. In colour he is clere, & some where dim, and some where troubly in quantite. For some where he is lytyll, and some where huge and gret, and some where wyde, and some where streyght in stynge, for some where he is colde, and some where hote. In this ryuer is moch golden grauel and many precyous stones. Also in the cliffes and brymmes therof growe trees and herbes, with swete smellynge, and is medicinable.

Of the ryuer Gyon. ca. v.

The ryuer Gyon hyghte Nilus also and is a ryuer of Mesopotamia, and cometh out of Paradyse, and is called the ioynynge of the erthe, or erthy. For it is troubly, erthy, slymy, and woly. And ryseth not ferre from Athlante. And passeth aboute the londe Ethyopia, and cometh down by Egypte, and moysteth the playnes therof. And so super Amos sayth vppon that worde, Defluit qui similis Egipti. That ryuer Nilus by dyspoicion of god moysteth all Egypte once a yere. And hepes of grauel closen the mouthes therof, that it falleth not in to the see. And after the moistynge of the londe, the hepes of grauell deuiden and fallen awey, & Nilus torneth agayn in to his owne chanel, and passeth in to the see. And is swolowed in to the see at the laste. This ryuer Nilus fedith and nourysheth many maners of crepynge and venemouse beastes noyefull and greuous, as Locodrilles, and a lytell beaste whiche hight Enidros. Of whom Isydore. li. xii. ca. ii. sayth, that that beste Enidros is a lytill beaste, and hath that name Enidros for he dwellyth in waters, and namely in the ryuer that hyght Nylus. And if this lytell beaste fyndeth a Locodril slepynge, he walowith and wrappyth hymselfe fyrst in senne and wose, and then comyth in at the mouth of the Locodrylle, and goeth in to his wombe, and all to rentith his gutres and sleeth him, and so dyeth. Also sup Eccles. xxiiii. there the glose sayth, that Gyon, that is ryuer Nylus is trowbly, and draweth moche slyme and wose. And there by cause of slyme and wose that he beareth with him in his course, he maketh the londe that he ouerpasseth to be full plenteouse of corne and fruite.

Of Tigris the ryuer. ca. vi.

Tygris is a ryuer of Mesopotamia, and cometh out of Paradise, and passeth forth ayenst Assirios, as Isid. sayth, and passeth in to the redde see after many tur-

turnynges and wyndynges. And hath this name Tigris for stonge reese & swiftnesse / as that beaste that hyghte Tygris / that renneth with greate swiftnesse. And Josephus sayth, that Tigris arysethe in Armenia of the same welle, of the whiche Eufrates arysethe / and is called Tiglath / that is to vnderstand, sharpe or streyght. For he renneth streytely and sharpely, as it were an arowe. Therfore in the lãgage of Perse Tigris and swyfte, & an arowe, are all one.

¶ Of Eufrates the ryuer. Capitulo. vii.

EVfrates is a ryuer of Mesopotamia / and cometh out of Paradise, and is mooste copyous in gemmes and precious stones, And renneth by the mydel of Babiloyne. This ryuer hathe that name of of plentyousines. For in Ebrewe Eufrata is to meane fruytfull & And renneth in some place of Mesopotamia, and moysith the londe, lyke as Nylus dothe Egypte. And Salustius, that is mooste certayne of auctorite sayth / that Tigris and Eufrates sprynge out of a welle in Armenia, and passen forthe by dyuerse places / and bytwene those two is a space of londe of manye myles. And the londe that these two ryuers byclippeth hyght Mesopotamia. Vsque vsq; Isido. li. xiii. cap. i.

¶ Of the ryuer Dorix. Capitulo. viii.

THe glose sup Eccles. xiiii. sayth, that Dorix is a ryuer, and hathe a nother name / and hyghte Araxis, or Arapsio, a ryuer of Armeny, and ryseth and cometh out of the same hylle with Eufrates: And hath that name for his swetenes & might, he ouercometh and throwyth adowne al thynge that is in his waye, as Isydore sayth libro. xiii. And so whan Alysander wolde passe there ouer / he made a bridge theron / and the ryuer arose with so great strengthe and vyolence, that it al to brake dyspytously the brydge. This ryuer arysyth a lytyll fro the heed of Eufrates / and renneth thens to the see / that is called mare Caspium, as Isydore sayth. And hyghte Dorix amonge the Grekes, of a parte of theyr londe. For in that countre where that ryuer renneth, theyr langage is called lingua Dorica. The Glose sayth super Ecclesiasticũ. xiiii. This ryuer semith as it were an arme of Tigris, oryelo of Eufrates, oryelo of eyther. For it springyth and ryseth out of the same well in Armenia. Therfore it is sayde, that he hathe plente of precious stones and of wel sauourynge herbes, which ben couenable to medycynes. For Dorix is to be vnderstande medycyne of generacion. Also he sayth / that he cometh out of Paradyse by meuynge of Tigris and Eufrates.

¶ Of Jordane. ca. ix.

IOrdane is a ryuer of Jurye, and hath that name of two welles: One of them hyghte Jor, & the other Dan / as Isydore sayth li. xiii. And aryseth vnder the hylle or mount Libani, and departeth Araby and turye, and passeth by many wyndynges aboute, and by Jerico, and renneth in to the dede see, and is therin swalowed and wasted. Whan wheate is rype / that ofte ripeth in Palestyne in springing time, this ryuer ofte arisyth more than in ony other tyme: and that fallethe of moche reygne and of meltynge of snowe / as it is sayd in hystoria and in glosa sup Josue. iii. There it is sayd: Jordane fylleth the bankes and the brimmes of his chanel in Repynge tyme. &c. Et in Ecclesiastico. xxiiii. the same is sayd. This ryuer hath many priueleges: Fyrste for he departeth the countree of ryght bylcuing men from the countree of mysbeleuynge men for he departyth Jurye from Araby: The seconde for he departed hymself in the presence of the chyldren of Jsrael, and made theym waye and passage to go in to the londe of byheste with the shryne of our lorde / as it is sayd Josue. iii. The thyrde, for he wisshe and clensed Naaman of Syria of his lepre. iii. Reg ca. v. The fourthe for

by

by the shedynge of it selfe it bare wytnes of the holynes of Ely and of Elisei, for he was obediente to boothe theyr commaundementes / as hit appereth. iiii. Regum. ii. The syxthe, for agayenste kynde of other waters, he hyd not in his botom yren / that selle therin / but cast it vpward and arered hit to the prophettes kynde, that hadde loste it, that he myght it take, as it is redde. iiii. Regum. vi. The syxte, for he was worthy to be halowed by touchinge of the most clene flesshe of our lorde / and by meane therof our lorde gaue vertue of ghostely gendrynge to waters, and ordeyned the sacramente of saluatyon of mankynde in water / as hit is sayde Luc secundo. The seuenth / for in Jordan Johñ Baptiste was worthy ta see heuen open, and to here the voyce of the father, whan he vnderstode the mystery of al the Trinitie in christenynge of our lorde.

¶ Of the ryuer Albana and Pharphar. cap. x.

OTher ryuers ben rehersed in holye wrytte / as Albana and Pharphar, that ben ryuers of Syria / and renne and passe by Damaske: and by the course and passynge therof, the gardaynes of Damaske ben watred and moysted, & made plentuouse with multiplication of vyuers trees / of corne, herbes / & grasse. Of these ryuers it is written quarto Regum. v.

¶ Of the ryuer Bazan. cap. xi.

GAzan is a ryuer of the Medes, and hathe a nother name, and hyghte Idaspis also, and hath that name of one that was kynge of Medes. And he ryssethe in the easte, and is receyued in the redde see. Vpon this ryuer two lynages and an halfe, whiche were take prisoners by Salmanassar kynge of Assirio, and holde in bondes / were ladde and brought amonge the Assirienes, and compelled to abyde exyled: as hit is sayde. iii. Regum capitulo eyghtene, as two lynages were holde in thraldom by Nabugodonosor vpon his ryuer Chobar / and holde in Babylon longe tyme / as it is sayd Ezechielis primo. And Chobar is a ryuer in Babylonia, and shedeth hym selfe in to the mares of Babilonia, and ryseth oute of Tygre or of Eufrates, and tournethe ageyn in to the ryuer of Chobar, or in to one of them, as Jherom sayth super Ezech. In some parte of his brymme be plentie of wylowes and of sedge / as he sayth vpon this place of Esaie. xviii. Vltra torrentem salicis buceris. And he calleth this riuer the ryuer of Babylon, vpon the whiche ryuer goddes people made noo ioye but wepte, and made moone: as it is wryten, vpon the ryuers of Babylon there we sat and wepte. And many other ryuers ben ryghte famous, but of them we shall not spcke at this tyme: for we haue no mencion of them in the Byble.

¶ Of a lake. Cap. xii.

A Lake is receyuing of preuy waters, in the whiche / water is take and holde, & is not medled with wawes nor ebbyng ne flowyng, as Isydore sayth lib. xiii. And Grekes calle a lake Limum / that is a ponde: for welles fall in to ryuers: And ryuers renne in to the see / and a lake stondeth in a place and floweth not, and therfore is called Lacus / as hit were a place of water / as Isydore sayethe. For the water that he taketh by springinge or by rennynge therto, passen not out therof in to other places. Fysshe of suche a lake, as Constantyne sayethe, is not soo good as ryuer fysshe. For by his wose and slime he maketh fysshe that bredeth therin smell of slyme. And fysshe of the lake bredethe superfluyte of herbes and grasse, and nourisheth frogges & many wormes. Renning water commeth in to lakes, and maketh theyr water more freshe, and kepeth them fro corruption. But ofte by to great commynge of water in / lakes and pondes ben broke, and al that hath be longe tyme ther in nourished is sodaynely distroyed. And lake water is more thycke thanne ryuer water, and worse to drynke. For suche

drinke

drynke ofte taken gendreth and bredethe many euylles in the body, as it is sayde before in li.v.of drynke. And lake water taketh diuerse vertues of place and ground, where it is gathered, as Jsidore sheweth ensample li.xiii.ca.iii.of dyuersyte of watere, and sayth, that in Ethiopia is a lake, wherin if a bodye be washed, he shyneth as though he were anointed with oyle. Also in Affrica is a lake that maketh good voyce and able to synge. Also in Jtalia is a lake, that noyeth greately theym that drinke therof. Also in the waters reatins, hosses and clees of beestes be made harde, as it is sayde. And in the lake that hyght Assaltidus, a lake of the Jury, nothynge may synke that hath lyse and soule. Also euen there is a pounde, in the whiche no thynge fletethe, but synketh and is drowned. Also in Conicidie is a lake, that is thryes a daye bytter, and as ofte freshe and swete. All this Jsydore telleth in the forsayde boke: and all this and other suche dyuersyte of pytte water and lake water commeth of dyuerse qualitee of veines of the erthe and grounde, by the whiche suche water passethe, orels of kynde and disposition of the grounde, where suche water is gethered.

¶ Of the lake Asphalti. Capitulo.xiii.

THere is a lake that hyght Lacus Asphalti, and is also called the deed see, for his greatnes & depenes: for he bredeth ne receiueth nothing that hath lyse. Therfore he hath nother fysshe ne foules, but whan so euer thou woldest haue drowned therin any thynge that hath lyse with any craste or gynne: anone it plungeth and cometh agayne vppe, though it be strongly thruste doowneward, it is anone smiten vdwarde. And it meueth not with the wynde, for glewe withstondethe wynde and stormes, by whiche glewe all water is stynt. And therin may no shyppe rowe nor sayle, for all thynge that hath no lyse synketh downe to the grounde: Nor he susteyneth no kynde, but hit be glewed. And a lanterne without his lyght sinketh therin, as he telleth, and a lanterne with lyght fletith aboue. This place is called Lacus asphalti, the place of glewe, or it is called Mare salinarum: And is in the Jewery bytwene Jerico and Zacan. The lengthe therof stretcheth euen to Zoroas of Arabia. vii.C.lxx. furlonges in length: And the brede therof stretcheth. C. furlonges, or vsqz a vicina Sodomorum. Hucvsqz Jsydorus. li.xiii. Ca.iii. De lacu et stagnis. Ao the mayster sayth in Historiis.iii. ca. de subuersione Sodomorum in fine: This lake casteth vppe blacke clottes of glewe, and therfore it is called Lacus Asphaltides. Jn the brymme therof trees growen, the appeles wherof benne grene tylle they ben rype: and if ye kytte theym whan they ben rype, ye shall synde asshes within them. And therof Josephus saith Fabula terre Sodomorum fidem hēt. And so it is sayd in glosa super. ii. pe. ca. super locum illum, Ciuitates Sodomorum in cinerem redigens, seruare voluit dominus regionem contra positam speciem pressione pene. And there growen most fayre apples, that maken men that seen them, haue lykynge to ete of them: and if one take them, they fade and falle in asshes & smoke as though they were brenning.

¶ Of the lake Tiberiadis. capitulo.xiiii.

THe lake that hygh Tyberiadis lacus hathe that name of a towne, that hight Tyberiadis, that somtyme Herodes buylded in worshyppe of Tiberius themperour. And this lake and ponde is greatteste and moste helthful and holsome of all the lakes of Jury, and more spedefull in cause of helth. And stretcheth. L. furlonges, as Jsydore sayth libro. xiii.

¶ Of the ponde Genesar. Capitulo.xv.

THe ponde called Genesar as it is sayd there, is the mooste greatteste lake in Judea, and stretcheth. C.lx. furlonges in length

lengthe, and .x. in bred, with cryspe water and calme, and not stronge wynde, but they ben cryspe of them selfe. And so Genesar is a worde of grewe, as it were gendrynge calme weder to it selfe. Lakes that stretch by great space & longe, be meued by ofte blowing of wynde and weder: and therfore the water therof is the more fresshe and swete, and the more able to be ponke. Hucusq; Isidorus. This lake for his grenesse is ofte called a see in the gospel: but not for it is a see, but for it semeth so great a water that cometh of Jordan, as the Glose sayth super Jo. ca. vi. For the Ebrewes vse to calle suche a gadrynge of water a see. And therfore it is ofte called a see.

Of a Ponde. Ca. xvi.

A Ponde hyghte Piscina, is water gaderyd to sedinge of fisshe, though ofte gaderyng of water without fysshe is called Piscina by contrary meanynge, as Isidore sayth. To the goodnesse of a ponde nedeth sadnesse of grounde: also it nedeth clennesse of water, which renneth and cometh therto, and contynuall renuynge & comynge. For where as the grounde is senny and miry, there wel sauourid fisshes may not be nourisshed. For where fresshe water renneth not nor cometh, standynge water is sone corrupt. And therfore to renewe and refresshe pondes, fresshe water is ladde and brought by gutters, condytes, and pipes, and the heedes of pondes ben strengthed with bankes and walles, for the water shulde not passe out to sone. Also some pondes haue stremes, to water and moyste gardens and orcheyardes. Also nere to pondes trees and herbes ben fruytfull.

Of ryuus a lake Ca. xvii.

A Lake hyght Riuus, and hathe that name of Rigando, wetinge and moystinge, as Isydore sayth. For out of the welle, or out of the lake stremes ben ladde to wete and to moyste gardyned: and a lake hath the kinde and effect of his welspryngs. Out of the heed welle by renynge of the lake come ryuers and lakes: as Anselme sayth. A lake washeth and clensseth ofte vnclennes, and maketh therth plentuous, and yeuith drinke to bestes and to foules, and nourisheth and saueth grennesse and vertues in herbes and in flowers. And draweth with hym smale stones & grauel.

Of Fluctu walowinge Ca. xviii

VNdalowing of the see is called Fluctus, and hath that name of Flatu, blowinge or blaste. For by puttynge and shouynge of windes, water is meuyd and shuste, and thouer parte therof that meueth alwaye, is called Vnda, the wawe: and hath that name Vnda of Eundo, goynge and passyng. For contynually it meueth & renneth neuer, as Isy. sayth li. xiii. And walowinges of the see smyteth together & shoueth & putteth eche other nowe vpwarde now downward. By ofte smytynge together it gendreth some of hym selfe, and medlyth with hym selfe grauel & diuers particles of the groude, & bereth them vpwarde: And putteth and shoueth fysshes, and amendeth them, and maketh them better by swiftnesse of meuyng. And by comynge in to it of windy ayre, walowyng of the see arysith and swelleth: and meuith now vpwarde, now downwarde, by swifte puttynge & shouynge of wynde. And meueth and shouyth thayre by smytynge together, and bredeth wynde, and beareth vp shyppes, and putteth them to clysses and brymmes: And bereth them with hym, and holdeth theym streyte, & maketh sowne and noyse, and is alwaye in meuynge, and may not reste: for either it sayleth at full, or meueth and shedeth hym selfe aboute.

Of swolowes. ca xix

SWolow hyghte Gurgis, and is a depe place in a ryuer, and hath that name of Gutture a throte, as Isyd. sayth. For it

it swoloweth in watere that come therto, and throweth them vp ayen. So for his depenesse he meueth rounde aboute, whyrlynge and reboundynge. Therfore swymmers ben oft perysshed. Also fysshe hide them selfe most in swolowes, & are vneth take, whyle they come not out of the swolowe.

Of Streme. Ca. X.

STreme taketh the fyrst course streite and contynuall of water or of ryuer, and commeth oute of the welle hede, and leueth not chanell of his way, for he begynneth to renne out of the welle heed, & renneth contynually within the boundes of his chanel, tyll he come in to the see. And dyggeth & wasteth his owne ground, & is most conuenable to rowe and sayle in, and fedeth and nourisheth great fysshe. For comynly the streme hath most freshe water and moste clene grounde, and renneth more swyftly than any other parte of the ryuer. And therfore he draweth & beareth forthe shyppes and botes full swiftly, and boundeis of treo and wode. And therfore he hath that name Trames of Traho trahis, or Transmitto transmittis, to brynge or sende, or for he draweth swyftly all thynge that is set therin, and bryngeth it ouer. And the more freshe the streme is in his owne coure, the more swyfte it is, and the more swifte he beareth forth and draweth all thynge with hym.

Of Alluuione. Ca. XI.

THere is a maner rennyng water that hath two names in latin, one is alluuio, nis, and the other name is Alluuies, and is preuy and styll rysynge of water, & hath that name of abluendo, washynge and washynge: for he washeth the erthe that he passeth by, and breketh therof & and wasteth it. And therfore vnderholynge, and vndercrepynge and washynge vnder brymmes that be holed and holowed by water, is called alluuio. Job. xxii. It is sayd by vndercrepynge and preuy rennynge of water the erthe is wasted lityll and lytylli and then the more stronge the rennynge and coure that passeth by preuy holownes and brimmes and cliffes is the more perillously he dystroyeth & wasteth the fadnesse therof. For the other parte of the baymme outward semeth fayre and sadde without. For there the vnderynge and washynge therof is not seen within & therfore his sorte slideth the sower that tredeth therin. For the inwarde sadnesse is wasted: and the preuy holownesse is hidde and vnknowen, as Seneca sayth.

Of depnesse. Ca. XII.

A Byssus is depnesse of water vnseen & therof come and spaynge welles & ryuers. For oute of the depnesse come all waters and tosne ayen therto by preuy wayes, as to the mother of water, as Isydore sayth li. xiii. And therfore abyssus is sayde, as it were abuissus, vnseen and oute of syghte. For the depenesse therof may not be seen. Or abyssus is sayde, as it were sine abisso, without clereness, bicause of ternesse fro the welle of syghte, it is without lyghtynes & fayrnesse of syghte, as Johñ Damascei saith. Abissus is nought elles but mocke water: and the ende and depnesse therof is vnseen. For shynynge of syght streecheth not, nor recheth to thend therof. Onely abissus is said as it were sine base, without soundement: and the ground therof is not seen with eye. And therfore it was the primondiall and firste matter in the begynnynge of the worlde. And by cause in the begynnynge it was not distingued by certayne fourme, it is called abyssus, as Austyn wolde meane. Therfore li. Confessionum. xii. he sayth, that abyssus is that bodily thynge that god made to be matter of bodyly thynges: and that matter was with fourme and shape without order and without lyghte. And so Abissus is that same thynge, whiche is materia prima the fyrste matter, as Austen sayth in li. de Simbolis. And he saith, that by this name Abyssus holy writte called & appro-

ued

nid the matter that was made of nought, to be fyrste taker and receyuer of shappes, and that by the moste ordinate gyfte of god: And for therof all thynge that hath shape and fourme shuld be shapid and formyd, and so the same matter is namyd water/ for by cause that it is fleetynge and rennynge and meuynge: And also for it taketh and receueth all maner of fourmes and shapes. In lyke wyse it was called erthe/ for the kyndely stedfastnesse or sadnesse/ by the whiche it was subiecte to generacyon and corrupcion. And it was called Abyssus, for vnshapfulnesse: for it was dystynguyd with no fourme nor shape. And it was called water for ableneste to take vppon it fourme and shape. For by that ableneste it myghte take all maner fourme and shape and qualyte, as Austyn sayth. Also Abyssus, that is depnesse of water, hath of it selfe dymnesse/ and depnesse, and receyuith all water & lycoure that renneth therto, & hath neuer inough. For it taketh neuer so moche water, but it maye take more/ And maye neuer be stopped ne laued ne emptid, and is comunicable/

Of the see ca. xxiii

THe See highte Mare, and is gaderynge of water both freshe and salte, as Isidore saith/li. xiii. And hath properly that name Mare, for the water therof is bytter, as it is sayde there. And Innermore it is sayd/that the see highte Equor/ & hath that name of equalite, euenes, for it is euyn and playne. For thoughe walowynge and wawes of the see walow and aryse/ as it were mountaynes and hylles: yet whan the tempeste cessyth/ the see is playne agayne/ as he saythe there. Also the see highte Pelagus, as it were pelleus vndas, puttynge waters and wawes. For in the see is contynuell meuynge and puttynge of wawes & stormes. Also (as he sayth) though the see receiuith waters of all welles & riuers, yet by so great comynge of waters the see is neuer the more. And that is, for the see is so great, that the waters that renne therto ben not seen, ottes for the byttet water dystroyethe and wasteth the rennynge water: Or for the clowdes drawe to them moch water: Or for the wynde bereth some therof awaye, and the sonne dryeth some. Or for the swetnesse of water is dryed and clensid/and tourneth ayen by some preui holes. and cometh ofte to the heedes and welles of ryuers. Huc vsq; Isydorus libro. xiii. And Ambrose sayth/ and Basilius in Exameron, that the see is gadrynge of water multyplyed by dyuers places and names: but by continuacion is all one see/ alwaye meuynge and sownynge and somynge. And folowith the kynde of the mone in flowynge and reflowinge by whose vertue and influence it is leade. The see is heede and receyte of ryuers/ and fountayne of showers/ and the thynge wherby people farre a sondry may come to gether, And the see helpeth in nede/ and is socour in perylles, and spede and shortnesse of wayes/ and prouffite and winnynge of traueyllynge men.

¶ Also in libro Metheororum Aristotle sayth, that the see is heed and welle of all waters, and dealyd in to other sees. And the cause why the see is bytter and salte, is for in it ben two vapoures: One is moist/ and that other drye subtile and watry. And of the vapoure that ben moyste and thynne, the more subtyll parties ben wastyd by meuyng of the sonne, and the thicker partye abydeth and is made hote and salte and bytter by heete of the sonne, as swette and vryne. For by brēning a thing is made bytter/ whan the erthi partyes abyde, after that the watry and moysty parties are consumpte and wasted. And of bytternesse by more strengthe of brennyng cometh saltnesse, as it dothe in asshes. For water soked throughe asshes is salte.

¶ In eodem libro Aristotle sayth, that salte water of the see is more heuy and thycke/ then freshe water: for see water is more grosse, and freshe water is more subtylle and thin: and the token therof to knowe it is so/ is this, for an egge fleteth in salte water/ and synketh downe in

freshe water: & a shyppe sallynge in freshe water synketh deper than in salte water. And therfore in the deed see synkethe no beaste, nor is gendred: for therin vrinesse hath the maystry.

¶ Also in libro de Animalibus he sayth, that in the see is water, and the saltenesse may be drawen out therof. For if a man take a vessel of therth newe & rawe & closyth the mouth therof, & throwyth it emty in to the see, & leuyth it there a day and a nyghte: freshe water shal come therin.

¶ Also in li. Metheororum he sayth, the freshe water ryseth vpward for freshenes and lyghtenes, and salte water sallethe downewarde for his heuynes. And what is salte abydeth in the erth: and what is swete therof woseth out.

¶ Also in li. de Elementis he sayth, that the see in his werkyng foloweth the kind of the mone, as it is knowen. For alway whan the mone ariseth in any tyme of the daye or of the nyghte, then the see in that countree where the mone aryseth, stretcheth it selfe, and withstondeth the course of ryuers that renne therto, and shoueth and bearethe agayne the ryuer water toward the place that it cometh fro, as it were shouynge by violence. Whan the mone is in the lower course, water begynneth to wane and ebbe: & whan the mone aryseth, water begynneth to wexe and to flowe. And so as yren folowethe the Adamant stone, soo the see foloweth the course and the kynde of the mone. Seke before in libro. viii. ca. xxix.

¶ Also after the risynge of the sterre that hyghte Canicula, the see wexeth thicke, & chaungeth colour: And is nowe grene, nowe blewe, nowe trowblous, nowe clere. In wexynge of the mone the Occean holdeth this order. The first day of wexing of the mone he his more copyous than other times: for then the se is most ful & hie, & therafter he abateth & lesseth the second day, & so downward eche day euen to the seuenth day, and than the see is in his last defaute or grounde ebbe, and begynnethe then ayen to springe more & more euen tyl the. vii. day: so that whā the mone is. xiiii. daies olde, & at the ful: thā ayen is the see ful in his hiest spring, & beginneth to breke and to wane and vadeth other. vii. daies, so that whan the mone is. xxi. dayes olde the see is ayen at the loweste ebbe. And yet springeth and encreasethe other. vii. dayes, so that whan the mone is. xxviii. daies olde: then the se ayen is at the highest sprynge. And so alway euery monthe the see chaungeth foure tymes in brekyng and springyng, twyse in increasynge, and twyse in discreasinge as the mone wexeth and wanyth: and so alwaye the see is at the hyghest and in moste strength, whan the mone is fulshinyng, other toward heuen, as in the new mone, or els toward the erth, as it doth in the ful of the mone. And the more the mone profyteth or falleth in takyng or lesyng of her light, the more the see arieth or abateth in ebbing & flowing.

¶ Also in li. vegitabilium Aristotle saith, that the grounde and shore of the see is harde sad, & grauely: and it is a token of saltenesse that the see is vppon grauell, for therin the drye erthy partis haue maistry, bycause they be salte: and the existence of the water dealeth the claye or woose in his owne partyes: and therfore ert hthat is nye the see is grauelous.

¶ And amonge the grauell of the see ofte benne dyuerse precious stones of vertue bredde and gendred, & made fayre & clene by frotynge of grauell. And there thorughe they ben caste to londe to the clyues by meuynge of wawes of the see. yet besyde these properties of the see, bē some other properties knowen nyghe to al men. And yet bycause of symple men I thynke it good to reken them here arowe, to haue mater to shewe mystike & preuy thynges to symple men by ensample & lykenes of such properties. The see clensethe it selfe & throweth out of it selfe al careines & vnclene thynges, and smyteth of and putteth oute all that ben vnclene and deed by strength of meuynge, as Gregory sayth. Also the see shedeth hit selfe by full preuy veynes of his depenes, and yeueth alway water of his flowynge both to welles & to ryuers, as Jerom sayth super Eccles.

Also

Also the see bryngeth forth wonderful bestes & fisshes wonderly shape of many maner fourmes and shapes. For the see bringeth forth more wonderful bestes, & more wonderfulle thynges, than doothe the londe, as Rabanus sayth super Ecclesiast. xliii. There it is sayde, that there ben passynge noble and wonderfull werkes, and dyuerse beastes. &c.

¶ Item in psal. There ben crepynge beastes without nombre. Also though the see be substancyally neshe and rennynge/ yet it bryngeth forth mooste harde thynges, both with lise and without life/as it doth with shelle fysshe, and fysshe with harde skynnes and shelles. And the stones ben comonly pretious that the see castethe vp to the londe. Also though the see be not able nother lykynge to be dronke towethynge sauour and taste: yet it is full profitable in effecte and doynge. For it saueth & healeth many sickenesses. For it healeth men of the dropesie, of botches/of pymples, of whelkes/and of other scabbes: & of many other euylles/ as Constantyne sayth. Also thoughe the see/ in it selfe be salte and bitter/ yet by swetenes of veynes of the erth/ by whome it passeth/ it chaungeth his sauour, and taketh freshenes & swetenes by clensynge and dryenge of therthe, by the whiche it passeth/ as Macrobius sayth & Aristotle also.

¶ Also be the see neuer so vnsauerye and bytter/ yet it nourisheth and fedeth fulle freshe fysshe. For the see hath a preuy swetnes and freshenes, whiche the see fysshe souketh & taketh, wherof cometh conenable fedynge and sauour, as Ambros saith.

¶ Also the see is mouable withoute reste, and by his owne meuynge it kepeth and saueth his owne substaunce fro peryll of corruption: For by contynuell meuynge/ it is made more clere therin, and is so kept fro peryl of corruption, so that it rotteth not. Also though it be rennynge and not stondynge by it selfe/ netheles it is stynted & holde in by other thinges/so that it passeth not esely ouer the boũdes of his own clyues/ as it is sayde Prouer. viii. Jer. v. Job. xxxviii. Also by his bitternes and saltnes it swoloweth & withdraweth freshenes of welles and of other rennynge waters. For the ferther rennynge water is fro thentryng in to the see, the more freshe it is holde. Also by beatynge and smiting togeder of his armes, by the whiche it bicly ppeth the londe, it bredeth & gendreth cantrary wyndes, as Beda sayth.

¶ Also it is moste noysful to them that bẽ not vsed to be therin/for it bredeth drede & feare and heed ache/ and spewynge & bolkynge, & withdraweth appetyte of meate and drynke. Also of the vaporation of fumosytees that it casteth vpwarde, it bredeth mist & clowdes, and maketh dymnes & derkenes in thayre, & taketh fro vs the beames of the son, & bateth heate therof.

¶ Also though it haue no coloure of his owne, it chaungeth colours by qualyte of wyndes. For nowe it is whytty sshe and yelowisshe/now white and clere/and now blacke, as Jsidore sayth li. xiii.

¶ Also the see conteyneth in it selfe many perylo. For with a lyttell blaste of wynde in the see/ ben tempestes & stormes. And therfore the see hyghte Fretum/as Jsidore sayth, as it were hauyng feruent & strong meuing. As it fareth in the see that hyghte Mare Siculum/in the which see for feruentnes of meuing, makyng of noyse & cryeng, ben Scilla & Caribdis/ as it is sayd. Scilla & Caribdis ben two perylous places in that see, in the whiche many shyppes ben soone perished. Scilla is a great high rock in the see, hauyng many rockes & hedes, & the wawes of the see beate theron, & maketh an horryble noyse. And if shypo falle therin, in any wise/they escape not peryll of wretche. And Caribdis hyght so/ for it swoloweth shipo in many fuy swolowes. For there the see is ful of swolowes/ as it were flowing in it self, whirlinge aboute, turning & windynge. And therfore it draweth to hit shyppes, and swoloweth and drowneth them: and thryes a day he casteth vp great walowyng wawes, & swoloweth them thryes a day. For it swongeth water and swoloweth it, and casteth it vpwarde, that it may swolowe it ayen, as Jsidore sayth libro. xiii. capitulo de

Enibus maris et fretis.

¶ Also in the see is a nother notable peril, that is vneuennesse of grounde/ whan the water is ful depe in one place, in a nother thereby vneth is water to wade in, and this perill hight Cirtis, for there is grauelle gathered in hepes. For Cirtis is grewe/ and is to vnderstonde, a draught. And Papias saith, that in the see of Egypt benne manye suche Cirtis, and they bene meddeled therwith. And so it is sothe, that passyng of the see is perilous for preuy rockes that ben hydde vnder the water: and also for hepes of grauell that ben drawe and gathered togethers. For in suche places shyppes ben mooste hastely broke. A nother peryll hyghte Bithalassum, whan a shyppe laded smyteth on a grounde that hathe moche glewe/ slyme/ and wose: and maye not delyuer it selfe nother passe out therof for toughnes and holdynge of slime and of wose. And Hugo sayth, that Bythalassum is slyme and an ouerhyd printe/ and lefte in slyme and wose. But the Glose saythe, that Bithalassum is metynge of two sees. And the mayster in historia sayth, that Bithalassum is called the tong of therth streight hither & thither biclypped with the see. And hyght Bithalassum as hit were a see departed by the erth/ that is bitwene two partes of the see. For Thalassum is grewe and is vnderstond the see. Than whan a shyppe smyteth in Bythalassum/ the forshyp abydeth stylle and meuyth not, and the hynder shyp is broken be hynde with stronge swyftnes of the see, that falleth theron and ouertaketh it, as the mayster saith ther. ¶ Also generally men that pas the see ben in peryll: for bycause of ayre & wynde/ or by cause of the see. For in the see ben many stones and rockes hydde. Or if it be sette and beclepped with great rockes, it is not passed withoute perylle: or if the grounde be vneuyn: now aseryd on hye with heapes of grauel, nowe depe as a swolowe: then ofte passage is lett. But whan the see is aboue trowbly & to hie by windes & stormes, and wawes betyng, & smiting togethers with stormes & walowynges that walowe vpward and dounwarde, then it is peryll of the sayle. For ofte in suche tymes the shyp is broke or drouned with contrary stormes. Also a perill cometh of weder that is trowbly and dymme and mysty, and then it is full perillouse to passe the see/ and namelye whan the shyppe is sodaynly driuen in to a perillous place/ and the perylle is not knowen. And also huge and greate wyndes be most drad, and namely if so be that contrary wyndes aryse. For then is perylle and drede of brekynge of the shyppe. And so the more the shyppe is meued and put toward the hauen by blowing of one wynde, the more she is dryuen and put toward paril by strength of a nother strong wynde, that is contrary, orelo is holde longe tyme in daunger to be loste bitwene contrarye wolowynges and wawes.

Also perylle cometh of feblenes of the shyppe that is charged. For it is perylle and not syker to sayle in a shyppe or bote, that is to lyttelle, or feble, or broke and clouen. For suche a shyppe or bote is not syker amonge stormes and wawes of the wylde see: For by cause of lytylnesse therof it is ouerthrow & ouertorned with stormes and wawes of the wylde see: or for feblenesse broke wyth stronge blaste of windes/ or sonke & drowned by water that cometh in at chynnes and holes: and namely suche a shyp cometh slowlye and late to the hauen. And namely whan good mariners lacke in suche a shippe: for then is most peryll in the see/ whan the shyppe hath an vnredy gouernour and vnauised. In these maner perylles, and in manye other/ ben menne that sayle in the see; both of myddell erthe and of Occean, as Isydore sayth. Bothe Grekes and Latynes cal the see Occean/ for it byclyppeth the roundenesse of the erthe aboute, as it were a cercle. For Occean gothe al about the sphere that we dwel in. And hath that name Oceanus, of swyftenes. For hit passeth and gooth swyftly aboute the erthe, or for it shyneth with a maner colour of redde and grene. And hyght Oceanus as hit were Leanus, that is a cercle

of

of heuen/ as Jsydore sayth, libro. xiii. This see Ocean byclyppeth the hemmes of londes, & oft cometh & goth ebbing and flowynge. And in blowynge of windes oceanus remeueth sees/ or bloweth them vppe. And thoughe hit be all one see in contynuaunce therof, yet by coostes and countrees it taketh dyuers names of londes and countres that ben next therto, as the Frenshe see, of frenshe men: and the Brytishe see, of brytons: and the Gadyshe see hath that name of Gades, where the entrynge oute of the greate see out of ocean is opened: there Hercules/ whan he came thither dyd set his pyllars/ trowynge that there was thende of therth. Huc vsq3 Jsidorus li. xiii.

Of Mari magno meditaraneo. Capitulo. xxv.

The greate see of myddell erthe cometh oute of the weste/ and oute of ocean: and passeth towarde the southe, and then gooth towarde the northe, and then is called the great see. For other sees ben lytel in comparison therof. And is called the see of myddel erth. For he passeth by the myddelle of the erthe euen to the easte, and departeth and dealethe three partes of therth/ which ben called/ Asia, Affrica, and Europa. Of whom the fyrst coste is called Sinus hispanicus, and Hibericus and Balearicus: & the coste that passeth by the cooste of Nerbon hyghte Gallicus: Then folowyngely is the coste that hight Ligusticus, and passeth by the eyte of Geen, and is nexte therto: After is the coste that hyghte Tirrenus, that stretcheth to Jtalye: then the coste that hight Siculus passeth out of Lecilia to the lond of Crete/ & than it stretcheth to Pamphilia and to Egypte. And the coste of Delespontum passeth by dyuers turnynges/ & bendeth north warde: and at the last by syde Greece and Jlliricum hit wexeth narowe to the streyghtnes of. vii. furlonges: And then it passeth the see that hight Pontucū/ and wexeth streighte, & maketh the see that hyghte Propontides/ that is in the streyghtenes of. l. paas: and then he is made and called Bothorus and Tratius, & that place hight Propontides. For it cometh before the see that hight Ponticum. And that same place hyghte Bophorus/ and hath that name of strayte passage and narowe wayes of rotheren, as Jsid. saith li. xiii. And from thense passeth & spredeth the gretest coste, & hight Donncus: & hath byhynde the mares that hyghte paludes Meotides. And for cause of many ryuers and freshe waters that come therto/ that see is more freshe and more mysty, & hath no greate fysshe, but the fysshe that hyghte Foca, and the fysshe that hyghte Delphinus. And as therth (though it be but one) hath diuers names bycause of diuers places: so this greatte see hathe dyuerse names in dyuers countrees and londes. Huc vsq3 Jsido. li. xiii.

¶ Great costes of the see bene called Sinus: and hath dyuers names, as of the se of myddell erthe, one cooste is called Jonicus/ and hath that name of Jo a king of Greece: and men of Athenes ben called Jones. And therfore the see that hyghte Jonicum stretcheth fro Jonia to Lecilia.

¶ And euen in the see Ocean the gretest costes bē Laspius, Jndicus, Persicus/ Arabicus, whiche is called the red see. And that see is called the red see, for he is coloured with redde waters and wawes, and is not suche of kynde, but it is dyed, & taketh such colour of strondes that ben nye therto. For al therth there about nye to the see/ is red of coloure, nye as bloude. Therin is founde most sharpe vermylon: & other dyuers colours that serue for peinture. And so for the erth hath such kynd/ the see is made red by beatyng of water & of wawes vpon the clyues. And therfore in these cliues bē red precious stones foūd. For smale stones of that ground ben wraped amonge the grauel of that see & of the groūd/ & so they kepe stil the coloure. This see is depted in two costes, that one hight Persicus in the east syde, and the Perses dwelle there: And that other in the weste syde hyghe Arabicus, and the Asrabees dwell there, as Jsidore sayth libro. xiii.

Of Pelago. ca. xxvi.

PElagus is the breade of the see with oute clysse and withoute hauen, as Jsydore sayth: And hath moste depenesse and vnstablenes, and continuall meuyng, And gendreth and fedeth whales and other diuerse wonderfulle fysshe, and bredeth many vapours and fumosytees, and hath therof thykneſſe and mayste: And taketh many dyuersities of colours by dyuersytees of wyndes, and gadreth about a some of smytynge and beatynge of wawes, and cryeth and maketh great noise: and a cryenge see and an vnpeasible is perillous, as is saide before of the see.

Of a drope Ca. xxvii.

A Drope is a ryghte lyttell parte of the see, or of water, or of reyne departed by some violence fro the hole: and hyghte Gutta, whan hit stondeth or hangeth on euesynges or on trees, as hit were by glewed, as Jsydore sayth. And whan a drope falleth/it hyght Stilla: and therof cometh Stillicidium/as hit were a fallynge drope. A drope whether it be called Stilla or Gutta/ whan it is departed fro a watery clowde, by the vertue of heete, or by strengthe of wynde: thenne it falleth downwarde by his owne heuines & weyghte. And a drope is called Stilla, while it fallith: & Gutta while it standeth or hangeth. A drop hanging faliing or standynge is in substaunce moste clere, rounde in shape, litill in quantite, and great in vertue. For it moysteth therth that hit falleth vpon/ and maketh hit plentuous and fruytfull: And fedeth & nourysheth rotes and sedes, and maketh them growe/ and quykneth and sauith greneuesse in trees herbes and grasse. And fedith and nourysshith fysshe in the see: And maketh oystres fatte, and bredeth in them perles & precious stones, as Jsidore sayth/ & name ly the drope of dewe. And though a drop be mooste nesshe, yet by ofte fallynge hit percyth that thynge that is ryght harde/ as this verse sayth, Gutta cauat lapidem non ui sed sepe cadendo. That is/a drope perceth a stone, not by strengthe, but by ofte fallynge.

Of some. cap. xxviii.

FOme hyghte Spuma/ and hath that name for it is somed or skymmed, as Jsydore sayth: And is gendred of the corruption in water. Therfore shoulde all thing that is sodde in water be skymmed and purged of some. Some cometh and is gendred of wynde/ closed in the ouer parte of the water that is meuid by some maner of meuyng. And therfore for lightnesse of ayre that is closid therin/water someth, & the some fleteth aboue the water. And some is soone gendred by beatynge together of waters and of wawes: but it is sone departed and sparpled. Somtime some of the see is gadred amonge stones, and by feruente werkynge of the heate of the sonne, that falleth theron, it is made harde, & torneth somtime in to a pomise, and somtyme into a Spounge.

Of fisshe. Ca. xxix.

FYsshe hyghte Pisces, and hathe that name of Pascendo, fedynge, as Jsydore sayth libro. xii. ca. vi. Fysshe licketh the erthe and watry herbes, & so get they meete and nourysshynge. Also they benne called Reptilia, crepyng, bycause in swimmynge they seme as they did crepe: for in swymming they crepe/though they synke downe to the botom. Wherof speketh Ambrose in Exameron, and saythe: that bitwene fysshe and water is great nighnes of kynred. For withoute water they maye not longe lyue: And they lyue not longe with onelye brethynge, withoute drawynge of water. And they haue a maner lyknes and kynd of crepyng. For whyle a fysshe swymmeth/ by shrynkyng and drawynge together of his body/ he draweth and gathereth hym selfe in to les length: And anone stretcheth hym selfe agayne, and entendeth to passe forth in the water. And by that dylygence he put-

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teth the water backewarde / and passeth it self forwarde. Therfore he vseth finnes in swymmynge: as a foule vseth fethers in fleenge. But all other wyse in swymmynge a fyshe meueth his fynnes fro the hynder parte downwarde: And as it were with armes, or ores he clippeth the water, & holdeth it, and stretcheth hym selfe forwarde. But a byrde meueth his fethers vpwarde, and gadereth thayre / and compelleth it to passe out backeward by large stretchynge of wyndes: and so by violente puttynge of ayre backewarde the bodye meuith forwarde. And kyndes of fyshe ben dyuerse in many maner wyse. For by dyuersitie of place, that they ben gendred in / and of meate that they ben fed with / and of coloure and shape, by whiche they ben dystyngued / of substaunce, of whiche they ben compowned, and of the vertue / by the whiche they werke dyuersly. In place that they bene gendred in, is greate dyuersite / and in theyr dwellyng and abydynge: for they buylde onelye in water: and somtyme dwelleth in londe / and somtyme in water. And suche a maner fyshe (as Isydore sayth) is called Antiphidia & Dubia in latyn, for he vseth to go in the londe, and to swymme in water, and holdeth the office of kynde, as fyshes that be called Foce / Locodrilli, Castores hippotami, that ben water horses / and other suche. Fishes haue names of londe beastes, as see houndes & wolues: For they bite other vnresonable swolowynge and deuourynge / and hurteth theym sore / as Isydore sayth. Amonge them that abyde only in water, some abyde only in the see / and some in ryuers and pondes / and in other freshe waters, And some ben meane betwene these two maner fyshes, and some and come now to freshe water, and nowe to salte water to gette them meate. And fishe that come out of the salte water in to freshe haue lykynge in the freshenes therof, and ben fattid: and ayenwarde: and this fyshe nowe abydeth in the see, & nowe in freshe water. And manye ryuer fyshes maye not taste saltnesse of the see. For if he catchyth salte water, he dieth sodaynely / and torneth vp the wombe / and fleteeth aboue the water / & that is token of death in all maner of fyshe both of see and of freshe water. And fyshe that is bredde in the see hath harde scales and thycke / bycause of dryues of the salte water. And ryuer fyshe haue subtyll scales and neshe backe bones. Backe bones in fyshes ben nedefull to restreyne the flesshe therof that is fletynge, for kynde neshenesse therof. And Auycen techeth to chese good fyshe by kynde of the place, wherin they ben noryshed and fedde. And in li. ii. ca. xvii. he sayth / that in this maner choyse of fyshe is in place, in whiche hit dwelleth. For suche as abide in stonye places ben beste and sweteste, and in freshe rennynge water, in whiche is no corrupcion, ne no flyme ne wose, nor stondynge lakes, ne in welles / nor in smalle pyttes that renne not in riuers, in whom ben noo welles. And he sayth there, that some see fyshes ben good. For those that ben subtyll ben beste, and ben nourished in the depe see / and no where elles. And fyshe that abyde in waters, that ben vnheled with blastes of wynde / that bloweth the water somtime fro them, are better than those that ben not so serued. And those that ben in waters that ben strongly meued and continually labored, benne better than those that ben in standynge water. And soo see fyshe is better than ryuer fyshe. And ryuer fyshe better than lake fishe, namely if they ben ferre fro the ryuers and fro the see. For they that haue rest in theyr rotynnes & filthe, are not washed nother clensed by ryuer that cometh therin, nor by see. And therfore suche fyshe is cuyll sauoured / and soone roten. Also bothe see fyshe and ryuer fyshe is better in the northe see, and in the east see, than in the south see: for by stronge blastes of wynde the water is moued and clensed and made subtyll. And therfore fishe of that water meueth more and trauayleth, and ben more clensid of theyr superfluite.

¶ Also in kinde of fyshe is diuersite / not onely in dyuersite of place that they maye dwelle

dwelle in, but also in dyuerse place of generacion. For some ben gendered by layenge of egges and shedynge of pesen / & some by gendrynge together of male and female, and by shedinge of sperme. Herof Arystotle speketh li. v. and sayth, that it falleth in kynde of fyshe, that lay egges and pesen, that whan the female layeth, egges or pesen, the male cometh after & shedeth his mylke vpon the egges: And all the egges or pesen that ben touched with the mylke of the male / shal be fisshe, & those that bé not touched with that milke shall not be fysshe. For the female layeth many egges or pesen, and swolowith the more parte of them / and also many other ben spylt in slyme and in wose, and none therof ben saued but suche as ben layed in places, where the mylke of the male is shedde. For if they were all saued: then there shulde be to many fysshes gendrid. And fysshe kepe and saue euénesse & make / in theyr owne kynde / as Arystotle sayethe there. And he sayth, that there was neuer fysshe founde, that made generation with fysshe of other kynde. Also fysshe loven theyr chyldren, and seden and nourishen them longe time, as Aristotle sayth there. All fysshe sede and kepe theyr byrdes, out take frogges.

¶ Also there it is sayd, that ryuer fysshe and fysshe of marres, sheden more theyr pesen / and ofter than other fysshe. For comenly and for the moste part, they caste and shede pesen and mylke after. v. monthes: and al other fysh bringe forth fysshe after one yere, & smale fysshe bringe forthe their brood in place / wherin is but litill water, fast by rotes of trees / canes, and redes.

¶ Also there he sayth / that the more parte of the pesen is lost / whan the female shedeth pesen swymmyng aboute, if the male be not presente: and then of the sede and pesen is no fysshe shape. And also they ben ete of other fysshe and of byrdes.

¶ Also there it is sayd, that some fysshe ben gendred without egges or pesen, or with out generacion of male or of female: & ben gendrid of slime & of wose, of grauel and of roténesse that is vppon the water.

Also it is sayd, that in tyme of generacion, males and females of fish swimme together as a flocke, and swimme with their makes, and many of them ben seke / whan they brede: and therfore that tyme they ben moste take. Also there it is sayd, that some fisshe gender frotinge the wombe on grauel. Also in li. Jorath de Animalibus it is sayd / that a fisshe that hyght Effimeron is bred without generacion bytwene male and female: And whan he hath lyued. iii. houres of a daye, then he deyeth. And there is a fisshe that hyght Murena a Lampray: that of his lyke conceiuith not, but of an adder, whiche he calleth to loue with hyssyng / as Jsyd. sayth li. xii. ca. vi. The grekes (he sayth) calle this fisshe that hyghte Murena / Stairinam. for he holdethe hym selfe in cercles. They telle, that this fysshe ais female / and conceyueth of the serpent. And therfore fishars calle it with hysshynge and whystlyng, & taketh her in that wise. Vneth she dieth, though she be smytte with a staffe: and if she be smite with a rodde, she dieth anon. It is certayn / that the soule of this fisshe is in the taile: for they say, vneth she is slaine / though she be smyte on the heed / And if she be smite on the tayle / or if the tayle be smyte of, she deyeth anone, as it is sayde. And the contrary is of the serpente, for if the heed be broke and brusid or cutte of, the serpent dieth anon / And if the tayle be smyten / he lyueth longe time. Also Jorath sayth, that the serpent dooth away his venym, er he gender with the Lampray: But whan the dede of generació is done, he taketh his venym ayen: and therfore in conceyuynge the Lampray taketh no venym of the serpent, nor gendereth not of serpent kynde: but onely of her owne kynde, as he sayth.

¶ Also fisshe conceyue of dewe onely without pesen and without milke / as Oystres and other shel fysshe. Hereof Jorath speketh & sayth / that fish that be called Elich come out of the water by night / & cõceiue in londe of the morowe dewe / and bringe forth their brood: And in wanyng of the mone their shelles ben vorde. Also fisshe is

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stired to conceiue and to brede by risinge and downe goynge of sterres, as Jorath sayth, and Jsidore also. So he speaketh of fysshe that hight Australis, and sayth, that fysshe of that kynde aryse, whan the sterres that hight Pliades begynne to go downe, and ben not sene tyll Pliades aryse ayene. And though fysshe gendre and be gendryd: yet no maner of kynde of cleane fysshe haue gendrynge stones, nor no kynd of serpent, ne no kynd that hath no fete: and also they haue no pappes nor mylke, excepte the Dolphyn that hathe mylke, and yeueth her chylderne soucke whyle they are lyttell, as Aristotle sayth. li. vi. And Jsidore li. xii. ca. vi. sayth, that the Dolphyns ben called Symphoneo also, and they haue that name, for they folowe mannes voyce, and come to gyder in flockes to the voyce of the symphonye, and haue lykynge in armonie: and in the see is nothynge more swyfte thanne Dolphyns bene. For ofte they stertle and ouerlepe shyppes, the whose leapyng and playing in the wawes of the see tokeneth tempeste. And in the ryuer of Nilus is a kynde of Dolphins with ridges, tothed as a sawe, that kitteth the tender wombes of Locodrilles, and sleeth theym, as Jsidore sayth.

¶ Also fysshe kynde is dyuers in maner of fode and of nourysshynge. For libro. ii. Auicen sayth, that that fysshe that eateth good herbes, grasse, and rotes of plantes, ben better than they that eate fylthe, that is throwen out of cities in to watry places. And in Exameron hit is sayde, that also fysshe benne dyuerse in eatynge. For some eate eche other, and bene fed with eche others fysshe, and the lesse is the mores meate: and so the greatter eate them that ben lesse, and soo he that eateth the one is eaten of other at the laste, as Aristotle sayth the libro. vi. And he sayth, that a fysshe that hyghte Carabo, ouercometh greatte fysshes, and eateth them: and a nother that is called Multipes ouercometh the Carabo, and eteth hym. Also he saith, that some fysshes ben fedde with dounge and with dyrte, and with fenne, as the Carabo. And therfore he is herty, & moch fen is found in him. And fisshe that eten other fysshes haue stronge teeth, as that maner fisshe that Grekes calle Phagion. Jsydore sayth, that that fisshe hath so harde teeth that he eteth oisters in the see. And therfore he is called Dentrix, as it were a fysshe strongly tothed, and hath that name for greatnesse and strengthe of teeth. And in Exameron it is sayde, that other fisshe haue lesse teeth, and mo and thycker, & more sharpe, that they maye soone kytte theyr meete that they take. And they swolowe it anone, lest the meate that they holde in theyr mouthes shulde be borne away by strength of water. Also other fisshe seke theyr meate frotynge in grauell, as Jsydore sayth, li. xii. And he sayth, of the see swyne, that is comynly called Suyllus, that whyle he seketh his meate, he froteth vnder water in the grounde, as it were a swyne: and hath a maner mouthe aboute the throte, and gadreth no meat but he pyeketh the snowte in grauel.

¶ Also li. vii. Aristotle sayth, that for the more parte fysshe eate fysshe, and eate eche other in tyme of bredynge, out take the fysshe Fuscaleon. And generally fysshe bene glotons, and coueyte moche meate, and namely a fysshe that hyght Dabatue: and therfore his wombe stretchethe, whan he is fastynge, and oft he bloweth out his wombe, and maketh it stare, & throweth fro hym other fysshe: for his wombe stretchith to his mouth, and hath no stomake. Also of fysshe is dyuersytie of tyme and place of meate. For some fysshe seke theyr meate onely in water, and some by night vpon the londe, as Hippotamus, the water horse, and hathe that name, for he is lyke to a horse in ridge and in mane, as Jsidore sayth, and abydeth in water on the daye, and eateth come by nyght: and is bredde in the ryuer Nilus, as Jsyd. sayth. And (as Arystotle sayth) libro. vii. generally fysshe trauayllen more by daye than by nyghte, and more tofore mydnyghte than after. And therfore (as Aristotle sayth) they ben hunted tofore

the

the sone ryse/ and then fysshars sett theyr nettes: for that tyme fysshe se not. Full wel they se whan lyghte encreacith: that by nyght they seke theyr meete by smellynge. For they have lykynge in thinges of good sauoure. And therfore li. iiii. it is sayd, that kyndes of fysshe smelle & here: and therfore it cometh ofter in to newe tacle, that is sett for it, than in to olde: and cometh not lyghtly in to olde tacle, but in to newe. And ben ofte bygyld by smelle, as Jobath sayth. And he sayth/ that there is a great fysshe in the see, that hyght Belua, that casteth out water at his Jowes with vapour of good smelle/ and other fisshe sele the smelle and folowe hym/ and enter and come in at his iowes folowyng after the smelle: and he swolowith them, and is so fedde with them. Also he sayth, that there is a fysshe that hyght Faste: the water that he taketh in his mouth weyeth swete, and smale fisshe folow him/ and goo in at his mouth, and he taketh them sodaynly and swolowith them anone. Also he sayth/ that Delphyno knowe by the smelle, if a deed man/ that is en the see, ete euer of Delphyno kynde: and if the deed man hathe ete therof/ he eteth hym anon: and if he did not, he kepith and defendeth him fro etynge and bytynge of other fisshe, And shouith hym, and bryngeth hym to the clyffe with his owne wrotynge. And Aristotle sayth the same, and Plinius also.

¶ Also li. vii. Arystotle sayth, that fisshe that lyueth in clere rennynge water, falle not vppon stynkynge thynges/ but vpon thinges of good sauour: & so done birdes and foules of suche water. And in winter fysshe flee out of the see, and seke heete nye to the londe, and there they seke theyr meete, and doth the contrary in Somer. For then they flee from the hete in to the depe see. Therfore in wynter they ben hũted nye the londe: & in somer in the depe see. For Immoderate hete greueth fysshe.

¶ Item in eodem li. he sayth, that some fisshe dey for hete, whan the sterre ariseth, that hyght Canicula. Also grete colde greueth them sore/ and namely theym that haue stones in theyr heedes, as Crabbes and other suche. For the stone in the heed renneth and freieth: and suche a fysshe deyth sone.

¶ Also kynde of fysshe hathe dyuersitie of shape, and of disposicion bothe en qualite & in quantite. For there is some kinde of gret huge fisshe with great bodies & huge/ as it were mountaines & hylles, as Jsid. saith: such was the whale, that swolowed Jonas the prophete/ his wombe was so great, that it myght be called hel: for the prophyt sayth: In that wombe of hel he herd me. And there be some fisshe so smal, that vneth they be take with hokes, as J. sayth li. xii. Assorus is a litill fisshe/ and ser lytines it may not be tak with hoke. And there it is sayd, that Enchirius is a fisshe vneth halfe a fote longe, and hathe that name of Perendo, cleuynge: for though he be ful lytil of body, netheles he is most of vertue. For he cleuith to the shippe, & holdeth it styll stedfastely in the see/ as though the shippe were on grounde therin. Though wyndes blowe/ and wawes aryse strongely, and wode stormes/ that shyppes may not meue nother passe. And that fisshe holdeth not styll the shippe by no craste, but onely cleuinge to the shippe. Latyno calle this fysshe Moron. For by strength he maketh the shippe to stonde/ as it is sayd.

¶ Also in Examerõ it is saide of the same fisshe, that whan he knowith and feleth, that tempeste of wynde and wederes ben great, he cometh and taketh a gret stone, and holdeth hym faste therby, as it were by an anker, lest he be smyten awaye/ & throwé abowte with wawes of the see. And so he sauith not himselfe by his owne strength, but helpith to saue hymselfe by heuynesse and weyghte, that is not his owne. And is made stedfaste and stable ayenst the comynge of tempeste & storme. And shypmen se this, & bewaar that they ben not ouerset vnwaarly with tempeste and with stormes, as Ambrose sayth, & Beda also.

¶ Also li. iiii. Aristotle sayth/ that the female fisshes ben more longe than male fysshes

shee: And haue more harde fysshe. And males ben more harde tofore/ and also above: and females ben more harde byhynde and bynethe.

¶Also libro. ii. Auycen sayth, that those fysshe ben beste, that haue not full great bodis, nother to harde fysshe and drye, in whom is not to great fatnesse: nor to moche gryssil/ in wome is no euyll smelle nor euyll sauour. Those that ben of swete sauour, ben conuenyent and conenable/ not to fatte: nor wyth superfluite of fatnesse nor soureneſſe, whiche stinketh not anone as it cometh out of the water. And those fysshe that ben somwhat harde, ben better whan they ben salted. And among fysshe that is harde of fysshe/ that is beste, that is leest neshe. And so in fisshe diuersite is knowen of substaunce and of qualite: for as he sayth, generalli fisshe is cold and moyste: but yet some ben hoter then other some/ in comparison of the complexion of fisshe/ & namely whā they ben salte. And therfore whan they ben fresh, they brede watry flewme/ and neshe the synewes, and ben not acordynge but to right hote stomakes. And if they be salted, they ben more acordynge to the stomake/ and also to medicine. And heedes of salte fisshe bronte heelyth the bytynge of a woode hounde/ and the stingynge of a Scorpion, And rooteth vppe deed flesshe in botches/ and helpeth rottyd & quytterye botches.

¶Also the Juyce of euery fysshe helpeth agayenst venym that is dronken, and agayenst venemouse styngynges, and hath many other effectes, as it is sayde there. But this that is sayd of theyr qualyte & substaunce shall suffyse now in this place.

¶Also fysshe benne dyuerse in sharpnes of selynge, and in sleyghte of wytte: for many ben ful wytty. And some ben wonderly sleyghte and wyly to scape/ whan they ben waare of ginnes of fysshares, as Isydore sayth, li. xii. And he sayth/ that there is a maner fisshe, that hygh Mugill/ whiche is full quyuer and swyfte. For where he is dysposed to swymme, and is waar of grennes, and perceyuth them, & that he is besette with fisshares: he torneth sodainly bakward, and ouerlepith the net so swytly, that it semeth to them, which aren present, that he sleeth as a byrde. Also in lyke wise it is sayd there of a fisshe, which hyghte Staurus: For among fisshe only that fysshe chewith his hudde. And it is sayde, that this fysshe is right wytti. For whan he knoweth/ that he is entred, & is with in the daungere of the fysshares ginne, he reesith not forth heedlynge, neither putteth his heed bytwene the rolles of the gynne: but he beteth fast on thother syde with his tayle/ and bygynneth to make hym a way with bickynge and rentinge of roddes, and so passeth bakward. And if hit happen, that a nother fysshe of the same kynde seeth this doynge/ and how he trauelith for to backe out: he busith to helpe hym, and taketh his tayle in his mouth/ and helpeth as he may to drawe hym out, and delyuer hym of the gynne. And yet he sayth, that the Longer hath many wyles, and is wytty and wyly of getynge of meate: for whan he seeth meate ō a hoke/ he dredith the hoke/ and bityth not the bayte: but holdeth the hoke with his synnes/ and letteth it not passe tyll he haue gnawyn the meate.

¶Also the Crabbe is enmye to the Oyster. For he lyuyth by fysshe therof with a wonderfull wytte. For by cause that ye maye not open the hard shelle of the oyster/ he spyeth and awaytyth whan the oyster openith, and then the crabbe (that lyeth in awayte, taketh a lytyl stone, and putteth bytwene the shelles, that the oyster may not close hym selfe: And whan the closyng is so lette/ the crabbe etyth & gnawith the fysshe of the oyster. Oysters benne callyd ostrea/ and haue that name of shelles, that defende and warde the neshe fysshe within. And the Grekes calle an Oyster Testam, and all that fisshe with the shelles is called Ostrium in the neuter gender: but the fisshe therof and the meat that is within the shelles, is callyd ostrea in the femynyne gender: And suche shelle fisshe ben called conche and conchilia also: for whan the mone fayllyth, suche fysshes ben voyde: And the wexynge of the mone

encreasyth

encreaseth the humoure, and the humour vanysheth / whan the mone vanisheth. And therfore shelle fysshe wexe / whan the mone weyeth, and bene voyde, whan the mone waneth. And in shelle fysshe benne perles bredde. And therof speketh plinius and other that wryte of suche thynges. For by nyghte shelle fysshe come to clyues / and conceyue perles of the dewe of heuen. And therfore suche shelle fysshe ben called Conchile and Margarete and Perelle, whan in theyr fysshe precious stones ben pyghte. And that precious stone that is gendred of dewe in spryngynge tyme / is most worthy and noble, and the more whyte and bryghte he is / the more effectuall and vertuous it his holde. And some shelle fisshe is called Murice / & haue that name of roughnesse and sharpenes, & haue a nother name, and be called Conchilia. And if they be kytte aboute with yren / of theym droppe teres of redde colour: & with those teres purpur is deyed, and this colour & hewe is called Ostrium. For it is take of the humoure of shelfisshe, as Isydore sayth.

¶ Thou mayste fynde al these propertees and kyndes / and many other in li. Plinii / and Aristotle, and Isidore, and in Exameron Ambrosii / and Bas. but for we woll not noye them that shall rede herein, this is inoughe of this matter at this tyme.

¶ Also plinius sayth / and Isidore libro. xii. that there ben in waters. C. xliii. maner of kyndes of fysshe. And manye of theym knowe the order of theyr tyme by a maner wytte of kynde: and some goone about in theyr owne place without chaungynge: And some lyue withoute consideration of tyme: and some conceyue whelpes by vsede of generation bitwene male & female / as the whale.

¶ Also the whale and Balena is all one, & Balene ben anone great & huge / & ben called Belue ab emittendo, of outcastynge & shedynge of water. For they throwe water hyer than other greate fysshes of the see. For Balen is vnderstonde out castynge. And the whale is called Lete / for hugenesse of body, as Isidore sayth libro. xii. Also in libro Jonath it is sayde / that the whale hath great plente of sperme. And after that he gendreth with the female / superfluyte therof fleteth aboue the water: And if it be gedered and dryed / it torneth to the substaunce of Ambre. And whan the whale hungreth sore / he casteth out of his mouthe a vapoure, that smelleth as the smelle of Ambre: And fysshe haue lykynge in that smelle, and for the doure and smelle of that vapoure, they gone in to the whales mouthe, and ben so disceyued and eaten. Also (as he sayth) in this fysshe erthely matter hath more maystry than watry: And therfore he is soone greate and fatte. And so in age for greatnesse of bodye, on his rydge powder and erth is gathered, and so dygged together / that herbes and smalle trees and bushes growe theron: soo that that grete fysshe semethe an Jlonde. And if shypmen comen vnwarely therby, vnneth they scape with out peryl. For he throweth so moche water oute of his mouthe vppon the shyppe / that he ouertorneth it some tyme or drowneth it.

¶ Also he is soo fatte, that whan he is smytte with fishars dartes, he feleth not the wounde, but it passeth throughe oute the fatnesse: But whan the inner fysshe is wounded / then he is moost easely take. For he maye not suffre the bytternes of the salte water / and therfore he draweth to the shore warde. And also he is soo huge in quantyte, that whan he is take, all the countree is the better for the takynge. Also he loueth his whelpes with a wonder loue: and ledeth theym aboute in the see longe tyme. And if hit happeth that his whelpes be lette with hepes of grauell, and by defaute of water: he taketh moche water in his mouthe, and throwethe vppon theym, and delyuereth them in that wyse out of peryll, and bryngeth theym agayne in to the depe see. And for to defende theym, he puttethe hym selfe agaynste all thinges that he meteth / if it be noyefulle to theym, and setteth them alwaye betwene hym selfe and the sonne on the more syker syde.

And

And whan stronge tempest aryseth/whyle his whelpes benne tendre and yonge/ he swolowyeth them vppe in to his owne wombe. And whan the tempeste is gone and fayre wether comen/ then he castyth them vp hole and sounde, as he sayth.

¶ Also Jorathe sayth/ that ayenste the whale fyghteth a fysshe of serpentes kynde/and is venemous, as a Locodille: And then other fysshe come to the whales tayle/ and yf the whale be overcome/ the other fysh dyen. And if the venemous fysh maye not overcome the whale/ than he throweth out of his Jowes in to the water a fumouse smelle mooste stynkynge: And the whale throwethe oute of his mouthe a sweete smellynge smoke, and putteth of the stynkynge smell, and defendeth and saueth hym selfe and his in that maner wyse.

FINIS LIBRI XIII

INCIPIT LIBER XIIII

DE TERRA ET EIVS PARTIBVS

After that, by the helpe and grace of god, the treatyse is fulle ended of the propertyes of the ouermest shynynge bodye, that is heuen, and of the myddell shynyng and clere bodyes of fire, ayre, and water: nowe laste it is to speke of the propertyes of the lowest body, that is sadde and dymme, both in generall and in specyal. The lowest body and vttermest in comparison to heuen is erthe. Of the whose comyn properties somewhat shall we say in this warke: and that towchyng the qualyte, substaunce/conteynyng, or ornamente therof. The erthe conteynith for ornamente within, quarrye/oure/ and all that groweth vnder grounde, as stones and metall, and other suche. Wherfore without he conteyneth thynges that we knowe and see, as beastes/ trees/ herbes and grasse. Of theym all some what shall be sette in this treatise, as it semeth that holy wryt maketh therof minde/ for symple men thynke that it is inough to set here simple thinges, that well nye all men knowe. Therfore hereof we shal somwhat reherse, & kepe greater thinges to greater men. And in the begynning of this werke/ we wol make a protestacion that we sette here of our owne lytel or ryghte nought. But here we shall sette on rewe auctoryte es of holy saintes, & some philosophers, as we have do before in other bokes.

Of the erthe. cap. i.

And so the erth is set in the myddel space of the worlde like ferre fro all parties of heuen/ & hyght Terra in latyn/ & tokeneth all the roundnes of therth in the singuler nombre, & al the parties therof in the plurel nombre, as Jsi. saith li. xiii. ca. i. And he sayth, that erth hyght Terra, and hath that name of the ouer parte que teritur that is trode. And hight Humus also, & hath that name of the see that is moist & ioined therto. And hight Tellus for we take fruite therof/ and hight ops, for it hepeth with fruite. And it hight Arida for it is able to be eered & tilthed, or for it is distingued fro water bi is own drinco & is moist & hath moisture of water/ that is nye therto/ as Jsi. saith. Basilius in Ex. discriueth the ptes of therth, & saith in this maner. The erth is the lowest body & middel & like ferre fro the ptes of heuē/ & therfore wise men cal it the middel of heuē, & among al bodys therthe is mooste corpulent, and hath lest

J. i. of

of subtylte and of symplicite/ and is the other fundamente of the worlde: & is colde and drye in kynde: and is leste in quantyte in comparison to heuen, though it be most in itselfe: In qualite it is obscure/and of it selfe darke: and is rounde in shape, & not abydynge together but by glewe of water. And the hole erthe resteth, thoughe partyes therof meue often. And is habytation of bodyes that haue lyfe/and is called the stoule of goddes owne fote. The fayrenes of this elemente is leste in the body of the worlde. For that the werkyng of the myghte of god is least seen therin. And therfore it is sayde, that god toucheth the erth with his lowest fote: For in comparison to the greatenes and fayrenes of heuen/it semeth that hyghenesse of this wisdome of god/ sheweth least in the body of erthe. And though the erthe be lowest in comparison to the bodye of heuen: yet ne the lesse it taketh mooste influence of the lyghtes of heuen, and is therfore mooste plentuous, as mother of all: And bryngeth forth many dyuers and moste contrary kyndes. And for it is in the myddel of heuen/ it taketh on euery syde influence & effect of heuen. And so that that semeth to lacke therin of nobilite in substaunce, is recouered in effect and in vertu. For in a maner hit bryngethe forthe some more noble kyndes/than doth heuen that is hye with sterres, as we see. And for hyghtynes the erthe conceyueth and bryngeth forth creatures with lyfe/ felynge/ and reason/ as Basilius sayth. Also herto he sayth, as the philosopher saith that therth is euen way with his owne weyghtes, and euery party therof besyeth with his owne weyght to come to the myddell of the erthe. By that besyenge and inclynation of partyes/ the hole erthe hangeth in euen weyght aboue the myddel poynte/ and is euenlye holde vnmeuable, as it is writen. Thou hast foũded therth vp on his stablenes. &c. And therfore li. xii. Isidore calleth therth Solum: for it is a sad element, & beareth vp al the elementes of euery body be it neuer so heauy. Therfore al heuy thynges that ben aboue & fro therth, ben without reste tyll they come to therth/that is stedfaste and stable: & resten whan they come to the erthe. And for the worthy propzetes and noble effectes of the erthe/ errour of nations feynethe, that erthe was god in dede. And therfore in olde tyme they dyd all reuerence and worshyppe therto/ as Isydore towcheth li. viii. in Tractatu de diis gencium et nominibus, capitul. xiii. And sayth/ that in olde tyme men called the erthe Ceres, the mother of goddes: and had that name of fruites that it bryngeth forth. For it defendeth and norisheth all that nedeth meate and drynke. For the erthe is mother of plente, for nothinge on lyue may growe, but if it be roted and mored in substaunce of erth. Also it is called Ops, ryches, for the erthe is better than other rycheste. And also of the erth euerye creature on lyue hathe ryches of meate and of lyuelode. And also is called vesta the godes: eyther for it stondeth stedfaste, or for hit is clothed with trees herbes and grasse. And he sayth, that erthe taketh colour of sedes leues & grasse/ whiche wyddern and fade in wynter: and of weder in spryngynge tyme, and in somer. For then hit is clothed and hydde with grasse herbes and flouers, and is spoylled therof in Varueste and in wynter. And in sygne and token of so great plente, a great female ymage was made, and called Alma mater/ the hyghe mother: And that ymage was crowned with toures: and she was sette in a chaire, and lyons folowed and were subiecte to her: And she bare a keye in that one honde/ and a taber or tymbre in that other hande: And her charemen brandyshed swerdes that they bare on honde. And it was seyned, that cockes folowed the good wife that sate on the chare. And therth was called mother/ for she bryngeth forth many thinges, and bredeth meate & fode to al thynges, whiche shoulde eie dey/ & hight mater Alma, the high moder, for she fedethe all beastes, and is noury sher of elementes, as Isidore sayth. And it is sayd/ that she bereth on her heed a crowne with toures: For the erthe is adourned with soo many great

greate cites and boroughes that be buylded therupon. And is borne with a chare of wheles. For therth hangeth in thayre, that meueth & is sustained therin. And she sytteth in a meuynge chare. For thoughe other thynges meue, it is sayde that onely the erth meueth not. And in that that lyons ben mylde & subiect to thimage of therth, it is to vnderstod, that euery kind, thoughe it be neuer so fyers, or cruell, in tyme of neath he shall be ouercome and subiecte to the erthe. And for she beareth a kaie in her honde, she tokeneth, that the erthe is closed in wynter, and opened in sprynging tyme, that fruyte may growe and sprunge. And for it is sayde, that cockes serue therth, that sheweth, that byrdes and soules nede sedes of therth. Therfore soules nede to folowe the erthe, and lyghte downe there to finde therin seedes and meate. The sowne and noyse of the cymbae tokeneth, that in tylthynge of feldes is noyse of instrumentes, of cultures, of shares, & of matockes, that are of brass. For in olde tyme the erthe was tylthed with instrumentes of brasse, er yren was founde, as Isidore sayth. Her seruantes ben seyned gyrde with swerdes, and tokeneth that ofte sor to defende and wynne erth and londes warre and battayll and swerdes drawe therin. In this maner and in manye other the propreties of the erthe ben discryued in mystyke meanynge of fables, as hit is sayde and rehersed of Isidore. And though the erthe be amonge elementes mooste stable, as it is sayde and rehersed: yet by effecte and voynge hit is mooste passible of elementes. Also though it be colde in substaunce, yet it conteyneth in hit selfe fyrye vapours, that come oute therof: as it doth in the hylle that hyghte Ethna and Vulcanus, as he sayth there. Also thoughe the erthe be blacke and vnsemely without, yet within it conteyneth many precyous thynges. For by enspiratyng of influence of heuen, in the inner veynes of the erthe ben gendred precyous stones and noble metall: And soo the vertue of the erth is hydde within by these lykenesses that beue without. Also the erthe is bydyppyed about with the see, and is bysette and beate with the armes therof: And is by preuy wayes thyrled with moysture of the see, lyke the erthe and the partyes therof shoulde falle in to powder by maystry of vaines, as Beda sayth.

¶ Also thoughe the hole erthe be founde and sadde in substaunce therof, yet euery parte therof meueth kindely towarde the myddell poynte, and byeause of medlyng of fyry and of ayry partyes, the erthe is in some partyes therof holow and dymme, and spoungy, and smokye. And wyndye vapoure cometh in to the holownes therof, and shaketh and meueth partes of the erthe, and bredeth erthe quakynge, as Aristotle sayth, libro Metheor. Colde wynd (sayth he) meued in the wombe of therth, maketh that meuynge that is called erthe quakynge. And there it followeth, as noise and sowne cometh of dyuerse beatynge & frotyng in the ayre of bodys together therin, so noyse & sowne cometh of diuerse shakynge and meuynge of wyndes that are hyd in the erthe, and therof this is token, for it resteth not tylle the erthe cleue, and the wind with a voyce issueth out &c. And there Aristotle sayth also, that in places, where stronge concoure & rennynge is of the see & meuynge of wawes, and in places with moche thynnesse in the erthe, is stronge erthe shakynge: as hit felle in Hercules tyme in some ylandes, in whom the erthe beganne to ryse, as hit had benne an hille. Than the place cloue, & out came a great winde, & it dystroyed a great citie, wherof there remaineth remembrance to this day. Also he sayth there, that with erthe shakynge cometh a maner dymnes, that hydeth the son without clowdes, al the whyle the erth shakinge dureth, by reson of derke vapours & great. And to sore therthe quake cometh a token, & sheweth his comynge, alonge cloude & streyght as a lyne is seen in heuen byfore the goynge downe of the son. And there it is said, that somtime therth quake cometh in eclipse of the mone. For then the heate of the son cometh not to thayre to make it clere, nor to

waste the vapoure, that is cause of therth shakynge.

¶ Also in libro de vegitabilibus Aristotle sayth, that erthe shakyng is not in grauely place, but in place with manye vennes within, and hardenes without, as a place of hylles and of mountaynes. For if the place be not harde and sadde without, the vapoure issueth and passeth out by lyttell and lyttel, and so moche vapour getheret̄h not to gether that it is stronge inough to meue the erthe, but whan the place is holowe and full of vennes and holes within, and sad and harde without, the partyes of vapoures bene getherd to gether, and then is stronge shakynge, soo that sometyme it cleueth and renteth the erthe. Than in place that is all full of holes, falleth not lyghtly erthe shakyng: by reason that the vapoure passe out contynually: nether in places that ben ful hard and sadde: For there may not moche vapoure entree, bycause of streyghtnesse of place and partyes: but it falleth in places that ben holowe within, and harde & sad without. Vide visa Aristot. ¶ Also for therth is an element, the hole erthe is lyke in substaunce to al the partyes therof: but in qualyte the erth is diuersly disposed in diuers partes, and chaungeth complexion and kynde by medlyng of qualytees of other elementes, and is not al of one maner of disposition, but chaungeth now colour and now sauour. This dyuersite cometh of many maner of causes, and in manye maner of wise: Sometyme of hyghnes & lowenes. For the hye place is aboue, and the lowe byneth, & thouer place is not so hotte as the nether. For as Macrobius saith, the puinting of the sonne beames is more strong in lowe places than in hye, for the ayre is more thicke in valeyes than in mountaines. Therfore in valeyes is more gaderynge of son beames and more hurtlynge & smytyng of great ayre and thycke. In mountaines & hylles thayre is thynne & clere, therfore the beemes ben sperpied & not fast holde to geder: & so the les hete is gendred there. Also by diuers takynge of the son bemes, for that that taketh most & stronge son bemes is most plentuous and fruteful. And land that is ferre fro the son beames, is les able to beare fruite & corne. Also by dyuersite of kynde of wyndes, for lande on whome eastren wynde bloweth contynually, is temperate hotte, and as it were mene betwene moyste and dry, as Constantyn sayth. Therfore suche londe is full plentuous in bearynge of flowers fruite and corne, & most conuenable for habytacion of mankynde. And therfore the western winde longeth to coldnes & moisture, & maketh the londe lesse temperate, & therfore western wynde is les plentuous. And northerne wynde dryeth and keleth land, yet by reason of clene ayre it maketh it subtille and pure. And soo in the northemen ben hygh of stature & fayre of shape. Bicause of the outwarde ayre, the pores ben stopped, & kynde heate is holde within: by vertu wherof the stature is great & the shape of body fayre & semely. And for the southern wynde is hote and moysten, maketh the londe that hit bloweth contynually on trowbly, hotte, and thycke, & sadde. Therfore men of the southe londe benne contrary to men of the northe londe in stature and in shape. And therfore men of suche londes ben not so bolde and hardy ne so wrathful and angry, neyther soo great iangiars and bostere, as other ben, as Constantyne sayth. Also the qualytees or propertyes of therth are diuers as it is nye to the see or ferre fro thens. For land that is nie to the south se is more hot and moyst than londe that is nye to the northe se. For hote vapour & moist cometh out of the south see, & heateth the londe that is nie therto. The contrary is of the north se. Therfore the see that hyght Mare Pontycum is fresher or les salte than other sees. For coldnes hath more maystry therin: & therfore cold vapour that cometh therof, helethe londe, that is nie therto. Also londe chaungeth & is diuers by werking & trauel of me. For the more lond is dolue & eryd & ouertorned, the vertue that is therin is the more medled with al the parties therof, & so lond is amended & made more able to beare many maner of dyuers

corne

rõne and frute. And whan londe lyethe longe y delle and resteth, it peyreth and is the worse to beare corne and fruite. Also if good londe be bydewed or byreyned, it fatteth and amendethe. And gravelye londe and stony is the worse, for it is the more harde.

¶ Of an hylle. capitu. ii.

An hylle is hye swellynge and rerynge of therth or of londe onely at sote touchynge other londe: oreis hylles ben called monteynes: for they passe vpward above that other deale of the lond, as Aristotle sayth. Also in libro de proprietatibus Elemẽtorum Aristotle sayth, that some men haue sayde, that the erthe was fyrste made rounde and playne, and no mounteynes ne valeyes were therin. For all was shape al rounde, as the ouer bodyes ben: and so cause of monteynes and of valeyes ben noughte elles but meuynge of waters that dygge and were the neshe partyes of the erthe, and the harde partys that may not be dygged ben made montaines. And places that were digged depe, were made for the see & for ryuers. Also in li. Metheororum Aristotle sayth, that sometyme monteynes ben made by stronge erthe shakynge. For sometyme the erth is arered and made a montayne, as of a greate reyne of water cometh holowneste and is made a valey. Also there he sayth, that the commynge and the goynge of the see wearethe and bretheth the londe in some place, and maketh hylles. And sometyme the see healed al the lond, and bare away the neshe partyes therof, and lefte the harde abide, and threwe the neshe together, and that wexed dry whan the see was passed, and torned to hylles. Also mountaynes be harde and sadde rered froward therth towarde heuen: but they ar grobded on therth, & ben somtime full of holownes and of dennes: And soo bycause of voydnes it drawoth & sucketh in water, & whan the holowneste is ful, water renneth and spryngeth out at well heedes, & is cause of euer lastynge sprynging & renning. And so it is knowen, that mountaines with holownes and dennes, drawe and sucke in humour & moysture, & sende therof out alway. Also mountayneo conteyne noble metalle, for noble metalle is myned oute of veynes of mountaynes. Also mountaynes beare fruite and swete smellynge thynges. For clennesse of ayre that hath maystrye in toppes of hilles, fruite that groweth on hilles is more pure & more swete than frute that growe on valeys. Also hylles receyue sooner the sonne beames than done valeyes, & holde theym longer tyme. Also hylles gender exhalation, smokes, and vapoure: and of gendrynge therof in the ayre come clowdes vppon toppes of mooste hye hylles: and therof cometh reyne but selde: as in the toppe of mounte Olympius, as Aristotle sayth, and that is for clerenes of aire and for scarsyte of vapoure. For vapoure is spended and wasted er hit maye come to the toppe of the hylles. Also the hylles ben sette ayenst the wyndes & stormes more than valeyes, and so by cause of cold that hath the maystrye on hylles, snowe lyeth on hylles, and is froze with colde wynd, that ben therin. And therfore snow lyeth and abideth lenger on hilles than on valeyes: as it dooth in monte Caucasus, and in Libano, & in other such hye hylles that ben alway whyte with white snow, as Jsidore sayth. Also hylles bene ofter smyten with lyghtenynge than valeyes, as Jsidore sayth, therfore the hilles that hyght montes pirenei haue that name of fyre & of lightnynge, for fyre hyghte Pir in grewe. Also the hilles that hight Lerau nei haue that name of ofte smytynge of lyghtnyng: for lyghtnyng hyght Leraunos in grewe, as Jsidore sayth. Also hylles that ben mooste hye, bene beste places to stond on, to loke aboute, to wayte & spye for comyng of enmyes: men goone vp to toppe of hylles, & wayte aboute & warne of perilles that they see aserre. Also hilles be sounde sadde & strong in kynd, therfore they ben mooste able places to buylde in castelles & toures, & so dwellyng and abydynge on hylles is more syker than in valeyes, and namelye if they maye not be mined for hardenes and sadnes of grou̇d,

and ben so hye/that it is harde to take the way vpwarde. Also for in hylles is plenty of herbes/ grasse and leese/ they ben acordyng to pasture of shepe and of other beastes. For herbes and leese of mountaynes are more holsome and better to defyenge of beastes than gras & herbes that growe in valeys, though they be generally more ranke and fatte. For humour of fedynge that nourisheth herbes and gras, is more subtyll and pure, than humoure of playnes and valeys: & therfore heate of heuen defyeth that moysture, and tourneth sooner and chaungeth it in to substaunce of herbes and of grasse, bothe for subtylnesse of that humoure, and for clernesse also of the ayre, that is there. Also in hylles benne hyer trees and thycker bushes than in valeys: therfore mountaynes accorde to wilde beastes and foules to brede and to dwelle therin. Therfore whan wylde bestes ben hunted with hunters in valeyes, they flee to the mountaynes and ben there sauffe.

Of the hylle Arrarath. Capitulo.iii.

ARarath is the hyghest hylle of Armenya: therin Noes shyppe rested after the floode, as Jsidore sayth. And yet to this daye the tymbre of that shyppe is seen in that mountayne. And that hylle hath many names. Josephus speketh of that hylle and sayth in this maner. The place where Noes shyppe is/ the Armenes calle hit Egressorium: and yet men of that countree shewe tymbre that was left of that shyppe. And (as Josephus sayth there) Berosus Caldeus maketh mynde of that shyppe in this maner. Jt is sayd, that the shyppe that came in to Armenye, is yet some parte aboute the hylle Cardiens, and therof fallethe glewe/ that men vse mooste to clense. Also Josephus Egipcius, & Manassus Damascenus in .xcvi. Hist. libro. wryte in this maner. Jn Armenye is a greate hylle that hyghte Baryo, and hit is sayde that in tyme of the greate floode/ many fledde and were saued therin: and that one came in a shyp to the toppe of the hylle, and some of the tymbre was there kepte longe tyme. Also the mountaynes of Armenye benne called Cerraunei: for hyghnes and oste beatynge of ryuers, for a ryuer hyghte Ceraunus in grewe/ as Jsidore sayth. These hylles begynne bytwene Armenye and Vibery, as Jsidore sayth, at the portes of Caspis/ & stretcheth to the wel, where the ryuer Tigris begynneth/ as Jsidore sayth.

Of the hylles Bethell. Capitulo.iiii.

THe hylles of Bethel benne in Juryenye to Jerusalem, where the house of oure lorde was buylded in Salomons tyme. The hylles of Bethell haue plenty of woode and of trees/ of herbes and of grasse/ and ben full of swete smelling thynges. Therfore harte and roo yonge and olde ben therin.

Of the hylle Caucasus. Capitulo.v.

CAucasus is an hylle in the este & stretcheth oute of Jnde to the hylle that hight Taurus/ & hath divers names by diuerse nations that dwell nye those hilles/ as Jsidore sayth. Jn the este it ariseth & is a greate hylle: and for whyte snowe lyeth theron it is called Caucasus: For whytnes is called Candor in that Eastren langage. And so the citees that ben nye to this hylle calle it Crocasym: For Acasim in theyr speche is vnderstonde whitnes or snowe, as Jsidore sayth.

Of the hylle Heballe. Capitulo.vi.

HEball is a hylle that is beyonde Jordane: theron stode the. vi. lignages after the passynge of Jordane/ to curse all tho that helde not the tenne preceptes, as it is writen Deut. xxvi. And men saye, that it is an hyll with holownes and dennes/ & is oste meued with erthe shakyng.

And

And that acordeth to the meaninge of his name: that is to vnderstonden olde swolowe. Also this was the hylle of cursinge & of banynge: for theron men prayed wickedly for them that trespassid. And this was holde an hylle of dyspraysinge and dispyte. For. vi. of the moste vnworthy lynages that came of seruynge women, were serte vppon that hylle Hebal to curse the people/ Deutrono. xxvii.

Of the hylle Hermon capitulo. vii.

Hermon is a lytill hylle, and stondeth vppon Jordan: theron is plentee of herbes & of grasse, of leese and of good pasture. For the sote therof is watryd and moysted with the Ryuer of Jordan: and in the toppe with plente of dewe that cometh fro heuen. And it is embelyshid with rennynge and influence of water: therfore on that hylle were the beastes fed that shulde be offerid in sacrifice in the temple. And for the beastes that were fedde and fatted with plente of dewe of herbes and of grasse of that hylle were offrid in mount Sion, that was in the temple: Therfore as the Ebrewes did, the prophete said, that dewe of Hermon cometh downe in to the mountein Sion, and might not be as the letter saith: For mount Sion is more hye than mount Hermon, and they be also serre asondre. For this cause it is sayd/ that the dewe of mount Hermon came downe to mount Sion, for grasse and fatnesse of beastes that were fedde in mount Hermon, were offred in sacrifice in Jerusalem, to encreasynge of the fire of the awter. And therfore Hermon is vnderstonde lyghte arerid, as the Glose sayth super psalmum. For why lyght encreasid on the awter, whan fire of sacrifice was fedde with suche fode.

Of the hyll Ebron. ca. viii.

Ebron is an hyll in the Jurye, as it is said/ Josue. xiiii. Therin is a cite most famous, and hath the name of that hylle and hyght Ebron, as Rab. sayth. The vale therof hyght vallis Mambre: that longid in olde time to the frendes of Aner and of Eschol, and was theyr possession. And it is sayd in Genis. that this hylle is a solempne place/ by cause of holy Patriarkes/ whose bodies resten therin/ as it were fro the begynnynge of the worlde/ and the gretest Patriarke Adam lyethe there. Also moste mightiest men had this hylle in possession, as it is sayd Josue. xv. There it is sayd, he put out of that place Caleb, the chyldren of Emoth Sisay Achimaan and Ptolome. Also in this hylle, as the moste sure place/ our lorde ordeyned the begynnynge of the kyngdome of Dauid: & warnid hym by inspiracio/ that he shulde come thither after Saules deth, where whan he had reyned. vii. yeres he was at last king of al the hole kingdom of Hierusalem. In olde tyme fyrste men called this hylle Kariatharbe, that is to vnderstonde, the cyte of foure. For there rested the bones of foure that were most famous, as Jerom sayth: that is to wytte, Adam, Abraham/ Isaac, and Jacob.

Of the hilles of Ethiopie. Capitulo. ix.

The hylles of Ethiopie ben seuen/ as it is sayd. Amonge them the mount of Athlas is cheif, as Isydore sayth/ libro. xiiii. ca. iiii. In the weste/ Ethiopia is hilly and grauelly: and waste in the mydyll eestward: and stretchyth fro the weste syde of the mount Athlas, to thendes of Egypte, And is closed in the westeside wyth the Occean see/ and in the Northe syde with the ryuer Nilus. In the mountaynes/ and also in the playnes of that londe ben moche people and folke wonderly shape in face, and horrybie in figure and shape. Also in that lond is great multitude of wylde beastes and cruell, and of serpentes and adders. And there is the Rinocerots, that is the Vnicorne, a beaste with one horne. There ben Camelles and libardes: there ben Locatrices & moste great dragons: and out of theyr braynes ben take precious stones. There is Jacinctus

ctus founde & Crisoprassus also: there Stinamum is gedred. There ben beastes gendryd wyld and fiers: as dragons, strucions, oystryggers: elephauntes, and apes. Hec usq; Isidorus. Also there it is sayde, that bitwene Lyzene & Ethiopia is a wel, that keleth in the heete of the daye, and hetith in the coldnes of the nyght, ayenste kynde of waters of other welles.

Of the hylle Ethna. ca. x.

ETHna is an hylle in the londe or yle of Lecyle, and out of that hylle breketh fyre with brymstone, as it were in helle, as Isydore sayth, li. xiiii. ca. septimo. It is sayde, that this hylle hath dennes fulle of brymstone in the southe eest side: & those dennes stretche vnto the see, and receyue wawes and waters, and gadereth winde, and that winde bloweth out brymstone, and gendrith fyre therof. Also out of that hylle breketh bryght brenning smoke, and cometh to the londe, as Isydore sayth there. Also it is sayd, that in this hylle a certayne fygure apperyth. And ofte men of that countree here about this hylle Ethna, grenynge lyke a compleynyng voyce of doole and sorowe and of woo. Therfore many deme, that there is a place of peyne, and some soules ben peyned therin. But I afferme not that: But it semeth that saynt Gregory in his Dyaloge therof maketh mynde.

Of the hylle Esau. ca. xi.

THe mount Esau and mount Seyr is all one. In this hylle is the cyte Idumea, & hathe that name of Esau Jacobs sonne, that firste buylded that cytie, as it is sayd, as Jerom sayth super Abdiam. For Esau was called Seir, and Edom. Also herof the Glose speketh super Deutrono. ii. and sayth, that Seyr is an hyll in the londe of Edom, where Esau dwelled in the countree of Gabalena: where fyrste dwellyd Torrens, and hym slewe Chodorlaomor, Gen. xiiii. And this hylle hyghe Seyr, that is vnderstonde rough and heery. And hath that name of Esau, that was rough and heery. In this hylle enhabyted fyrste the Horreyseers, men of gyauntes stature, that were horryble by expresslynge of the body, as the Glose sayth super Deutronom. ii. These huge men were put out, and Esaus chyldren dwelled there, as it is sayd Deutrono. ii. Also the hylles of the londe of Edom ben moste hyghe, and so hit semethe in some place that it toucheth the clowdes. And those hylles ben full of holownesse and dennes, as the Glose sayth, super Abdiam: wherin men dwelle in Somer, for the heete is so great and stronge.

Of the hylle Effraym.

AN hylle or mount Effraym is specially called mount Effraym: therin Josue the sone of Nun toke possession, as it is sayd, Josue. xix. and buylded there a cyte, and dwellyd therin. And as Adamantius sayth, amõge hylles of that londe this hylle was mooste famous with herbes and trees, and moste ful of fruyte, and moste hie in place, and most fayre in sight, and moste helthefull in ayre, and moste fruteful: for welle stremes sourden and moysten this hylle: Therfore that place was couenable for Jhesus to dwel therin, that hyght Josue also, as Adamantius sayth. In this same hylle Josue lyeth buryed, in the Northe side therof, as it is sayd Josue. xxiiii. Also this hylle is nyghe Sychem, that was a cyte of socoure with Subardes therof in mount Effraym, as it is sayde Josue. xx. There ben Josues bones buryed, as it is sayd Josue vltio. Also in this hylle Josue layed the knives and tyles of stone, with the whiche he circumcisid the chyldren in deserte, as Adamantius sayth super Josue ca. xx.

¶ Also in mount Effraym dwelled Debora, a woman that was a prophete, and sate vnder a palme, that was bytwene Bethel and Rama, as it is saide Judicum iii. Also mount Effraym had many perticuler hylles and dennes. For all the lotte of the lygnage is most in mountaynes and

in

in wodes, as it is sayd Josue.xviii. Also in these hylles were slayne the princes of Madian, Oreb and Zeb: and theyr heedes were bòrne to Jerico ouer the ryuer of Jordan, as it is sayd Judic. vii. Also in Ramatha, on the mount of Effraym, Samuele the prophete was borne, as it is said Regũ.i. Also in the same hyll Samuel deyed and was buryed. i. Regũ. xxv.

Of the hylle Phasga. ca. xiii.

MOne Phasga is a hille moste huge, and conteyneth in it selfe many particuler mountaynes: for in this hylle ben Abarim and Nebo, two hylles, vppon whom Moyses went vp to see the countrees of the londe of byheste, er he shulde deye, and is buryed in the valeyes of the same mountaynes in the feldes of Moab, as it is said Numeri. xxvii. Deutro. xxxio. This hyll was in the countrees of Moabites and of the Amonites, and departed all theyr londe fro the londe of the amorres: the whiche londe after was possession to Ruben and Gad, and to halfe the lygnage of Manasse, as it is said Deutro. iii. The rotes of these hylles towche the red see, that is the saltest see that is: as it is said De. iii. both in texte & glose. And so these hilles departen the lond, in which the Moabites & Amõites dwelled in, & the londe that the children of Jsrael toke in possession. And so Moyses came vp to the toppe of that hylle, and byhelde out of that place al the londe of byheste, and died on that hylle, and was buryed in the valeye of the same hylle, in the feldes of Moab, and is vnknowen vnto this day. Balaam the dyuynour went on this hylle Phasga with Balaak kynge of Moab, to curse the folke of Jsrael: but our lorde torned his curse in to blessynge, as it sayde Numeri. xxiii. And so it is knowen, that this hylle was an hyll of departinge. For it departith londes of euil men & of good. Also these ben the hylles of blessing. For out of this hyl by Balaam our lorde gaue his blessinge to the children of Jsrael and to the people. Also this is the hylle of spienge, of syghth, and beholdynge, for oute of this hylle Moyses aspied and beheldе the countrees of the londe of byheste. Of this hill Jesu speketh in li. de Nobis Iacob, and sayth, that Abarym is that hylle, in whiche Moyses deyed, in the londe of Moab ayenst Jerico in the toppe of mount Phasga: and all the countree all aboute hath the name of that hylle, and is called Phasga, and is shewed to them that goon fro Lidia to Mesebon, that hyght Nebo also.

Of the hylle Gosor. ca. xiiii.

GOsor is an hyll, or a downe of Moabites: and is a parte of the mount Phasga: Balac ladde Balaam on that hil to curse Jsrael, numeri. xxiii. so sayth Vieronymus li. supradicto.

Of the hylle Galaad. ca. xv.

AS Jerom saith, Galaad is the mount to the which Jacob cam the. vii. day from Carron, whan he fled Laba: And he sayth, that it is in the backe of the londes of Fenix and of Arabia, and ioyned to the hilles and dennes of Liban, and stretcheth ouer Jordan to the londe that was somtyme the londe of Seon, kynge of Amorreis: and felle afterwarde in to the handes of Ruben and Gadde, and halfe the kyngdom of the lynage of Manasse. In that hyl is a cite buylded, that hath suche a name, and hight Galath of the sonne of Machir, the son of Manasse. Amonge other mountaynes this is moste noble: for it is a mount of pasture & refection: for it is most fertile of fruites, of leese, & of wels. Also this is a mount of medycyn & of helthe for in Galaad is rosen found, that helith: woundes sikneses and sores, as it is saide Jes. xl. Galaad also is an hylle of covenãt, of suretee, and of reconsiliacon. For in the mount Galaad Jacob made couenant & surete with Laban, and was hollye reconsylid to hym: as it is said Genes. xxxi. Also it is an hylle of wytnes, as it is sayd there. Therfore there it is sayd, that the name therof is called Galaad, that is vnderstonde,

derstonde, the hylle of wytnesse. Also it is the hylle of wynnynge and of chaffre. For ofte chapmen came to the mountaynes of Galaad to bie swete spyces, as it is said. Genes. xxxvii. De sawe chapmen come out of Galaad dryuynge toward Egypte.

Of the hylle Garisym. ca. xvi.

AS Jerom sayth, Garisym is a hille faste by Jerico: and mount Eball is nye therto annenst Garisim. In these two hylles blessynges and cursynges were cried and shewed to the people, that shulde come in to the londe of byheste, to comforte them, that louyd the lawe, and to drawe them to god by blessynge: & to feare them that wolde breke the. x. precepies, by cursynges. Also in Garisym. vi. the moste noble and worthy men with priestes cryed and shewed the blessynges: and therfore was brought vp an vsage, that that hyll shulde be in great worshipe amog them that shulde come after, and shulde be frequented, by cause of sacrifice and of prayers: therfore was stryfe of prayers bytwene the Jewes & the Samaritanes. For the Samaritanes sette mount Garisym tofore: and sayd that it was more conenable place to prayers then the temple in Jerusalem, and the Jewes said the contrary, as it is sayd Jo. iii. bothe in the texte and glose.

Of the hylle Gelboe. ca. xvii.

AS Jerom sayth, Gelboe ben hylles of aliens and strange nacions. vii. mile out of Sitopoli: in whiche mountaynes is a great strete, that hyghte Gelboes. In these hylles Saul with his sonne Jonathas was perysshed and ouercome with the Philistees, as it is sayd Regū i. ca. vltio. and Dauid had Indignacion of them, & cursid them for the slaughter of the people: and in cursynge he made them drye and bareyne, as the glose sayth. ii. Regum. i. And sayth, that these mountaynes of Gelboe were plentuous tofore the cursynge: and it is sayd, they remaine yet vnder cursynge: Also no reine cometh therin any tyme, as it is sayd.

Of the hylle Golgata. ca xviii.

AS Jerom sayth, Golgata is the mount of Caluarie, there our lorde was nayled to the crosse for saluacion of mankynde: and yet to this day it is shewed in Helia in the north side of the mout Syon, and is called the place of Caluarie. For there dampnid men shulde be byheded, as Jsydore sayth.

Of the hylle Gaas. ca. xix.

GAas is a lytill hille in mout Effraym in the possession of Josue the sonne of Nun: there Josue deyed, and was beried in the north side of the same mountayne, as it is sayd Josue. vltio. Dis graue is there shewed to this day, as Jerom saith li. superdicto de noibus.

Of the hylle Ebron. ca. xx.

EBron is a lytyll hylle in the lygnage of Juda ayenst the north. xx. myle out of Delia. There is a great towne that hight Effrata, as Jerom sayth.

Of the hylles of Jsrael. ca. xxi.

GEnerally the mountayns of all the londe of byheste, bothe on this syde & of that side of Jordan, ben called mountaynes of Jsrael: and ben ofte take for the londe of. x. lignages, that was full of mountaines, namely of Dan and of Effraym. For the. x. lygnages chalenged that name of Jsrael vnder Jeroboam the sone of Naboth, that was of Effraym, and reigned first in Samaria ouer. x. lynages, as Jerom sayth. And it is sayd also in hystoria li. iii. Regum. xii. these mountaynes were full of good pasture, and plentuous of fruyte and of good corne, of olyues and of trees with fruite & medicinable herbes and swete spices. Therof speketh Jsydore li. xiiii. ca. iii. & sayth, that

that Samaria is a countree of Palestin, and toke that name of a towne, that was somtyme a cyte royall in Jsracll, and nowe hyghte Sabastia. This countree is to Jury warde, and lyke therto in kynde. For it is ryche of dyuers ryches, and beareth noble corne and fruite, and is nobly endowed with water and ryuers: And is ryche of bame. And so by grace of clementes the Jewes mened, that hony and mylke springyth in that londe / for by cause of greate plente of leese and of pasture in the mountayns of this lond, for endles many shepe & other bestes in flockes, ben in mountaynes therof. Also there be plente of been, whiche gadren hony and ben fedde with great swetnesse of herbes and floures. Also in those mounteyns for temperate ayre and plente of dewe / corne and fruite rype full sone. And there was mynid golde and syluer & other metalles, Deutro. viii. Out of the veynes of the mountaynes of Jsrael come welles and ryuers: and moste syker places ben buylded in those mountayns. Also wylde bestes / as tygres and lyons, dwelle in those mountaynes and wodes.

Of the hylles Hyperborei. ca. xxii.

THe mountaynes of Sithia ben called montes Hyperborei. For the northern wynde blowyth theron, as Jsidore sayth, li. xiiii. ca. primo. Also La. tercio Jsydore sayth / that many hylles of Sithia ben ful ryche: Neuertheless in many places of them is no dwellynge for mankinde. For in many places of the mountaynes of Sithia / is ryght great plentee of golde and of precyouse stones: But for hugenes of grypes, men come thyder but selden. In those hilles are the beste Smaragdis and moste pure Cristalle, and ben sende out of the mountaynes of Sithia in to other londes. And there ben sharpe wodes full of wylde beastes, of lyperdes / tygres / and of panters. Also therin ben houndes so great and huge, and so fyers / that they bere downe bulles & sle lyons / & namely in Albana and Dircania, that ben countrees of Sithia / with many hylles and mountaynes.

of the hylle Carmelo. ca. xxiii.

CArmelus is a mount of Jury / therein is a cyte that hyghte Carmela: & there is two maner Carmelus, & of either moût taynes eyther hyghte Carmelus: One is on the ouer syde ayenst the South / Ther in Nabal kept flockes. i. Regum. xxi. The other mount Carmelus is in the other side of the londe towarde the see. In eyther is good pasture, fruite / herbes / and grasse.

Of the hylle Libano. ca. xxiiii.

MOns Libani is the hyghest mount of the Prouynce that hyghte prouincia Phenicis. Of this mountayne prophetes make mencion: & hath that name Libanus, of Thus, that is gaderyd there, as Jsydore sayth. Dis ferder parte towarde the East hyght Aurilibanus / as Jsydore saith. Also Libanus is called whitnesse / for it is whyte with snowe bothe wynter and somer alway, and the snowe there is neuer clene molten / but alwaye in Somer in dyuers places therof is snowe founde. And Libanus is heed and welle sprynge of ryuers and of welles. For as Jerom sayth, at the fote therof springeth two welles / Jor & Dan, & come togeders and make the ryuer Jordan. Then Libanus is a mount of moche swete smellyng / for there growen herbes of swete odour and smelle: and also trees that bere franken sence: the whose chosen gumme, the phisicions calle olibarum, as Heronimus sayth / Also it is the mount of fussysance & of plentee. For through plentee of dewe and of reyne / that cometh there full ofte / there cometh plente of bestes leese and pasture, of beste fruite and rype. And therfore in mount Libani and pastures therof, were bestes fedde & nourysshed / that shuld be offrid in the temple. Also it was a moût of moste passinge highnes. For as Rabanus sayth super Regum, mons Libanus passyd all other mountaines of the londe.

And

And therfore shypmē that came to Tirus full ferre sayllynge in the see/ myght see this hylle, and knowe by the hyghnes therof, to what hauen they shuld drawe/ as he sayth. Also it was the mount of enfluence/ that sayleth not of contynuell spungynge and euerlastynge moysture. For though he be drye without, yet he hath within most noble veynes of water, as it dooth in pittes of spryngynge water, and renne alway with strengthe out of that mount that hyghte Libanus, as Salomon menith Cant. iiii. Quasi Puteus aquarum. Also this is the mount of truste and of suertee: for he that resteth in moūt Libano, is syker and sause fro all maner of venemous bestis and serpentes: for her bes, grasse, and trees that growe there, dryue them thens with odoure & smelle. For cedres that growe there, dryue away al manere of venemous beastes and crepinge wormes, and suffre them not to liue there, as Jerom sayth. Also it is an hylle of sayrenesse and of myrthe: for wonder highnes of cedres & of other grene trees, and contynuel greneſſe of herbes and of grasse, and swetnesse of songe of byrdes, and plentee of ryuers and of welles make this mount Libanus mery and lykynge. Also it is a mounte of medicin & of helth: for there growen swete smellynge spices/ that helpe and ben remedi and medicyn ayenst many endles sikenesses & euylles. There ben Cedres and palmes and cipres and olyues, and the lycour and resyne of them ben chefe medicynes ayenst euilles and harmes of dyuers syknesses. Also it is the mount of gladnesse and of myrth: for on the hylles of Liban growe plente of the beste vynes: which make men gladde & mery. Also it is the mount of worshippe and of dignite. For amonge all the mountaynes of Cirie, mounte Liban hathe principate in hyghnes/ in plente, in myrth, and in holsom ayre/ as Jerom sayth.

Of the hille Moria. ca. xxv.

Moria is a mount in Jersm, wherin Salomons temple was buylded/ as it is sayd. ii. Para. iii. & Dauid bought this mountaine of Ornan Jebusei, for two hundryd syclis of golde/ mooste pure/ to buylde therō an awter to our lorde, whi for the numbrynge that Dauid made/ the people were smyten. In this mountayne he offryd to our lorde and prayed: and our lorde harde hym oute of heuen in the fyre vpon thawter of sacrifices. In this moūt Abraham offrid sacrifice for Isaac: and our lorde had bode that Isaac shulde be offryd in that same place. Genes. xxii. where Jerome glose sayth vpon this worde/ Goo in to the londe of lyght, & offre thy sonne vppon one of the hylles &c. The Ebrewes meane, that this is the hill, in whiche afterwarde the temple was buylded in the flour of Ornan of Jebusei in the mounte Moria/ that is vnderstond lyghtnyng and byshynynge. For there is Dabir/ that is the Oratory of god, and the lawe/ and the spyrite, that inspyrid prophetes, and techith men sothnes, as Jerom sayth. Men demed/ Jacob slept in the same place, and sawe angels comynge downwarde and vpwarde vpon a ladder, as it is said Genes. xxviii. where the Glose sayth vpon this worde: here is not elles but goddis house. This is sayd, for he sawe that the temple and worshipping of god shulde be in that place. And this place was a lytyll hylle byside mount Syon: where Dauids toure was after made. And herof it folowith, that mount Moria was a mount of reuelacion and of sighte, and a mount of sacrifice and of prayers, a mount of prophecye and of techynge/ a mount of lyght and of shenynge, a mount of ostecomynge of angels, a mount of apperynge of god, a mount of forgyuenesse and mercy.

Of the hylle Nebo. ca. xxvi.

Nebo is an hylle in the londe of Moab in the toppe of mount Phasga ayenst Jerico. Out of that hyll Moyses sawe the londe of byheste/ and deyed there: whan he had seen the londe, as Jerom sayth & the story Numeri. xxvii.

Of

Of the hyll Hor. cap. xxvii.

Mounte hor is a hylle in thuttermest countrees of the londe of Edom. In that mountayn Aaron dyed by wrech of god, the fourtenthe yere after that he came out of Egypt, whan he was. Lxxiii. yeres olde / as it is sayde Nume. xxviii. And there was the thyrtenthe mansyon and abydyng, in the whiche the chyldren of Israell dwelled and abode after that they came out of Egypte, as hit is sayde Numeri. xx. Whan they moued theyr tentes and pauilions from Ladee, they came in to mounte Hor, that is in the vttermeste countrees of the londe of Edom. In this forsayde hylle Aarons sonne Eliazar toke vppon hym fyrste the pryncypate of preesthed.

Of the hylle Oliueti. ca. xxviii.

Mounte Oliuete is a mounte in the Jurye / nye Jerusalem: and hadde that name for moste plente of Oliues that growe therin: therfore Austyn sup Joh. calleth it the mounte of Creym & vnction / the mounte of lyghte, the mount of fatnes and of fedynge / the mounte of medycyne, of curation and of helpe. And he sayth so, bycause of great plente of Olyues that growen therin. And the fruite of them is vnctious shynynge, and lykynge. For as Jsidore sayth / the oyle of olyues ryseth out of bytternes of the rote / in to the fedynge of lyghte / in to medycyne of woundes, and in to refreshynge and fedynge of the hungrye. At the fote of this mounte Olyuete renneth a broke that hyghte torrentem Cedron, bytwene the brynke therof & the mounte was an orcharde, in whiche our lorde oft tymes entryd bycause of prayer & reste: & there was he fyrste take in a gardein that is called Gethseman, as it is sayde. Jo. xix. For in the fote of that hylle, faste by the broke torrentem Ledron, was sometyme a lyttell towne that hyghte Bethesmany, & yet that time there were orchardes of that towne, as Austin sayth, & oft our lorde vsed that place of orchardes. And that mount was in the easte syde of the temple, and therfore hit was by shyned of the son rysynge in the morowe tyde, and of lyght shynynge of the temple in the euen tyde by nyghte. And therfore it was worthyly called the mount of lyghte. For it receyued lyghte both of heuen and of the temple. And also it gaue to other plente of oyle & mater of lyghte / as Austyn sayth. In this mounte was a lyttell strete that hyght Bethphage / that longyd to the prestes. In the side of this hylle was a citie that hyghte Bethania, that was the eyte of Martha, of Lazarus, & of Mary: as the glose sayth sup Math. xxi. And oute of this mounte our lorde styed vp in to heuen: and shall appere at the day of dome about the same mount, as it is sayd act. i. both in the text and in the glose. In this mounte Salomon buylded temples & hyghe places / as it is sayde. iii. Regum. ix. capi. And therfore it is called mount Oliuete, that was the mounte of forgyuenesse and of mercy. And hit was called the mounte of offence and of trespasse. For as it is sayde. iii. Regum. xxiii. in those mametes Salomon offended & trespased ayenst his own god.

Of the hylle Olympo. ca. xxix.

Olympus is a mounte of Macedonia, and is full hyghe: so that hit is sayd / that the cloudes ben there vnder, as Virgyll sayth, Olympus passeth the clowdes. And hyghte olympus, as it were Ololampus, that is vnderstonde, as it were heuen. This mount departeth Macedonia & Tracia: & is so hie, that it passeth al stormes & other passions of thayre. And therfore Philosophers wente vppe to see the cours & places of sterres, and they myght not lyue there, but if they had spounges with water to make the ayre more thicke by throwynge & spryngynge of water: as the mayster saith in Distonis.

Of the hyl Oreb. ca. xxx.

Oreb is a mounte of Madyan, as Jerom sayth, nyghe to Arabia in

deserte / to whome is Joyned the deserte of Sarasyens / whiche is called Pharan: and mounte Oreb and Syon is all one, as Jerom sayth. In this mounte Moyses sawe manye syghtes / as it is sayd Exodi. iii. There in he sawe the bushe brenne, that was not wasted with brennynge. There he harde our lorde speke to hym, and commaunded to hym moche thynge, as it shall be rehersed after in the mounte Synay.

Of the hylle Pernasus.ca.xxxi.

Mounte Pernasus is in Tessalia, as Jsidore sayth, nyghe to Boycia. And that mounte hathe two toppes arered hye, as it were vnto heuen. In whiche toppes Apollo and Liber Bacchus were worshypte sometyme, by cause of myrth of the place / and for greate plentye of wyne and vynes.

Of the hylles Riphei.ca.xxxii.

Hyghe mountaynes that bene in the heed of Germany, ben called montes Riphei, as Jsidorus sayth: And they haue that name of contynuel blastes and stronge reesynge of wynde and of tempestes. For Ripheus is grewe, & is vnderstonde a stronge reese: and they ben called Alpes / that is vnderstonde hyghe mountaynes. To the toppes of them is no way but hyghe fete of downes and of other lower mountaynes. And in these highe mountaines is snowe alway / many clowdes, heedes springes of welles, & of great ryuers / & beastes fyers & wilde / and many maner of birdes & foules with winges, that shyne by night, as Jsidore saith.

Of hyghe cragges.ca.xxxiii.

Hyghe cragges bene hyghest mountaynes, most sadde and stronge passynge in heyghe toppes of other mountaynes / & receyue alway reeses of tẽpestes & shoures of reyne / & therfore therth is ful washe aboue, & the harder partes of the mountaynes ben made more harde & torned in to stones, & made endles many cragges. And thoughe cragges bene never so harde & rough & sharp without, yet within they ben somwhat spoungeous and holowe. Therfore oft humoure that benne drawe and gethered therin bicke & spring out at welle heedes: and wyndes & water come in to holownes & dennes of cragges, & ben somtyme cause of erth shaking. And somtyme by vyolence & strengeth of the shaking / the cragges al to bicke & saile. Byrdes & foules, as Egles & Vultures, comen to the toppes of those cragges. Also clysses on the see ben soone wasted with cragges & with lepynge of them, & with stronge reeses of stormes & wawes, that smyte ayenst harde cragges / & couenable places for defence & strength ben found on cragges. Dennes & nestes of foules & beastes ben made in cragges, toppes of cragges benne wrapped and bydypped with mystes and with clowdes. In the sonrisynge toppes of cragges ben shyned with beames of the sonne: and cragges ben called Rupes / for they ben harde to breake. For withoute strengthe of iron, cragges ben not meued. And also out of depe veynes of cragges precyous stones and dyuers kynde of metall ben ofte dygged and drawe. Also the mooste hye strowtynge partyes of cragges bene called Scopuli / And haue that name of Scopin / that is to spye and awayte, for out of suche cragges / ryghte ferre places benne perceyued and aspied.

Of the hyll Sephara.ca.xxxiiii.

Sephara is a mounte of the easte in the Jurye / as Jerom sayth / nyghe therto dwelled the chylderne of Jethan, the son of Vembre. Josephus sayth, they came after in Sephora: to the which place Salomons shyppe came with marchandyse and chaffre commonly in thre yere. This place is the londe Tharsis, and an hauen of the see. Thens Salomons seruantes broughte golde and syluer, apes and peecockes, & elephauntes teeth, as it is sayde iii. Regum.x.

Of

of the hylle Segor. cap.xxv.

SEgor is a lyttelle mounte / and hyghte Balo also / and is nyghe Sodoma / as Jerom sayethe. In that mounte was a citie buylded / that was saued at prayers of Loth. There growe vines and bame, and apples of palmes, a token of the olde plentie: and is vppon the deed see. And therin afterwarde was sette succour of defence of Romaines: therof speketh Jsa. xv. Wheron the Glose sayth / that hit was called an heyghter. For it helde fast lykyng of lechery: for it was twyse smyten, and felle downe at the thyrde tyme with erthe shakynge, and shoulde haue stonde stronge and abyden / if they hadde not synned after the delyueraunce.

Of the hyll Synay. ca.xxvi.

SJnay is a mounte, and Oreb is a parte therof / and is in Arabia, in the prouynce of Madian. Of this mounte speaketh Josephus lib. secundo Antiquitatum, and sayth, that Sinay is a hye mount and a noble / and worthy to pasture, and bereth beste herbes and grasse. And it was supposed / that god dwelled ther. And therfore durst no man kepe shepe there / for the shepardis durst not presume to walke there. Moyses came towarde this mounte, and sawe a wonder syghte. For he sawe that fyre brent a bushe, & wasted it not: nother apaired the grenes nother flowers therof, nother spraies that bare frute, though the flame was swift & ful strong & mighty. And out of that fyre our lord spake to Moyses. Also in li.iii. he saith, that Moyses went vp to Synay that is the most hye hyll in that countre, & byeause of his hyghnes & greatnes, & hie strowting cragges, it is not only harde for men to come therto / but also it may not be seen without traud. Therfore it was said, that our lord dwelled aboute it. This mount was dredful to al men / so that no man durst come therto. About the sote of this moût the Ebrewes pight their tentes / and were worthy to see god in fire / and in a clowde, and to here hym speke personally. This mounte hyghte mons Synay, the mounte of dwellynge of oure lorde, and ofte comynge of angels, mount of lyghte and of brennynge flame, mount of clowdes and of derkenes / and mount of reyne and of dewe / mounte of pasture, and of fedynge, mounte of wysdom & of lore. For out of that mounte oure lorde taughte Moyses and the people, & gaue them lawe / mounte of forgeuenes and of mercy: For out of that forsayde mounte gyftes that were not before herde, were graunted to the people: Mounte of right wysenes, menasynge and thretenynge. For he was dredefull to theym that sawe hym. Mounte of lyghtynge and of leeminge and blasynge / mounte of trompes and of trompynge, Mounte of frende shyppe and of trewes. For by the lawe there our lorde oned and knytte the people there to him with euerlastinge treuce, Mounte of pureneſſe and of cleneſſe, Mount of gladnes, of solace & of mirth / for none might come to this mounte but those that were clene in body & in soule. Also they that were clene tofore our lorde eate and dranke with ioye & myrth. Then mounte of forgyuenesse, of myldnes & of pyte: mounte of sacrifice and of prayers / for they dyd sacrifice to our lorde / & herd that our lorde was playsed and had mercy on them by prayers of Moyses.

Of the hyll Syon. ca.xxvii.

MOunte Syon was a mounte in Jerusalem, ther vpon was Dauyds toure sette for fairenesse and defence of the citie. Jn the one syde of mounte Syon was the temple / as hit were in the myddell bytwene the toure and the lower citie, for strength of the toure shulde defende the cite. And therfore ofte holye writte calleth Jerusalem the doughter of Syon, as the mother defendeth the doughter, & the doughter is subiect to the mother, so the lower cite was subiect to the temple & also to the toure. And among other mountaynes mounte Sion was of so greatte auctorite and worthynes, that not onely

the citie of Jerusalem / not onely the Jury had the name of Syon / but also al holy churche / that is gathered boothe of iewes and of nations, hadde the name of mounte Syon, & is ofte in prophecies called Syon, as in this place: Mounte Syon is founded in ioye of all the erthe, the sides of the Northe, the citie of the great kynge. For mounte Syon was fulle hye and full excellente, great / stronge / and stedfaste, full plentuous and fayre, and mooste mery and trustye, and mooste syker, most riche and ioyfull, perfyte ryghteusulle and holy: Mounte of lore and of teachynge, as it is wrytten Isaye. ii. Oute of Syon shall come lawe: mounte of prophetye & of reuelation.

Of the hyll Selmon. ca. xxxviii.

Selmon is a mounte in the lygnage of Effraym nyghe the coostes of the lignage of Manasse. Abimaleche wente vp in to this hylle, whan he faughte ayenste the Sichimites, as Jer. sayth. And it is redde Judicum. ix. that this mounte is thicke of trees: and hath moch shadowe. Therfore Selmon is vnderstonde shadowe, & is a moyste mounte with water and snowe / and is fatte and fulle of pasture, as it is sayde in psalmo, anone they shall be made white in Selmon: it is the mounte of god, the fatte mounte.

Of the hyll Sophin. ca. xxxix.

Sophyn is a mounte in the lygnage of Effraym, in the place of Larmachen, where Samuell was bore, as Jer. sayth, it was a place sette full hye and plentuous of herbes & of grasse, & moyst with water, & full of herbes & of trees, & of lykynge.

Of the hylle Saron. ca. xl.

Of Saron it is sayd Isaye. xxxv. that Saron is a mounte betwene mount Thabor and the ponde Tiberiades: And of that mounte all that londe and countre hath the name / and is called Sarona yet to this day / as Jerom sayth.

Also all the countrees and londes from Cesaria palestyna, vnto the towne that hyghte Joppe, is called Sarona. Here to this mount be plentuous feldes in fruite grasse and corne, as the glose rehercelh & sayth super Esai. xxxviii.

Of the hylle Seon ca. xli.

Deutronomii. iiii. hit is sayde, that mounte Seon is a parte of mounte Galaad, that stretcheth by deserte ouer Jordan to the place, in the whiche Seon dwelled / kynge of Amorreys / and fell to the lotte of Ruben and Gad / and of halfe the lygnage of Manasse, as Jerom sayth vpon Jere. xlvi. vpon that worde Ascendente Galaad. &c. Loke tofore in the mount Galaad.

Of the hyll Semeron. ca. xlii.

Semeron is as mounte, of whom it is wryten. ii. Paral. xiii. Nowe in that mount is the cite Sebaste / there resten the Relyques of sayncte John Baptiste / as Jerom saith. And Samaria was builde somtyme in the same mounte. And therafter all the londe hadde the name of that cytie / and was called Samaria, bycause of the mounte this citie was mooste stronge and most harde to wynne. Therfore the king of Assyries with a greate hoste and mooste great araye of warryours besyged the citie three yere contynuallye, and myghte neuer wynne it with strength, but vnneth with stronge hungre. But as Jerom saith and Jo. also, he shuld neuer haue wonne that cyte, if men that dwelled therin had not offended god of Israell, and had trusted fully in hym / and had not forsake his lawe. Loke the propertyes of this mount before, de montibus Israell / there it is fully shewed.

Of the hylle Seyr. ca. xliii.

Of mounte Seyr is the mooste mencion made in holye wrytte / and that mounte hyghte also mounte Edom. Also ther-

therof it is treated at fulle tofore / loke de monte Edom, that hyght monte Efau, for Efau had three names.

Of the hyll Thabor. ca. xliiii.

THabor is an hylle in the myddel feld of Bo[illegible]les, as Jerom fayth fup Jer. cap. xxxvi. And is a mounte with wonder myrth and hyghnes / and veftanteth tenne myles fro Dioceſaria towarde the eaſte: And was in the marche of Zabulon, Iſacar / and Neptalym. Amonge the mountayneo of the londe of byeſte this mounte was mooſte famouſe by cauſe of place / of plente of myrth, of ſtrength, and of ſtedfaſtence. For the ſoyle of that mount bereth vyneo / olyueo, and other treeo very apte to beare fruite. There the ayre is holſome, and ofte dewe & ſwete reyne / as well in the mornynge as in the euenynge, there ben hye treeo that leſe not theyr leueo nor grene colour in wynter neyther in ſommer. There is ſonge of many diuero byrdeo and fouleo: and theyr voyce is lykynge to the hearero, and diuerſite of colour of theyr fethero is playſante to the ſyghte, and ſwetneo is lykinge to the taſt, many byrdeo & fouleo haunte that place, therfore there ben manye foulero that lye and laye netteo / ſpringeo, and grenneo, as Jerom fayth vpon this place, Oſee. iiii. Ye a nette is ſpradde vppon mount Thabor. &c. Paſſynge all other the preſence of our lord maketh comendable this mount and moſt worthy to be prayſed: for with his commyng therto our lorde made this mounte worſhypfull. For in this mounte our lorde taughte / in this mount bycauſe of prayeo our lorde abode by nyghte ſom tyme / in this mounte our lorde ſedde the people both with bodily meate and ghoſtly: In the toppe of this mounte our lorde ſhewed himſelfe bly ſſefull / and chaunged his figure paſſynglye tofore his diſciples, and yaue theym reuelation in his owne bodye / of blyſſe and clereneſſe, that euer ſhall laſte.

Of the hylle Ziph. ca. xlv.

ZIph is a mounte with moche ſhadowe / therin Dauid hydde hym ſelfe, whan he abſented hym fro Saul: and is beſyde Charmela in mount Carmeli. In the whiche mounte Naball Carmelites dwelled ſomtyme / that came of the kynde of Caleb as Jer. ſayth. And that mounte hath many wodeo / buſſheo, and treeo without fruite, and many laundeo / and wylde beaſteo, as roeo & wylde geete ben in this mounte. And this mount is fulle of dennes and of drye dicheo and holeo, and therfore it is a conenable place for banyſhed men & theueo to hyde them therin. And is perryllouſe to ſtrangero that know not the wayeo therin: for they may lyghtly leſe them ſelfe.

Of a downe. cap. xlvi.

A Downe is a lyttell ſwellinge or arerynge of erthe / paſſynge the playne grounde, and not retchyng to hyghneo of an hylle. For a doune is lower than an hylle, and hygher than the playne: And hyghte Tumulus / as hit were ſwellynge londe, as Iſidore ſayth: and ſo ofte a doune is the fote of an hylle. For by downeo ofte we goo vp to highe hylleo. And downeo are called Colleo, and haue that name of Colendo / tylthynge. For they ben tylthid with laſſe traueylle than hylleo. And men dwelle in theym ſooner than in hylleo. And they reſceyue ſooner the good ayre and hete of the ſonne / than the lower londeo: & therfore fruite rypith ſooner in downeo. Alſo downeo ben more bydewed & bireyned than valeyeo: therfore fruite that growethe in downeo is more ſwete and ſauery, than fruite that growethe in valeyeo. Douneo benne meane bytwene the loweſte playneo of the londe, and the hygheſte toppeo of hylleo: therfore ayre is more thycker and greater in douneo, and more hotte than in hylleo, and more ſmalle and clere than in valeyeo. For downeo reſceyue of the ouer bodyeo / more clene and noble impreſſiono and Influence, than in valeyeo. And therfore fruite, herbey, & graſſe, that growe in downeo, ben better and more

holsome than those that growe in valeies and in other places, as Constantine sayth. Also downes take sooner the shynynge of the sonne beames and swyfter moystynge of the clowdes / than valeyes. Also fro mountaynes vppon the downes / come downe brokes and stremes, and after fro downes they renne to valeyes and feldes.

Of a valey .ca.xlvii.

A Valey is lowe londe sette bytwene moũtaynes / as Isidore sayth. And a valey receyueth and beryth the water that cometh of stremes, and of welles: and so valeyes ben moysted with stremes that come oute of mountaynes. And by shedinge therof they ben endowyd with flowers / herbes / and fruites / & with grene twygges and braunches, & ben shadowed by rerynge and hyghnes of hylles and of downes. Also in valeyes is most metyng & gaderinge and reboundinge of sonne beames: And therfore more hotter impressions ben genderyd in valeyes than in moũtaynes. And also snowe meltethe sooner in valeyes than in mountaynes / and by shedynge therof / the places that ben nye ben wete and moyste, as Macro. sayth. And therfore valeyes benne demed by assaye, hotte, trowblye / thycke / and vaporous. Men that dwelle in valyes bene ofte tymes greued with hotte euilles and moyste, as Constantyne sayth. Houses that stonde in valeyes, ben lesse greued with weders than houses that stonde in mountaynes. For mountaynes stonde bytwene & defenden the valeyes fro stronge reeses of weder and stormes. Also men that dwelle in valeyes ben selden greued with erthe shakynge. And the cause is, for in valeyes the partes of the grounde ben sette and thurst and cleue strongely to gether. Therfore the wynde may not easily thryle those partes and come in to such grounde. For those partes benne not holowe / neyther fulle of holes. Therfore they meue not, nor wagge with strength of wynde / that cometh therin / as Aristotle sayth. Also fylth and vncleneſſe commeth in to valeyes, and abydethe there longe tyme: for the ayre that is in valeyes is sooner ryssynge of greate smoky vapoure and of myste than in mountaynes. And so the parties of the valeyes are more deper towarde the centre / than of mountaynes / & ar more farther of from the circumference of heuen. Also in valeyes for great commynge of water, slyme and senne ben heaped together, & make so greate mareys & myers that they ben hard for to passe, and by reason therof passages ouer are found with greate difficultie. Also for plentye of humour, grasse & herbes growe moste in valeyes, wylowes & other trees without fruite growen in valeyes / more than in mountaynes.

Of campus.ca.xlviii.

One other maner felde hyghte Campus / & that maner of felde is playne grounde and lowe / as a valeye, and not reryd on hyghe as mountaynes, as Isidore sayth: and highte Campus for euen and playne footynge therin. And hathe that name of Camis, grewe. And Camys is vnderstonde shorte, euen, or playne. And Campus is a plaine place and not tylthyd nor erid with plough, nor dounged with dyrte, but is namelye ordeyned for walkynge and playenge / and vse of dedes of knyghthode. And is nyghe to a cite, that is comin place ordeyned to syghte of all men, and to vse of the commonte. And it is appropryed to no man, but assigned to the profite of all men.

Of Ager a felde. ca. xlix.

There is another felde that hyghte Ager, and hath that name, for some what is wrought therin, as Isidore saith li. xv. And Varro sayth, euery suche felde eyther lyeth / and is a stondynge place / or bereth trees, or is able to pasture / or lieth to leese for beastes / or beareth flowers, & is necessary for bees. Therfore as men of olde tyme meanedde, that londe that is tilthyd hyghte Ager / and that londe that is

is vntylthyd hight Rus, as wode & laies, wherin is bothe mylke and beastes. And of this name Rus the vplandish men haue theyr name, and ben called Rustici. For that was the fyrste and ydle felicyte of vplandyshe men. And also suche a felde is called pascuus: for menne that diuyde and departe feldes, leue suche a felde to theyr neighbours to pasture and to leesen. And Aluuius is a felde, that is made a felde lyttell and lyttell by drawyng & ouer tornynge of ryuers. and so Artisimus is a felde that is not conteyned in certayne measure of lynes: but the endes therof stretche to mountaynes, to toures & riuers. And so a feld that is fyrst erid hight Noualis, or a felde that lieth voide euery other yere to renewe his vertue.

For a felde that highte Noualis beareth fruite ones, and restethe ones with oute fruite. Also somtime a felde is called squalidus, as hit were Excolidus, and harthe that name for he passeth out of tylthe, as Exconsul is he that leuith the office of consul. Sometyme the felde hyghte Uliginosus, that is vnderstond alway moyste: for that is sayde to be moyste, that is somtyme drye. But Uligo is kynde humour of londe, that neuer passeth, ne neuer fayleth. Vue vsq; Jsid. li. xv. ca. xiiii. Then the felde is a place of besines of traueylle, and of swette. For the felde is tylthed with traueyle, beaten and dyggyd with matockes, dolue and torned with spades, openyd and ered with cultures & shares, and sowen with sedes, raked and couered with rakes and harowes, and moysted and watred with dewe and with reyne, closed abowte with hedges of thornes, streyned in wynter with froste and with colde, and wydred in somer with brennynge and with heate, and is tylthed in spryngynge tyme, & in harueste tyme fruite is gathered, and the feldes ben ered ayen. And so the felde is alway traueylyd with one trauayle or with other.

Of Predium. ca. l.

Predium is a felde or demayn, that an husbonde ordeynethe for hym selfe and chesethe tofore all other, as Jsidore sayth. And properly it is a place, in which an husbonde buyldeth his houe & dwellynge place in the mydell of his owne feldes. Or hit hyghte Predium, for that in olde tyme men helde feldes, that they toke in batayle and in werre, in the name of a proye, as Jsidore sayethe: and hyghte Predium, as it were Preuidium, purueyaunce.

Of a meede. ca. li.

A Meede hath plente of hey to fede beastes with, and hyght Pratum in latyne, and the olde Romaynes yaue therto that name: for it is a place alwaye redye and preste, & nedeth not traueyle of tylthynge, as Jsidore sayth. And suche places hyghte Prata, for they ben alway redy to beare grasse and hey, and Prata meedes, ben watred and moysted with riuers, stremes, and welles. And for plentie of humoure it yeueth alwaye fedynge and nourysshynge to mores and rotes of herbes. And meedes ben springed with herbes and grasse and floures of dyuers kynde: and therfore for fayrenesse & grene spryngynge that is therin, it is sayde, that meedes laughe. Also meedes for they ben grene, they benne lykynge to the syghte, and for swete odour, they ben lykynge to the smelle, and fedynge the taast with sauoure of theyr herbes and of theyr grasse. Herbes and flowers of meedes gyue hony to been, and brede plentee of mylke in beestes and in flockes, & heele woundes, and are remedy ayenst dyuers sykenesses and euylles.

Of Deserte. ca. lii.

Deserte is a space of londe, & hyghte Deserte: for it is forsake of many men to dwelle therin, and to come therto: therfore men laboure hit not nor dwelle therin, as Jsidore sayth: and that happeth sometyme, for the londe is barcyne, or for the ayre is not temperate, or for defaute of welles and of water, or for distruction

truction made with enmyes. And so deserte is not labouryd, & is full of thornes and prickynge bushes, and in place of crepynge wormes and venemous beastes, & of wylde beastes, and it is the lodges of banyshte men & of theues/londe of thyrste and dryues, londe of brennyng and disese, londe of wastyng and of horrour, lond of mysgoynge and of errynge. For in desert waies ben vnknowen, for the downes and pathes ben not worne nor troden/ but they benne growen and full of brome/ of fursen and of shrubbes and of other bussches without fruite, and the playnes ben full of grauell and of stones, of fenne and of cloddes, and of other letres/that greue trauelynge men. And ben called Desertes, for they ben not sowen, as Isidore sayth. And so places of wodes and mountaynes, that ben not sowen, ben called Desertes: and also places that men dwelled in somtyme, and ben distroyed by some happe, ben ofte called Desertes, as Isidore sayth.

Of Heremo. ca. lii.

Heremus is a wayles wylderneſſe, and there dwell but fewe/ out take wylde beastes and fyers. Therfore men that desyre to dwelle in wylderneſſe & out of mennes syghte and company, ben called Heremites. And Heremus is declyned heremus/ heremi: and hath that name of contrari meanynge: For hereo, hereis, is for to saye, to tary and abyde: For fewe men tary and abyde therin. Or heremus is said, as it were cleuynge londe: for comynly londe that is called Heremus and Solitudo is harde, fast, and sadde. In heremytes place and solytary/ wylde bestes walke more frely/ and abyde more sikerli than in other places: for thyckneſſe of busshes and many wodes wilde soules & bryddes synge theyr mooste swetely, & also make theyr nestes. And for many wylde bestes & soules haunt such places, though they ben solytary: yet somtyme hunters come therto: and also there soulers hyde often theyr grennes and theyr nettes. Also men that enhabyten in that place lyue in moche trauelle. For nowe they ben grenyd with froste and nowe with brennyng of heete, nowe fallith vppon them dewe, nowe reyne/ nowe hore froste/ and nowe snowe. And they ben selde ouersette but haply by theues or by hunters. Therfore these places of Heremytes haue moche grenaunce and trauelle, netheles it hath a vantage of commodite and reste.

Of a derke caue. ca. liii.

A Derke caue hyght Antrum/ & hath that name of Atro, blacke: for therin is blacke and feerfull derknesse, as Isidore sayth. And is properly a lurkynge and hydynge place of beastes that dwelle in dennes and holes: therfore in suche places beastes lye and aspie and wayte their proy. Antrum is called Specus, a place to abyde in/ to wayte & to spye. And hath that name of Speculando/ waytynge and aspyenge. For there they wayte and aspie besily, & spye theyr proy/ as Isidore saith. And this place that hyght Antrū is colde in Somer and hote in Wynter, and necessary for wylde beastes to sede and to hide therin ther brodes and theyr whelpes/ & stynketh of swette and vapours of bestes.

Of a diche. ca. liv.

Dyche hyghte Fossa, and hathe that name of Fodiendo, deluynge: for it is a place made depe by strengthe and crafte, and with wytte of deluers mynid: And the more the londe is areryd aboue the brinke, the deper the diche is within: And the more hyghe and depe the dyche is/ the more harde and perylous it is to passe ouer: for a man maye sone falle therin, and after the fallynge it is harde to aryse and come out of the dyche, as Gregory sayth. Therfore also Jerom sayth, sup Eze. xix. that a lyon is take in a diche: for in the botome of a diche is a shepe or a gote putte, and by the smelle therof the lyon cometh in to the dyche by cause of proye: But when he is therin, he is there holde,

holde, that he maye not go thens. Also by the dyche in the one side is a place digged, as it were a denne, and therin is sette a trappe, as it were a coffre, that closeth soone, and is harde to open. And whan the lyon seeth that he maye not passe out of the fyrste dyche, he dredeth the commynge of the hunter, and goth into the second dyche, and is cloied in the trappe that is ordeyned there: and so he is take and holden prysoner, as Jerom saith. Also dyches ben nedefull. For with dyches cytees and castelles ben strengthed ayenst enmyes. Also place of londes and boundes of mansions ben departid with dyches. And some dyches ben full of water: and therin is fyshe noury shed & crepynge wormes of dyuers kynde. Therfore a dyche hyght Foues, as it were fedynge and noury shynge of lyuynge water. For in dyches is water noury shed and kepte, bothe rennynge and stondynge water. Now comen brokes therin, and nowe reyne, and now welle heedes and stremes of spryngynge water spryngen & ryse therin. And ofte a dyche is the chiefe strengthe and fortour of all fortresses, wallid townes and castelles, whan the dyche is araied in good order in brede, in lengthe, in hyghnesse, & in depenesse: to a place that is soo strengthid is no comynge, but if men passe the dyche with fyllinge and stoppynge, or by bote, or by baydge, as Jerom sayth.

Of Spelunca. lvi.

Spelunca is a dyche or holownes vnder the erthe: And hath that name Spelunca of Speculando, waytynge and aspyenge. For by cause of wydnesse therof it is an able place to abyde in, and to beholde & loke aboute. And hathe a wide mouth at entrynge, and open toward the lyghte, and a streyght ende within. And so Spelunca is a place vnder the erthe: fyrste shewynge lyght at the entringe, and then derke and trowbly in passynge Inwarde. And in the ferder ende harde and streyght and rough and ragged in the out goynge at the ferder ende: yf soo be that the out gooynge maye be founde, as Damascen sayth. And namely in other places there stones and metalles ben digged and myned, ben suche holowe dyches and dennes vnder the erthe, and lefte so holowe and voyde, whan stones and metall ben voyded & take thens. And the ouer parte is vnderset with postes and pilars, that it maye not falle. But ofte by great heuynesse of the erthe, those pylars ben ouercharged, and fall for nesheneesse of theyr owne matter: or the grounde beneth is moyste, and faylleth, and the pylars falle. And so all those that ben therin ben distroyed and vtterly spylte. Therfore it is harde and perylloue to abyde in mynes vnder the erthe. For they are colde and moyste, derke, vnstable, and vnsyker. And they ben rough, harde, and heuy aboue: and holowe and depe bynethe. Also suche places ben conuenable to hydinge and for kynge of wilde beastes, and to put therin fylthe and vnclennesse, and to dwellynge and abydynge of serpentes and of other beastes.

Of Lauerna. ca. lvii.

Lauerna is erthe or londe digged and made holowe, and hath that name of Lauando dyggynge and makynge holowe. For some partes of therth bene digged and made holowe, and departed asondre with crepynge wormes & beastes, or with thrustynge of partyes, or with voydaunce and out castynge. And in cauernes myes and crepynge wormes make theyr dennes and nestes, & flee therto, whan they se and drede perill or harme without. Also to holowenesse of trees and of stones somtyme byrdes and foules flee, as culuoure and turtyles, whan they drede the egle and the hawke, comynge in the ayre. Also ychins, conies, and haare flee to holowe stones, whan they here houndes, and knowe that hounters come. Also in holowe holes & dennes of the erthe and of trees, bees make hony, and some maner of foules make there theyr nestes, & lurke therin. Also in holowe dennes lyen adders

adders and serpentis that hurte and sting with venemous bytynge man and beaste, that come nyghe to suche dennes. And more ouer whan the erthe is holowe and full of dennes, it shaketh ofte and meuith by wyndes that come therin, that sylleth the dennes, and gendreth erthe shakynge therin, as Aristotle sayth.

FINIS LIBRI XIIII.

INCIPIT LIBER XV.

DE PROVINTIIS.

OF the parties of the erth, and of dyuers prouynces, by the whiche the worlde is generally departed, somewhat, by the helpe of god shalbe shortly added to this warke. We woll not singularli intreate of them all, but onely of suche, of whiche holy scripture maketh ofte remembraunce.

Of the worlde. Ca. i.

THe world wide is departed in thre, as Isidore sayth li. xv. For one parte hight Asia, a nother Europa, the thyrde Affrica. These thre partes of the worlde were assygned not lyke moch in olde tyme by, mē. For Asia stretchith out of the south by the eest vnto the northe. And Europa oute of the Northe vnto the weste: But Affrica stretchith out of the weste & passeth by the south and Asia conteineth oncli one part, that is the halfe part of the lōde that mē dwel in: And the other two countrees conteine the other halfe. The gret see cometh out of the Occean, & stretchith bytwene the se parties, & departeth them asondre: therfore if thou deuydest the worlde in two partes, of the eest and of the weste: In one parte is Asia, and in the other is bothe Affrica and Europa. And so Noes sonnes departed and deuyded the worlde after the flood amonge them: Sem with his offspryngе had Asiam, and Japhet Europam, Cam Affricam, as the glose sayth super Genes. x. and super li. p. li. i. t. Bri. sayth the same, and Plinius also.

Of Asia. Ca. ii.

ASia is take for the halfe parte of the worlde, and had that name Asia of a woman that helde the kyngdome of the eest in olde tyme, as Isidore sayth li. xv. This Asia dysposed into the thyrde parte of the worlde, hath by the eest the rysynge of the sonne, and by southe Occean, and stretchith vnto our see: & endeth by northe at lake or mareys, that hyght Meotides, and at the flode Tanay. And hath many prouynces and regions and dyuers nacions, & wonderfull in lyuynge, maners, and fygures and shape of body, & ben wonderfully dyuers in wyll, hart, and thoughte. Theyr names & places we shall shortly sette folowynge the order of, a. b. c.

Of Assiria. Ca. iii.

ASsiria is a countree and prouince of Asia, and hath that name of Assur the sonne of Sem, that firste dwelled there after the floode. This prouynce hathe Inde in the eest syde, and stretchith to the countree of Media in the south syde: and hath in the weste the ryuer Tigris, and in the north the hylle that is callyd mount Caucasus. Where ben the yates of Caspie, as Isidore sayth li. xv. Also out of

that

that countre came first the vse of purpur, the oyntmentes both of heere and of bodies: also odoures and smelles: and therof sprange the lechery of romaynes, and of Grekes, as Jsidore sayth. And is a londe moste temperate in temperat countrees: But in many places in the vttermoste endes for distemperat places, the londe is vnpassible in beastes & serpentes, & also in maners of men, as Plinius saith li. iii. where he discriueth the fiersnesse of the mē. The Assiriens dwelled in this prouince, and hath that name of Assur: they were moste myghty people, and helde in elde tyme the middel countree of the lond from Eufrates vnto the ende of Jnde, as Jsidore sayth li. ix.

Of Arabia. ca. iii.

ARabia is a prouince of Asia, and is called the holy prouince: for there groweth Thus, as Jsidore sayth. li. xv. There is moste plentie of trees that beare frankinsence, and other with swete odour and smelle. For the whiche fragrant and aromatike sauour the Grekes call it Eudemon, and the Latyns Arabiam, that is vnderstonde blessed and holy, as he saith there. And in ferre parties of this Arabia growe moste myrri and synamum, and other medicynable thynges ben therin gret plente. There bredith a byrde that hyght Fenix, and there is gret multitude of other thynges, and of dyuers wild bestes and foules. Also in Arabia ben diuers precyous stones, as Jsydore sayth, Plinius, and Orosius. There is, as these auctours say, thre maner of Sardonies, and a precious stone that hight Jreos, and many dyuers precious stones in nombre ben founde. And there ben founde many dragons, and some adders, and in the hedes of them ben found diuers precious stones. And in that londe is Saba, and is so called of the doughter of Jubiter, And is a partie of the londe of Arabia, stretchinge vpon the see that hyght Persici, and endeth towarde the see that hyght Mare Arabicum. Loke within in Saba.

Of Armenia. ca. v.

ARmenia hath the name of Armenus the companion of Jason of Tessali, the whiche whan he had loste kynge Jason, he gadered to gether the folke that were sparpled abrod and toke Armenia, and called it after his owne name, as Jsidore sayth li. xv. This is the londe of Ararath, in to the whiche Sennacherib sonnes fledde, whan they had slayne hym in his praiers in the temple of his owne god, as the story telleth li. Regum primo. And the mount, vpon the which Noes shippe rested after the flodde, is called Ararath. And this Armenia is sette bytwene moūt Taurus and Caucasi, and stretchith fro Capadosia to the see Caspium. And hath on the northe side the mountaynes Ceraunos, of the whiche the ryuer Tygris arisith, as Jsidore sayth. There is two Armenias, the ouer and the nether. And there is two Pannonia, and in eyther of them is ofte founde wonders, & thynges wonderly shape: But there, where the londe of Armenie touchith the brinkes & brymes of Tigris and of Eufrates, it is moste merilonde with herbes, corne, woodes, and fruite. But it is fulle of dyuers kyndes of wilde beastes & cruell, and serpentes and addere, as Jsidore sayth. And Plinius speketh moche herof li. ii.

Of Aradia ca. vi.

ARadia that hyght Aradine also, is an ylonde, that is all one citie, and stondeth in the see of midell erth, not ferre from Tirus, as the glose sayth super locū illum Eze. xxvii. Chilon of Aradien in thine army. &c. and ben semely men & conninge in bataylle of the see.

Of Albania. ca. vii.

ALbania is a prouynce of the more Asia, and hath that name of the colour of mē. For they ben borne with white heere. And is a more colder lond than other londes of Asia. This Albania hathe in

in the este side the see Lasplum, and riseth by the costes of the northe Ocean: and stretcheth forth by full bareyne places & deserte, to the mareis that hight Paludes Meotides. In this londe ben great hounde, so huge in body and so fiers in herte, that they throwe downe bulles, and lyons, and ouercome and throwe downe elephauntes, that ben strengest of huge beastes: As Plinius sheweth ensample of an hounde of Albanie, that was sente to Alisaundre, and ouercame in a furlonge, a lion, a bore, & an elyphaunt, as he saith li. viii. Ca. de canibus Albanie. And the men haue eyen painted and yelowe in the blacke, that they see better by nyght than by daye, as he sayth, and Jsidore also li. ix. and Solinus telleth the same for marvayle.

Of Attica. ca. viii.

ATtica is the same prouince, that was the olde Grecia, a party of the cyte therof was somtime called Athenes. And was somtyme nouryce of philosophers, and moder of lyberall lecture. And in Grece was no thynge more noble nother more worthy, than that cyth whyle it yaue by sinesse to studye of loue of witte & wysdom, as Plinius sayth and Jsidore li. xv. Plato of Athenes was doctour of all the prouynce of Attica, that was Grecia. Demosthenes with noble speckynge made this cyte haue a greate name, passynge longe tyme durynge, as Salustius sayth. But passynge al other Ariopagita Saynt Paulis disciple, commendeth and maketh famous this cite. For by his gret witte & profounde wisedome he lighted all parties of the worlde, as sayth Epiphanus in the commendacion of Denise Ariopagite, and Jsidore saith the same.

Of Achaia. ca. ix.

AChaia is a prouince of Grecia in Europe, so named of a kyng, that was called Acheus in old time. This prouince is almost an yłode, for it is byclipped all about with the see, out take by north, there he ioyneth to Macedonia. For he hathe in the east side the see Cirenen: and in the north este the Grekysshe see, & in the south the see Jonium, and in the south and west the ilondes that hyghte Lassodie. And onely in the north side it ioyneth to Macedonia and Achaia, that is Grecia. The chefe citie of this prouince is Corinthus, a place most stronge, as Jsidore sayth li. xv. For vneth is any waye to come therto for hyghnes of place, and for moche folke, and for nyghnesse of the see, and also for strengthe of walles. Corinthus the sonne of Doreites buylded this cyte. And amonge the Grekes this cyte hight Corinthia, whiche is to vnderstond seruyce of the comon weale, as Jsidore sayth li. xvi.

Of Archadia. ca. x.

ARchadia is a prouince set bytwene the see Jonium and the see Egeum, as Jsidore sayth. Archas Jubytero some put out the men that dwellyd in this lōd, and called the lōde Archadia by his owne name. And afterwarde this londe was called Sicionia of a kynge, which hyghte Sicionius, as Jsidore sayth. li. xv.

Of Alania. ca. xi.

ALania is the fyrste partie of Lilicia that is the fyrst and most londe and countre of Europa, the which Europa begynneth fro the riuer of Tanay, and stretcheth downward and westward by the north ocean, vnto thende of Spayn: the southest party therof stretcheth vpwarde fro the see Pontus, and is ioyned al to the gret see. And is ended at the ilondes that hight Gades, as Jsidore sayth. li. x. And so Alania is the fyrst party of Lilicia. And Alania stretcheth fro the mareis Paludes Meotides, vnto Dennemarke, and is a fulle brode londe, and conteyneth manye fyers and stronge nacyons, and is vnder a colde Clima, and lyeth frowarde the est towarde the northe.

Of

¶ Of Amazonia. ca. xii.

AMazonia women londe, is a countree parte in Asia, and parte in Europa, and is nye to Albania, & hath that name of Amazonia, of women that were the wiues of the men that were called Gothos, the whiche men went out of the nether Suthia, as Isidore sayth li. xv. & were cruelly slayne, and then theyr wyues toke theyr housebondes armoure & wepen, & reesed on the enmyes with manlye harte, and toke wrech of the death of theyr husbandes. For with dent of swerd they slew all the yonge males and olde men & children and saued the females, and departed proyes, and purposed to lyue euer after without company of males. And by ensample of theyr husbandes that hadde alway two kinges ouer them these women ordeyned them. ii. quenes, that one hight Marsephia, & that other Lampeta, that one shoulde traueyle with an oost and fyghte agaynste enmyes, and that other shoulde in the meane tyme gouerne & rule the comyntees. And they were made so fyers warriours in shorte tyme, that they had a great parte of Asia vnder their lordship aye an hundred yeres, amonge them they suffred no male lyue nother abyde in no maner wyse. But of nations that were nyghe to them they chose husbandes by cause of chyldren, and wente to theym in tymes that were ordeyned and conceiued chyldren, and whan the tyme was done that was ordeyned to the offyce of conception: then they wolde compelle theyr louers to go from them, and get other places to abyde in, and wolde slee theyr sonnes, or sende them to theyr fathers in certeyne tymes. And they saued theyr doughters & taught them to shote and to hunte. And for the shote of arowes shoulde not be lette with greate brestes, in the seuenth yere (as it is sayde) they brente of theyr brestes, and therfore they were called Amazones, that is vnderstonde withoute brestes, as Isidore sayth li. ix. In olde time men called them Vnimammaa. And as it is sayde Hercules adaunted fyrste the fiersnes of them, and then Achilles. But that was more by frendshyppe than by strength, as it is conteyned in dedes and doynge of Greches, and the Amazones were destroyed and broughte to death by greate Alexsaunder. But the story of Alexsaunder sayth not soo. But hit is sayde, that Alexsaunder demaunded trybute of the quene of Amazone, and she wrote to him ayen by messagers in this maner. Of thy wytte I wonder, that thou purposeste to fyghte with wommen, for yf fortune be on oure syde, and if hit happe that thou be ouercome, than arte thou shamed for euermore, whan thou arte ouercome of women, and if our goddes ben wrothe with vs, and thou ouercommest vs, hit shall torne the to lytell worshyp, that thou haue the maystry of women. The noble kynge wondred on her answere, & sayd that it is not semely to ouercome women with swerd & with wodnes, but rather with fairenes & with louez & therfore he graunted them fredom, & made them subiect to his empire, not with violence but with frendshyp & with loue.

¶ Of Almania. Cap. xiii.

ALmayn is a noble countre & a worthy in Europa, and hath that name of the riuer Lemanus by yonde Danubius flood, as Isidore sayth, where men of that londe dwelled & were called Alemanni, & haue that name of the ryuer Lemanus, & this lond hight Germania also, as Isidore sayth. li. xv. There he sayth that after Denmark, that is thende of the nether Siria, cometh Germania, & hath in the east syde the ryuer Danubius, in the south the ryuer Ryne, & in the north & west the see ocean. And there be two Germanes, the ouer that stretcheth to the hye mountaynes, that ben comonly called Alpes, in to the see of middel erth or Adriaticū, where the great see endeth & stynteth in the contre Aquilia by the marys therof. The other Germania is aboute the ryuer Rhenum. And either Germania is a rich lond and noble of strength and of riches and of

men that ben good werriours, & for plente of gendrynge of people it hyghte Germania, as Jsidore sayth li. xv. For it gendreth gentyl and huge people. And Jsidore speketh of them & sayth: that the nations of Germania ben many, and haue huge bodyes / and ben stronge and myghty, bolde and hardy of harte, and wylde, occupied with houndes rennynge on huntynge, fayre of face, and well shaped with longe heare & yelowe lockes / free of harte / merry and glad, and namely Saxons, that passe other in those forsayde thynges. Jsidore speketh of them & sayth / that the nations of Saxons is sette in the endes and clyues of occean / and ben full swyft and myghty, and ben called Saxons, for they are moost strongest kynde of men / and better than other on the see. For they pursewe not their enmyes onely on londe but also on see. They pursewen them that greue them / as they were woode: they are stronge and hardy. Theyr londes ben full of fruyte / & moyst with water, & with beste ryuers. Also in theyr mountaynes bene myned all maner metalles out take tynne. Also m ey ther Germania ben other prouynces, that ben not lesse worthy / as Austria, Bauaria aboute the ryuer Danubius / & Suetia & Allsatia aboute the ryuer Rehenun / & manye other that were noyfull to reherce them. Of the Saxons of Germania came the Englyshmen & their offspring, & had the ylond Brytayne in possession. Englyshemen follow theyr langage & maners in many thinges yet vnto this day, as Beda sayth li. de gestis anglorum. Loke within in this letter. S. de Saxonia.

Of Anglia. ca. xliii.

ENglonde is the most ylonde of Occean, & is byclypped al about with the see, & departed fro the roundenesse of the worlde, and hyghte sometyme Albion: & had that name of whyte rockes, whiche were seen on the see clyues. And by continuaunce of time lordes and noble men of Troye, after that Troye was dystroyed / wente fro theno / and were accompanied with a greate nauye, and fortuned to the clyues of the forsayde ylonde, and that by reuelation of theyr feyned goddesse Pallas / as it is sayde: and the Troyans faughte with gyaunces longe tyme, that dwelled therin, & ouercame the gyauntes both with craste and with strengthe / and conquered the ylonde / and called the lond Brytayne / by the name of Brute that was prynce of that hooste: and soo the ylonde hyghte Brytayne / as hit were an ylonde conquered of Brute that tyme with armes and with myght. Of this Brutes offsprynge came moofte myghtye kynges. & And who that hathe lykynge to knowe theyr dedes / lette hym rede the storye of Brute.

And longe tyme after the Saxons wanne the ylonde with many and dyuers harde batayles and strong / and their offsprynge had possession after them of the ylonde, & the Brytons were slayne or exyled, and Saxons departed the ylond among them, & yaue euery prouince a name by the propertye of his owne name & nacion, & therfore they cleped the ylonde Anglia by the name of Engelia the quene, the worthyeft duke of Saxons doughter / that had the ylonde in possession after meny battayles. Jsidore sayth that this londe hyghte Anglia, and hathe that name of Angulo, a corner, as hit were londe sette in the ende, or a corner of the worlde. But sayncte Gregory seinge englishe chyldren to selle at Rome, whan they were not christoned, and heryng that they were called Englysh chyldren: accordynge with the name of the countre he aunswered and sayde: Trewely they ben englyshe / for they shine in face ryghte as aungelles: it is nede to sende theym message with worde of saluation. For as Beda sayth, the noble kynde of the londe shone in theyr faces. But of this londe Plinius and Orosius speketh moche. Jsidore sayth & toucheth in some more openly, than other / that speke therof more verbely. Brytayne, that now hyghte Anglia, is an ylonde sette aforen Fraunce & Spayne, & conteyneth abowte ix viii. tymes. lxx. myles. Also there in bene

ben many ryuers & great, & hote welles: There is gret plenty of metals, there be inow of the stones Agates/ & of perles, the grounde is specialle good, moste apte to bere corne and other good fruite. There benne namelye manye shepe with good wul, there ben many hartes & other wyld beastes: there ben fewe wolues or none/ therfore there ben many shepe, and maye be sykerly leste without warde in pasture and in feldes, as Beda sayethe. Therfore one dyscryueth the englyshe lond in metre as it soloweth.

Anglia terra fert ox, & fertilis, angulus orbis:
Insula prædiues, quæ toto vix eget orbe.
Et cuius totus indiget orbis ope.
Anglia plena iocis, gens libera apta iocari.
Libera gens cui libera mens, & libera lingua
Sed lingua melior liberiorq; manus.

¶ These verses shewe, that Englonde is a stronge londe and sturdy/ and the plenteuoust corner of the world, so rych a lond that vneth it nedeth helpe of any londe, & euery other lond needeth helpe of Englond. Englonde is fulle of myrthe and of game/ and men ofttymes able to myrth & game, free men of harte and with tongue, but the honde is more better/ and more free than the tongue.

¶ And he accounteth moche other worthynes both of the men and of the ylonde, whiche were to longe to sette here all arowe. Loke with in the cha. of Britania.

Of Aquitania. cap. xv.

AQuitania, Guyan, is a prouince of Gallia in Europa, as Jsidore sayth libro. xv. And hathe that name Aquitania/ of bendynge and wyndynge waters of the ryuer of Leyre/ whiche is the boundes of that londe in many places, and bycloppeth it nye al aboute, & is a fruyteful londe/ mery & noble/ with townes cities castelles and toures/ moyste with waters & faire ryuers/ wodes, feldes/ gardynes, & medes set with vynes & with vynyerdes/ with trees and fruite of dyuers kyndes, ryche with dyuers ryches: Many perticulers ben conteyned vnder this name Aquitania, as Plinius sayethe. This londe hath in the northe weaste side the see occean, as Orosius sayth, and that coste of the see is called Gyanisshe se: And hath Spain in the weaste syde, and Gallia Lugdunensis in the north and in the easte, and stretcheth to the prouynce of Narbon in the south est & in the south, as Orosius saith.

Of Andegauia. cap. xvi.

ANgeo is a prouynce of Fraunce, & nygh to Gyan, & stretcheth vnto lytel Britayne, & the chefe cite therof hyght Andegauis/ & by the name of that citie all the prouince about is called Andegauia: & this londe beareth wyne & fruite/ & is rich of al fruite & goodes, & is like to Aquitaine with vynyerdes and fruyte.

¶ Of Aluernia. ca. xvii.

ALuerne is a prouynce of Fraunce Lugdunens/ the chefe citye therof hyght Mounte clere. This hath germany in the north est side/ & Jtalie is in the south side, & the prouince of Narbon in the west, & that partie of Fraunce that hight Gallia belgica in the north/ & is a londe with many woodes & trees, with mountaynes & pasture, and beastes tame and wyld/ with fruite corne and wyne in many places.

Of Apulia. ca. xviii.

APulia is a countre vppon the see in Jtalye, that is a party of Europa, & is departed from the yle of Cecilia by an arme of the se, & is a lond with moch folk, with gold & siluer, with moch swete oyle & wyne/ & is noble & strong with noble cites/ castels, & townes, & is plenteuous/ & bereth corne & fruite, & is thende of Europa ayenst the south, & is departed from Barbary onely by the se. And it is sayde, that therin ben hote wels, which ben medicinable to syke men. The cheyse citie of that londe hyghte Brundusium. The Grekes buylded that cytie sometyme: And hit hath that name of Brunda in grewe/ that

is to vnderstonde / hertes heede. For that cite is shape as an hartes heede with hornes / and so disposed, as Jsidore sayth libro. xvi. cap. de nominibus ciuitatum. Bysyde this lõde lyeth a lõde that hight Lapania, moder of corne and of fruite, And by plente therof many prouinces ben susteyned bothe on this syde of the great see and also on that other side.

Of Affrica. cap. xix.

AFrica / as some men meane, hathe that name, as hit were Aprica / for hit is clere and open to heuen and to the sonne. For it receyueth no stronge colde, as Jsidore sayth the libro. xv. Other men meane, that Affrica hathe that name of Affer / the sonne of Abraham / bygotte on Lethura. And it is sayde, that he conduyted an ooste toward de Libia, and ouercame his enmyes, and dwelled there, and called theym that came there afterwarde Affros / as Jsidore sayth, libro. ix. cc. And Affrica begynneth at the endes of Egypt / and stretcheth by the south & by Ethiopia vnto mounte Athlant: and is byclypped in the northe with the see of myddel erth / and endeth in the see Sadiad. This londe is called the. iii. parte of the worlde / and is deuyded ayenste Asia and Europa. Jn this Affrica ben manye prouinces, as Libia, Liren, Tripol / Bizancicum, Cartage / Mauritania, Ethiopia, and many other. And that parte of the worlde that hyght Affrica is lesse in space than Asia or Europa: but to the quãtite therof it is more riche & more wonderful in qualite. For it is more riche of golde & of precyous stones, & also of fruyte / of corn, & of olyues. Also therin ben many wonderfull kyndes, fygures, & shapes of mẽ & of bestes, which shal be knowen whan the countrees of affrica ben discriued by theyr owne names. And is more burned with the hete of the son than other londes, & is biclipped with viuers endes of the occean, & is bareyne in many places by cause of hepes of gravel: & therin be satyres wodwoses / tigres, & horryble bestes, as it shal be more knowen after.

Of Asturia. ca. xx.

ASturia is a prouynce of the hyther Spayne, in the marche of Europa & Affrica, as Jsido. sayth li. xv. and so they that dwelle nye the ryuer Dysturium ben called Astures. Theyr countre is closed about welnye with woodes & mountaines as he sayth. Onely the people of that londe ben more pleasynge in herte & wyl, & more free of harte / & more goodly than other. The cytie hyghte Metro. Jn that londe is scarse of wyne / of wheate / and of oyle. For the lond is cold & not ful able to beare suche corne & fruite / but there is passynge plente of myle and of chestens. Jt is sayde that there growe many maner fruite and appels, of whiche they make them drinke in stede of wyne, and also they ben mooste ryche of beastes wylde and tame. And (as it is sayde) the people is more generallye & kyndely mery & glad, with noble voyce to synge / & swifte in course & in rennynge, strong & hardy in batayle, semely of kynd / faire of shape / after the disposition of the countre & of their lond, they ben lyghte of tongue to spcke for to scorne other men.

Of Aragonia. Cap. xxi.

ARagonia is a prouynce in Spayne, with plentyc of vynyerdes and of corne, moyst (with welles & with ryuers. Aragotes dwelled therin sometyme / & of them the countree hathe the name yet to this day For the nations of Gotes dwelled in that prouynce sometyme. And soo Aragonia is sayde, as it were Aragothes / as Jsidore sayth. The ryuer Diberus renneth there / the chefe citie therof hyghte Cesar Augusta.

Of Babylonia. ca. xxii.

BAbylonia is a prouynce of Asia in Caldea. Jn the heed therof is the cityc Babylone, of whome the londe hathe the name, and hyghte Babylonia. And was so noble, that Caldea / Assiria, and Mesopotamia passed in to the name therof

therof sometyme, as Isydore sayth li. xv. Moost noble ryuers there renne by: Amonge whome the chyse ryuers bene Tigris and Eufrates, that springen oute of Paradyse. And hit is the beste londe to beare all maner of corne and fruite and wyne: And it is full of swete spyces, herbes, and trees, and moost ryche of precious stones, and of diuers metalles, with moost plentye of camelles, horses, asses, and mules, and other beastes. There in is plentee of wylde beastes and wonderfull, and wonderly shape, and namely in deserte place. The chefe cyte therof hight sometyme Babylon, that is vnderstonde confusion. For the langage was confounded of them that builded the toure Babel, as it is sayde Gen. xi. Jerom. super Isaie. xi. dyscryueth the greattenes therof: and sayethe, that Babylon is the chefe citie of Caldeis, the walles therof were. xvi. M. paces in square fro corner to corner, that maketh in all. lxiii. M. paces, and so the walles were acounted for two lewges & an halfe. Also there was a toure of. iii. M. paces hyghe, whiche conteyneth of hyt two lewges batred in brede. The mater therof was made of bronte tyle, that may not be departed ne vnbounde, and therfore it myghte not be distroyed with fyre nor with water. And for there was confusyon of langage, it hyghte Babel in Hebrewe, and Babylon in grewe: and therof all the londe aboute hath the name, and hyghte Babylon. And there reyned sometyme the moste myghty kynge Nabugodonosor: amonge other natyons of the worlde, that is made subiect to thempyre of Caldeis, he made also the Jury thrall. And therfore in his newwes tyme Balthasar, Babylon was al dystroyed by Cirus and by Darius kynges of Perse and of Medes: and it was neuer buylded ayen, but of the relyefe therof were two cytes buyldedde, that one hyghte Sephon as Jer. sayth. And the place that Babylon was in is deserte, & nourysheth no thing but beastes wonderly shape: Loke afterwarde in Caldea.

Of Bactria. capit. xiiii.

BActria is a countree in Asia, and hath that name of a ryuer that is therin, that hyghte Bactrus, as Isidore sayth. li. xv. The playne partyes therof that bare corne, ben bycrypped aboute with mountaynes. The countrye partyes to those the ryuers of Inde close aboute: and the other side the riuer Ochus inclosseth. And therin ben camelles moost stronge, that neuer stomble, as Isidore sayth.

Of Braciana. Cap. xiiii.

BRaciana is a countreye in Affrica, and hath that name of two moost noble townes: that one hyght Andromethus, and that other Bisantium. This londe is plentuous in corne and in oyle. The grounde therof is so fatte, that sede that is sowen therin encreseth and multiplieth it selfe an hundred fold, as Isidore saith, libro. xv. Of Bragmanis loke in the ende of this boke.

Of Brabantia. Cap. xv.

BRabant is a prouynce in the ende of Germania, and stretcheth to the countrey of Fraunce, that hyght Gallia Belgica: and hathe the ryuer of Ryne and Frisia in the easte syde, and Braitysshe and Flaundrysshe occean in the north side, and the nether Fraunce in the west syde, & the higher Fraūce in the south syde, & the water that hight Mosa renneth by this londe And Scaldia the riuer entring with flode & ebbe of the see, with diuers other small ryuers & foūtains, that moyste the lande. This land in moch parte therof is apt for vines, it is hyghted with wodes, downes, medowes, & orchyardis: it abounderh of trees that bere frute, of bestis wilde and tame, as hartis, wild boris, hares & conis. And in this londe ben many famous townes. This londe bereth wel fruite, & is ful of men of semely stature, & faire of shape: & ben men of werre bold & hardy ageinste their enmies, plesing & quiete among themselfe, deuout men, goodly and benigne.

Of Belgica.ca.xxvi.

BElgica is a prouynce of fraunce in Europe, & hath that name of a cite that hight Belgia / as Jsidore saith li. ix. This Prouynce (Orosius sayth) hath Germania, and the ryuer of Ryne on the est side, and the mountaynes that hyghte Alpes Pennine / in the northe east side / and the prouynce of Narbonis in the south side. There in is the cite of Arelatensis: & hath the prouince of Lugdunencis in the west, and the Brytyshe see in the northe weast, and Brytayne, that is Englonde, in the northe syde. This londe is plentuous of corne and of fruite: and berythe wine in many places / and is fulle of men. And is strengthed with cites and with townes. And the men ben fyers by kynde; as Jsidore sayth li. ix. The men ben bolde and hardy / the londe is moyste with waters and ryuers, and fayre with plentyuous feldes and wodes and meedes, and fulle of noble beastes / with fewe beastes wonderly shape, with fewe venemous bestes, out take frogges and addres. And generally and comonly this londe is peasyble and quiete / and this londe of Belgica hath many dyuers people and countrees, with somewhat dyuerse langage.

¶ Of Bithinia. ca.xxvii.

BJthinia (as Jsydore sayth) is a prouynce of the lasse Asia, in the begynnynge of the see that hyghte Pontus towarde the east / & lyeth afore Tracia / and hath had many names sometyme / for it was fyrst called Bithicia / and afterward Bithinia / and had that name of a kynge that hyghte Bithinius. This is the more Frigia: and the chefe citie therof hyghte Nicomedia, thyder Haniballe prynce of Cartage fledde / and dyed with venyme, as Jsidore sayth li. xv. Fenyx buyld firste Bithinia, that was fyrst called Miramunda, as Jsidore sayth.

¶ Of Britannia. ca.xxviii.

BRytayne is an ylonde of occean in Europa, and stretchethe southe alonge / and hath Fraunce in the south syde: as Orosius sayth. This londe hathe in lengthe the space of .lxx. myle / and in brede two hundred myle: and in that place there is thendles occean see. There ben the ylondes orchades .xx. of theym beme deserte / and .xiii. ben enhabyted. Then cometh the ylonde Tyle. vii. dayes sayllynge fro theno, as Plinus sayth li. iiii. and Jsydore .xv. And this ylonde Tyle is departed ferre from the ylonde of Britayne / as Orosius sayth, towarde the northe northeweaste, and stondethe in the myddelle occean / and is knowen but to fewe men: for it is so ferre in the see, As plinius sayth libro. iiii. ca.xvii. This Britayne lyeth bytwene the north & the west afore Germany, Fraunce, & Spain, with ryght ferre way bytwene. Fyrst this land hyght Albeon / & had that name for cause of white rockes, & craggeo that ben about the lond / afterward it had a nother name of Brute, and was called Britaine and at last it was called Anglia; and hadde that name of Germains that dwelled ther. Loke before in littera. A. of Anglia.

¶ Also a nother lasse Brytayne is vppon the occean of Gyan, in the countrees of Fraunce. Jn that lasse Brytayne dwelt and doone yet vnto this day Britons / that leste the more Britaine for fyerstnes of Germayne / and yet there is the nacion and also the name of Britons. And thoughe this brytayne be worthy & noble in many thynges, yet maye not the doweghter be pere to the mother, and soo the lasse Britayne may not be pere to the more. And is skylfully called the lasse brytayne: for it may not be pere to the more Britayne in the nombre of people, nor in noblenes of grunde and of londe.

Of Boecia. cap. xix.

BOecia is a prouynce and a partye of Hellades in Grece, as Jsidore sayth li. xv. and hath that name of Bos, an oxe: for this cause. For whyle Cadmus the sonne of Agenor, by byddynge of his father

ther soughte hio syster Europa, that Jupiter had ravyshed, and myght not finde her, and dredyng sore hio fathers wrath, he determyned in his mynde to lyue in exile, and while it happed that he folowed the fore and trace of an oxe, he founde the place where the oxe rested, and he named it Boetia, by the name of the oxe: & there he buylded the cite that highte Thebes, & there he helde Lyuil baronyes somtyme, And there were born Apollo & Hercules, the elder man of Thebes: This same is called Lumona, and hath that name of a welle that there is, that was halowed to Apollo somtyme, as Isidore sayth li. xiiii. In this londe is a lake of wodenesse, so that who that drinketh therof, he shall brenne in wodenes of lechery, as he saith li. xiiii. cap. iii. de aquis. Loke bisore of welles.

Of Boemia. ca. M.

Boeme is a parte of Messia towarde the eest syde and weste, by Germania in Europa, and is closed aboute with moste great mountaynes and thicke, and highe wodes, and is departed from Germania, and Panonia, and other nacions with mountaynes wodes and ryuers, & is full strange in many places, with high mountaynes, and is full fayr in playnes of feldes and of meedes. And moste holsome in the aspecte of ouer bleesed londe to bere corne and fruite: And hathe plente of vines and vynyerdes, of corne and of fruite, and moste ryche of golde, of syluer, and of tynne, and of other mettalles: moyst with welles and ryuers. For a ryuer watrith and moysteth the londe that highte Albia, a moste noble ryuer that ryseth and springeth out of the mountaynes of Boemia, and also many ryuers which renne together to Praga, that is a ryall cyte. In the mountaynes therof ben plentie of trees, of Pines, and of fyrre. And there ben herbes without nombre, not of pasture oneli and of leese, but also of swete spycery and medicinable herbes. There ben many beastes of dyuers kynde, as beeres, harte, roo, capreole, tragollaphi, bubali, and bisontes. And amonge thise wylde beastes is one as moche as an oxe, and this beaste is stronge and fyers, and hath gret hornes and large, and defendeth himselfe with them, and hath vnder the chynne a great bagge, and gadereth water therin: And herleth that water in that bagge wonderly, and in his rennynge he throwith that water vpon hunters & houndes that come to nie him: And that water scaldeth of theyr heere, and brenneth horybly al thynge that it touchith. And this beaste hyght Bom in the langage of Boeme. And this londe is byclipped with Morauia and Panonia in the easte syde, & with Polonia in the northe, and with Austrich in the southe, & is byclyppyd with Bauaria, Germanica, and with the marche of Missenence in the weste.

Of Burgoudia. ca. Mi.

Burgoyne is a parte of Fraunce Senonens, & stretchith vnto the mountaines that hyghte Alpes peninos, and hath that name Burgundia, of borough townes: For the eest Gotes made there many borough townes and stronge, whan they shulde go in to Italye. The londe is stronge and full of mountaynes & of pasture, and of woode in many places, and moyste with stremes, ryuers, and waters: And bereth wel in some places fruite and corne, and is in many places bareyne and daye, and vnmoyste and colde nighe the mountaynes, by reason there is moche reyne and snowe. And they that dwelle nyghe the mountaynes, haue great botches vnder the chynne, of ofte vse of the snowe water. Therin ben abounndance of wilde beastes, as beares, bores, hartes, and many other.

Of Capadocia. ca. Mii.

Capadocia is a Prouince in the more Asia, in the ende of Ciria, and towchith Armenia in the eest syde, and the lasse Asia in the weste, and the feldes that ben called Consirii campi (the whiche the

the Amazones had somtyme) in the north syde, & the see Tymericum. In the southe syde the mountayne that hyght Taurus/ and therto longeth Licia and Isauria, euen vnto the see that hyght Silicus sinus/that is afore the lond of Lipres/ there by rennyth the ryuer Albis, that diuided somtyme the kyngdomes of Liddia fro the Perses, as Isidore sayth li. xv. and Orosius li. primo. These men came fyrste of Mosoch/ the sonne of Japeth: And so yet there is a cite amõge them that hight Moreta to this day, as Isidore saith li. ix.

Of Caldea. ca. xxiii.

CAldea is sayde, as it were Cassidea, and hath that name of Caseth, the sonne of Nachor, that was Abrahams brother, as Isidore sayth li. ix. And soo Caldei bẽ saide/as it were Cassedei, that hath that name of Casseth. And that londe is moste large, and lyeth beside Eufrates/ therin is the felde that hight Duran. In that felde gyauntes came togidere after the flode, and dyd buylde the toure Babel by consell of Nembroth/of that toure the cite that there is buylded, hath the name/and hyght Babylon. And afterwarde all the countree about was called Babylonia as it is sayd afore ca. xii.

¶ But here is to vnderstonde, what Orosius sayth of Babylon libr. ii. The firste kynge (he sayth) amõge the Assiries, that myght passe other, was Ninus. whan Ninus was slayn/his wyfe Semiramis quene of Asia, made the cytie of Babylon more, that Nemproth had begon, & she restored the cytie, & ordeyned that cite to be heed & chife of the realme of Assiries. And that kyngdom stode strongly. M. C. lxiiii. yeres vnto the rein of Sardanapallus: him slewe Arbates Prefecte of Medes, and then began the reame of Assiries to perish, But it vtterly perished, whanne by Cyrus and Darius Babylonia was so distroyed, that vnethe men myght trowe, that soo stronge a cytie myghte be take. For that citie was disposed as a castel with walles lyke lowge and square. The greatnes and strength of the walles may vneth be trawed. For the walles were fifty cubites thicke, and so moche in heyght, and the cytie about was foure hundred and foure schore furlonges. The walles were of brent tyles tempred with glewe, & without was a brode diche and large leen fere theno. In to that diche ranne the ryuer all aboute the cyte. And in the fronte of the walles were an hundred yates, and aboute the walles were dwellynge places for them that shulde defende the cite, and those places of defence were wonderlye stronge and huge. And though that cite were so stronge, yet it was soone ouercome, take, and bete to the erthe. For Cirus deuyded the ryuer in thre hundred & thre score chanels/ as he had afore diuided the ryuer Ganges/ whan he was wroth with the ryuer/ he dyuided it in thre hundreth and thre score partes, For one of his knyghtes was drowned therin. And so whan this ryuer was withdrawe/ that ranne aboute the cite, the cyte was the sooner take, as saith Orosius. And the same yere, in the which Arbates beganne to dystroye Babylonia, Rome beganne to be founded: And soo in one accorde of tyme, that one cite felle downe/ and that other arose. And whan the fyrste kyngedom of the eest failyd for aege, thenne the kyngedome of the weste beganne to arise and to stryue.

Of Cedar. ca. xxiiii.

CEdar is the name of the countree, in whiche dwelled the Ismelites, that were the children of Cedar/ that was Ismaelo eldeste sonne. For Ismael was Abrahame sonne, goten on his seruaunte Agar, a woman of Egypte: And more truly they bẽ there cleped Agareni than Sareceni, though they mystake the name of Sara in vayne, and ben proude therof, as though they were gendred of Sara/ as Isidore sayth li. ix. These men buylde no houses/ but go aboute in large wylderneffe, as wylde men, and dwell in tentes, and lyue by proyes and by venison. And therfore Ismael was called Onager, a wylde

wilde asse: as the glose sayth super Genii. xvi. This was a fiers man &c. And he sayth, that he shall passe the wodnesse of all beastes, and greue sober men and easie. For, as Methodius sayth, yet hereafter they shall once be gadrid together, & goo out of desert, and wynne and holde the roundnesse of the erthe eight weekes of yeres, & theyr waye shall be called the waye of anguyshe & of wo. For they shall ouercom cytees and kyngdomes, And they shal slee preestes in holy places, and lye there with women, & drinke of holi vessels, And tye beastes to sepultures of holy sayntes, for wyckydnesse of crysten men, that shall be that tyme. These and many other thinges he dothe reherse, that Ismaelites, men of Cedar shall do in the worlde wyde.

Of Cancia. ca. xxxv.

CAncia, Kent, is a Prouince of Englód vppon the Brytyshe Occean: The cheif cite therof highte Caunterburi, and the londe berith well corne & fruite, And hath many wodes, & is moyste with welles and ryuers, & is nobly endowed with hauens of the see, and ryche of riches, and cheif in holsomnesse of heuen.

Of Cantabria. ca. xxxvi.

CAntabria is a prouince of Spayne, & hath that name of a cite & of the ryuer Pyberus. The men therof ben vnstedfast in harte, apte to stele and to robbe, and gladde for to stryue, and alwaye redi and preste for to receyue strokes, as Isidore sayth. li. ix. Nighe to this londe is Celtiberia, and hath that name of Gallis celticis and Piberis.

Of Chananea. ca xxxvii.

CHananea is a countree in Siria, that was after the flood in the possession of the chyldren of Chanaan, that was the son of Cham. And of them were .x. nacións, as Isidore sayth li. ix. And viii. nacions of them were of the children of Chanaan, in whiche the curse that was gyuen to them by Cham was ordeyned, as it were by heritage: and therfore by byddyng of our lorde, the chyldren of Israel put them out, and occupied theyr londes, as Isidore sayth. li. ix.

Of Campania. ca. xxxviii.

CAmpania is a prouince of Italye betwene the territory of Rome and Apulia. The cheif cite therof somtyme was Capua, builded by Siluius kyng of Albanes. And hath that name of Capacitas: For the londe therof receiuyth all maner of fruites of sustinance and is the heed of al the cytees of Campania, and this cite, Rome, and Cartage were rehened thre of the greatest citees: and somtyme al Itali had the name of this cite, and was called Campania. Many other cytees famous and ful of men and ryche perteyned to the prouince of Campania, as Neapolis and Ponteolis, where Virgilo bathes were in worshippe sometyme. And is a londe with plente of corne, of wynes, of olyues, of wylde beastes, and of dyuers maner of fruite. There is an nother maner Campania called Cisalpina, and is a prouince of Fraunce Senonens, the cheif citie therof is Treueris.

Of Cauda. ca. xxxix.

CAuda is called an ylonde, that is narough and streyt in the beginnyng, & then broder, with harde entrynge and trapeylous, as it is said in actibus aplorum. xxvii. ca. And this ylonde is bitwene Lilia and Italy by Creta and Sardinia.

Of Cilicia. ca. xli.

CIlicia is a prouince of lasse Asia, and hath that name as mé tel, of Jupiters eldest son, as Isidore sayth li. xv. This prouince hath Licia in the west side, & the se mare Siculum in the south, And in the est the toppes of mout Taurus, In the north the ryuer Cignus renneth thrugh the lód.

The

The cheyfe citye therof is Tharſimonia / that hight Tarſis: there was Poule borne. And Lorusco is a towne therof, & there is moche safron and beaste smellynge, and passing golde in colour / as Jsid saith li. xv.

Of Liprus. ca. xli.

CIprus is an ylonde, & hath that name of Liprus / a cyte that is therin, as Jsidore sayth li. xv. This londe hyghte Paphon / and was somtyme halowed to Venus, and was full famouse somtyme. And namely of metal of coper. And the vse therof was firste sound there, as he saith. The londe bereth wyne / and the wyne of that place is full stronge. Now many citees ben therin full noble: Amonge whom the cheif cite hyght Nicholia. The lond is biclypped al abowt with the see, & is within all full of woddes and feldes / of mees des, of vynyerdes / of corne / & of fruite: And is moyste with welles and ryuers: & rich of many rychecesse and lykinge. Ofte this londe is called Cethim in holi writte, as Jsidore sayth li. xi. And hath that name of the sonne of Joſan / the neuewe of Japhet / as Jsidore sayth. Oroſius li. i. speketh of this ylonde and sayth, that the ylonde Lyprus is byclepped with the see that hight mare Liriacū in the west side, and with the see that hight mare Pamphilicum in the north: and with Aulone and Licio. And is byclipped in the south with the see of Siria, and of the prouince Fenix: And conteynyth in length an hundrid thre score and fistene thousande paſes / and in brede enleuen hundred paſes & fyue and twenty.

Of Lreta. ca. xlii.

CReta is an ilonde of Grece, and hath that name of one Lrete a kynge that dwelled there: And stretchith in great lengthe bytwene the eest and the weste, & is washed with wawes of Grece in the northe syde / and with wawes of Egypte in the southe side: And was somtyme possessed with an hundrid noble citees / And therfore it was called Lentapolis / that is to vnderstonde a londe with a hundrid cytees. And this lond was fyrst enobled with oores, armours / and arowes. This was the fyrste lond that wrote lawe and yaue lawe writen with letters / & taughte fyrst companies of hore mē. Therin was study of musik first foūd of Jdeis, & take to other mē in the world about / & there musik was vsed, & the studie therof encreasid & made more. Therin ben many bestes / geete & hartes / & ryght fewe wylde geetes / Wolues, foxes, and other noyefull beastes ben none therin. There are no serpentes ne noyfull wormes. And if they ben broughte thyther out of other countrees / they deye anone. This londe is frende to vynes, and bereth trees & medicinable herbes, as Diptanno et Alnos & suche other: & also that londe bredeth precious stones, and also a stone that hight Jothedactilicus, as Jsidore sayth li. xv. And though it be an ylonde free & clene of any notable venyme, yet Netheleſſe therin brede Spalangie / that ben venemous attercoppes. Duc vsqz Jsidorus li. xv. Plinius tellyth the same atte all poyntes li. iiii. Oroſius speketh of the same ylonde, and sayth, Lreta endeth in the eest at the see Carpaceo, and in the weste and in the northe at the see Creticū, and in the southe at the see Libicum / that is also called Adriaticum: And hathe in lengthe of paſes M. C. lxxvii. and in bred a. M. and fyfty. Loke the diſpoſicion of Dedalus hous in Lreta, Jsidorus. li. xvi. in capſo de ciuitatibus.

Of Licladibz. cap. xliii.

CIclades were somtyme ylondes of Grece, as Jsidore sayth li. xv. And men trowe, that they ben called Ciclades, for thought they ben ferre fro the ylonde Deloz, yet they be situate aboute Delym. For the Grekes called itthe roūde Ciclum. But some men meane, that they haue that name Liclades, by cause of rockes & craggeſ that ben abowt them. Theſe ylondes stonde in the see that hight Delleſpontus / bytwene the see Egeum and Malcum:

And

And ben bydyppid with the see Indicū, & ben in nombre. liiii. And stretche from the north towarde the southe fifty thousande paseo/ and fyfty thousand from the east towarde the weste, as Jsidore sayth & after Orosius. M.CC. And as he saith, the fyrst of these ylondes, eastward is Rodus, and northwarde is Lenedo, & southwarde Lapadoce, and westwarde Cireras: & these londes ende eastwarde at the hes of Asia, westwarde at the see Jcarū, northwarde at the see Legeum/ & southwarde at the see Carpharium.

Of Chos. ca. xliiii.

CHos that hight Choes also, is an ylonde, and longeth to the prouynce of Athica: therin Hippocrates the phisition was borne. And this londe was fyrst endowed with wolle craste, as he sayth. Also in that ylonde ben noble horses/ of whom Salomon had great Joye in olde tyme, as it is sayd. iiii. Regū/ where it is sayde, that horse were brought to hym out of Chos.

Of Corsica. ca. xlv.

COrsica is an ylonde with many prouynces, and is cornerwise in shape, & hath the see Tyrenicum in the east side, & the hauen of the cite of Rome: and Sardinia in the south syde: and Belliares in the weste/ and the see Ligusticum in the northe: And conteyneth in lengthe .Lxi. thousande paseo/ and .xxvi. thousande in brede.

Of Dalmacia. ca. xlvi.

DAlmacia is a prouince of Greece by olde departynge of londe/ and hath that name of Delym the gretest cite of that prouynce. This prouynce hath Macedonia in the east side, and Messia in the northe, and Pystria in the weste, and endeth at the see Adriaticū in the southe, as Jsidore sayth li. xv. and Orosius saith the same. Men of that londe ben myghty and stronge/ and yeue them to preyes, to robbynge and stelynge, and many of them ben see theues.

Of Dacia. ca. xlvii.

DEnmarke is a countree in Europa, and was fyrste occupied with Grehe Danes/ as it is sayde: And is diuided in many prouynces and ylondes/ and strecheth to Germania. The men therof were sometime fyers and right gret werriours. And therfore they were londes of Brytayne, of Norweye, and of many other ylondes and countrees. But li. xv. Jsidore sayth, that the Danes cam of Gotes: And some trowe, that they ben called Dacos/ as they were Dagi, men comen of Gotes. But of what nacion the Danes ben come of fyrste/ this is certayne/ that there ben many of them, and ben semely of stature/ and fayre of heere and of face/ and generally faire of bodi & of shape. And though they ben fiers ayenste enmyes, neuertheles they ben kyndely mylde of harte and playnge to all Innocentes.

Of Delos. ca. xlviii.

DElos is an ylonde of Grece, in the mydil of those ylondes that hyght Licades, & hath that name/ as it is saide/ for that that after the flode, whan the nyghte was derke many monthes, that ylonde was by shinid with the son bemes tofore all other londes. And for he was fyrst shewed, it is sayd it hath that name Delos. For Delon is grewe, and is vnderstonde openly shewed. Also that londe is called Ortigia, for there curlewes wer fyrste seen, and the Grekes called them Ortigias. In this londe Latona bare Appollo, as Jsidore sayth li. xv. And Delos is the name of an ylonde/ & of a cite also.

Of Dedan. ca. xlix.

DEdan is a countre in Ethiopia in the weste syde, as Jsidore sayth li. xv. there ben many eliphantes, & moch abundance

daunce of yuory, and woodes of syre, as the glose sayth super Ezec. xvii.

Of Europa. ca. I.

EYropa is called the thirde parte of the worlde, and hath that name of Europa the doughter of Agenor kynge of Libia. Jubyter rauyshed this Europa out of Affrica, and broughte her in to Creta: And called the most parte of the londe by her name Europa, as Jsidore sayth li. xv. Orosius speketh of Europa and saith, that the countree of Europa and people therof begin at the mountaynes that highte mõtes Riphei, & at the mareys that highte Paludes meotides, that ben by este. And come downward toward the west by the bankes of the north Occean, vnto the coũtree that highte Gallia belgica, and vnto the riuer Renum, that renneth to the occean, & then the countrees stretch to the riuer Danubius, that highte Histrius also, that is by south, & passeth eastwarde in to the see that highte Pontus, and is a coste of the great see. And li. xv. Jsidore sayth, that Europa byginneth at the ryuer Tanay, & stretchith westwarde by the north Occeã vnto the endes of Spayne. The est and the south partie therof arysith from the see, that highte Pontus, and is all ioyned to the greate see, & endeth at the ylondes of Ladeo. The fyrste countree of Europa is the nether Scithia, and begynneth at the mareys Meotides, and stretchyth bytwene Danubius and the northe Occean vnto Germania, as Jsidore sayth li. xv. And for strange naciõs the londe is specially called Barbaria: And the naciõs bẽ in al. liiii. as Orosius sayth. Among whom the fyrste is Alania, that stretchith to the mareys Meotides, and folowinge is Gothia: then Denmark, and after Germania, then Gallia, and the londe of Britaine, Orcades and many other ylondes, and at laste the lasse Spaine. In the endes wherof Europa endith westwarde. And in the ouer parti of Europa in the south ben many great countrees and londes: As Panonia, Messia, Tracia, Grecia, with her boũdynges, and Jtalia, with the countrees & ylondes therof. And though this parte of the worlde be lasse than Asia, yet it is pere therto in nombre and nobleste of mẽ. For as Plinius sayth, it nourysheth men that ben more gret in body, more strong in mighte and vertue, more bolde of harte, more fayre and semely of shape, than mẽ of the countrees and ylondes of Asia or of Affrica. For the sonne abydeth longe ouer the men of Affrica, and brenneth and wasteth humours, and so maketh them more shorte of body, more blacke of face with crysper heare: and for the spyrites passe out at pores that ben open, they ben more coward of harte. And the contrarie is of men of the north londe: for the coldenesse that is without stoppeth the pores, and bredeth humours of the body, and maketh the men more full and great, and the cold, & that is moder of whitnesse, maketh them more white in face & in skinne: And for vapoures and spirites ben smyten inwarde, it maketh them hotter within, and so the more bolde & hardy. And the men of Asia ben meanely disposed in thaire. And theyr firste londe is by est, as Plinius sayth.

Of Eiulath. ca. II.

EJulath is a prouince in the ouer Jnde and byginneth in the est, and stretcheth by longe space of londes towarde the north: And hath that name Eiulathe of Eiula, one of the chyldren of Heber Patriarke of Ebrewes, as the glose sayth super Genes. primo, and. x. where Eiulathe is rehersid amonge the childrẽ of Heber, that came of him and of his sonne Jectan. The ryuer Ganges renneth by this londe, And that ryuer hath a nother name, and highte Phison in Genes. lib. iiii. capi. ii. Plinius li. iii. ca. xx. prayseth that ryuer wonderly, and sayth, that Ganges is a riuer of Jnde, and receyueth in to hymselfe many, and as it were endles ryuers great inough to rowe and to saylle in, as Jomanes, Cantabrian, Discpin, and many other, & is neuer vnodder than fyftye furlonges, neyther deper than xv. paces. This riuer renneth

aboute the lond of Eiulath, in which londe is moche golde and spycery, as Bedelius: and precious stones / as onichius, carbuncles, and other suche / as he sayth / and the glose super Gen. In this londe ben many speciall countrees, in whom ben many elephauntes / as it is sayd.

Of Ethiopia. cap. lii.

Ethiopia, blowe mennes londe / hadde fyrste that name of coloure of men. For the sonne is nyghe, and rostethe and tosteth them / as Isidore sayth libro. xv. And so the colour of mē shewth the strēgth of the sterre / for there is continuel heate. For all that is vnder the south pole about the weste is full of mountaynes, & aboute the myddell full of grauell, and in the east syde mooste deserte & wylderneste: and stretcheth fro the west of Athlant toward the easte vnto the endes of Egypte / and is closed in the south with occean, and in the north with the ryuer Nilus. In this lond ben many nations with dyuers faces wonderly and horrybly shape: Also therin ben many wilde beastes & serpentes, & also Rinocerota / & the beast that hight Lameleon a beaste with many colours. Also there ben Locatrices and greatte dragons, and precious stones ben take out of theyr braynes. Jacinctus, and Crisoprassus / Topasius / and many other precious stones bene founde in those partyes, and cinamum is there gathered. There ben two Ethiops, one is in the easte, and the other is in Mauritania in the weste, and that is more nere Spayne. And then is Numedia, and the prouynce of Cartage. Then is Getula, and at last ayenst the courle of the sonne in the south is the londe that hyght Ethiopia adusta, brent / & fables tel, that there beyond ben the Antipodes, men that haue theyr fete ayenst our fete, as Isidore sayth li. xv. His wordes be sette here before de Ethiopia. Also he sayth li. ix. that the Ethiopiens haue the name of Chus, of whom they toke theyr begynning. Chus in the hebrew tonge is called Ethiops. These men came somtyme fro the ryuer Nilus, & dwelled biside Egypte, bytweene the ryuer Nilus & occean, in the southe nye vnder the son: of them bene moche people, as Esperes, in the weste syde Garamantes, and Trogodites, and other, of whom Plinius speketh li. v. ca. x. The men of Ethiopia haue theyr name of a blache ryuer, & that ryuer is of the same kynd with Nilus, for they brede reedes & bull rushes, and ryse and wexe in one tyme: In the wilderneo there ben many men wonderly shape. Some of curse the son bytterly in his risynge and downe goynge / and they beholde the son & curse hym alway: for his heate greueth theym ful sore. And other as Trogodites dygge them dennes & caues and dwelle in theym in stede of houses: and they eate serpentes, and all that may be gote / their noyse is more feare full in sownynge / than the voyce of other. Other there ben, whiche lyke beastis lyue without weddynge, and dwel with women without lawe / & suche bē called Garamantes. Other gone naked & ben not occupied with trauel, & they ben called Graphasanteo. There be other, that ben called Benni / & it is said, they haue no hedes, but they haue eies fyxed in their brestes. And there ben Satyres, & haue onely shap of mē, & haue no maners of mankind. Also in Ethiopia ben manye other wonders, as he sayth li. vi. ca. xi. there be ethiops, sayth he / amonge whome all soure foted beastes ben brought forth without eeres / and also oliphantes. Also there ben some that haue an hounde for theyr kyng / and dyuyne by his meuynge, & do as they wolle. And other haue three or foure eyen in theyr fore heed, as it is sayde / not that it is so in kynde, but that it is feyned / for they vse principall lokynge & syghte of arowes. Also some of them hunte lyons and panters / and lyue by theyr flesshe: & theyr kinge hath onely one eye in his forehead. Other men of Ethiopia lyue onely by honye soukyle dryed in smoke, and in the sonne / & these lyue not paste. xl. yeres.

Of Egypto. ca. liiii.

Egypt was before called Eres, & after Egyptus of Danais brother that after

regned therin. In the eaſte ſyde vnder the red ſee this londe ioyneth to Syrya, and hath Libia in the weſte ſide / and the great ſee in the north ſyde: and paſſeth in warde in the ſouthe ſyde / and ſtretcheth vnto the Ethiope / as Iſidore ſayth li.xv. and is a countree not vſed with dewe, and wherin falleth no reygne. And onely Nilus moyſtethe that londe, and rennethe there aboute / and maketh hit plentuous with ryſyng and wexinge. And hath plente of wylde beaſtes, and ſedeth a greatte deale of the world with wheate and with corne & fruyte, & is ſo plentuous of other marchandyſe and chaffre, that it fyllethe nyghe all the worlde with nedefull marchandyſes. In the ende of Egypt is Lanopia / that hath that name of Lanope, that was Menelays gouernour / and was buryed there. Huc vſque Iſidore. li.xv. and was fyrſte called Mepphayna of the ſon of Lham, as Iſidore ſayth lib.ix. In this londe ben many perticuler prouynces / and full famous cites, as Memphis that Ephaſus builded, that was Jupiters ſonne, and Raphnes the cheyſe citie of Egypte, Heliopoleos, and Aliſaunder, and many other, as Iſidore ſaith li.xvi. And Oroſius ſaith / that there are two Egyptes, the ouer and the nether. The ouer ſtretcheth in to the eaſte in length / and hath in the north ſide the ſee of Arabia, and occean in the ſouth. For it begynneth out of the weſt & of the nether Egypte, and ſtretcheth eaſtewarde / and endeth at the redde ſee. And conteyneth. xviiii. nations. In the ouer Egypte ben many dyuers deſertes / in whome are many monſterous and wonderful beaſtes. There ben Perdes, Tigres / Satyres / Lokatrices / and horryble addres and ſerpentes. For in the endes of Egypte and of Ethiopia, faſte by the wel where men ſuppoſen is the heed of Nilus that rēneth by Egypte: bene bredde wylde beaſtes, that hyghte Cacothephas: the whiche beaſt is lytell of body and vncraſty of membres & ſlowe / & hath a full heuy heed. And therfore they beare hit alwaye downward towarde the erthe, and that by ordenaunce of kynde for ſaluation of man kynde / for it is ſo wycked and ſo venemous, that no man may behold him right in the face / but he die anone without remedy. For he hath the ſame malice that the ſerpent Lokatrice hath, as Plinius ſayth li.viii.ca.xxii. Alſo in Egypte ben full many Locadrilles and Dippotami / that ben water horſes / and namely aboute the water of Nilus.

Of Ellade.ca.liiii.

Ellas elladis is a prouynce of Greece in Europa, and hadde that name of kynge Hellena Deucalions ſonne / after him the Grekes were fyrſt called Ellenes. In this prouynce is the countre Attica / wherin ſomtyme was the noble citie Athenis mother of lyberall artes, nouryce of philoſophers: ſometyme Grece had noo thynge more worthy, nor more noble than this citie. Nexte therto is the prouynce Achaia / as Iſidore ſayth li.xv. In this one countre Ellas bē two prouynces, Boecia & Peloponenſis. Of the fyrſt that is to witte Boecia, it is ſpoke beſore. To this countre Ellas / longeth that coſte of the ſee / that hyght Helleſpontus, wherin be many gret wonders, as Plinius ſayth li.vi.ca.iii. By Helleſpontus Tranges Pergameus ſayth, that there ben manye maner of men, that he calleth Ophioges, that hele ſmytynge of ſerpentes with theyr teeth & gropynge / and onely with theyr honde layed to / they drawe out ſleynge venyme. Alſo Varro ſayth / that yet there be ſome / the whoſe ſpotell is medycyne agaynſte ſtyngynge of ſerpentes. Helleſpontus is a coſte of the ſee of myddell erthe, as Iſidore ſayth li. xiii. in the north tornynge and goynge in great goynges and tornynges beſyde Grece and Illiricum, and is drawen by ſtreyghtenes of ſeuen furlonges: where Xerxes the king made a brydge of ſhyppes / and ſo he went in to Grece for to warre there. The ſame water ſpredeth and maketh the cooſte of the ſee the whiche is called Propontides / the whiche anone is conſtreyned into fyfty paſes. That cooſte of the ſee hath the name of Helles the ſyſter of Frixus, ſhe fledde the malyce of her ſtepdame, and

ſelle in to the ſee & was deed: And of that ſallynge the ſee and the londe aboute had the name Helleſpontus.

Of Eola. capit. lv.

Eola is an ilonde of Licilia, & hath that name (as hit is ſayde) of Eolus the ſonne of Jpote, which Eolus Poetes ſeine was kyng of windes. And that was ſaid, as Varro ſaith, bicauſe he was ruler of the ilondes that hyghte Eole, and for that of miſtes and fumous vapours he told to vn wyſe men of wyndes that ſhoulde ryſe: and therfore they thoughte that he helde the wyndes in his power, and had might ouer them, as Jſidore ſaith li. xv. The yles that ben called Eole ben. ix. and haue that name of hym, and ben alſo called Vulcane, for the fyre brenneth therin, as in mont Ethna, as he ſayth. And eche of theſe yilondes hath his own name, the fyrſt hight Lippata, the ſeconde Hetha, of moſt high cliffes ſo called: the thyrde hyght Strogile, the fourthe Dedy, and ſo of other.

Of Franconia. ca. lvi.

Franconia is a prouynce of Germania in Europa, & hath that name of men that dwelled therin, and were called Franci: the cheyfe cite therof hyght Herbipol, and ſtondethe on a greatte ryuer that hyghte Mogum. That prouynce hath in the eaſte ſyde Thuringia & Saxon, in the ſouth ſyde the ryuer Danubius, and Bauaria in the weſte, the countrees Sueuia and Alſacia, and in the northe the countre of the Ryn. The cheyfe citie therof is Maguncia, and ſtondeth vpon the Ryne, and the ryuer Mogus cometh in to the Ryne. This franconia is full good londe & plente of corne, of wodes, and ſtronge of caſtels and townes, and full of people.

Of Francia. ca. lvii.

Fraunce hyghte Francia and Gallia alſo, and had fyrſte that name Francia of men of Germanie, that were called Franci, as Jſidore ſaith: & hath the Rine and Germayn in the eaſte ſyde, and in the northe eaſt ſyde the mountaines Alpes pénini: and in the ſouth the prouynce of Narbon, in the northe weſte the britiſhe ocean, & in the north the ilonde of britayne. Fraunce was called Gallia belgica, & had that name of the cite Belgio, as Jſi. ſaith li. xv. This land of France is a ranke countrey, & plentiful of trees, of vines, of corne, and of fruites, and is noble by the affluence of ryuers and fountaynes, throughe the borders of which land renne two moſt noble ryuers, that is to wytte, Rodan, and Rhene, as Jſidore ſayth li. xv. Therin be noble quareis & ſtones both to buylde & to rere buyldynges & houſes vpon, & therin ben ſpecial maner ſtones, & namelye in the grounde aboute Paris, that is moſte paſſynge, namely in a maner ſtone that hyght Bipſio, that men of that countre cal Plaiſtre in theyr langage, for the grounde is glaſſy & bryght, and by mineral vertue tor neth in to ſtone, this maner ſtone brente & tempered with water, tornethe in to cyment, & ſo therof is made edyfices & vowtes, walles and dyuerſe pamentes. And ſuche cymente layde in werkes werethe harde anone ayen as it were ſtone, and in France ben many noble and famouſe cites, but amonge all Paryo beareth the pryce, for as ſomtime the cite of Athenes, moder of lyberall artes & of letters, nouryce of philoſophers, & welle of al ſcyences, made it ſolemne in ſcyéce & in condicions among Brekes, ſo doth Paryo in this tyme, not onely Fraunce but alſo all the other deale of Europa. For as mother of wiſedome ſhe receyueth al that cometh out of euery countre of the world, & helpeth them in al that theym nede, & ruleth all peaſibly, and as a ſeruaunt of ſothnes, ſhe ſheweth herſelfe detty to wiſe men & vnwiſe. This cite is ful good & mighty of riches, it reioyceth in peace: there is good aire of ryuers according to philoſophers, there ben faire feldes, meedes, & moũtaines to refreſhe & comfort theyen of them that be wery in ſtudy, ther ben conenable ſtretes & houſes, namely for ſtudiers. And neperthcles the cite is ſuffyſaunt to receyue and to fede all other that

come therto. And passeth all other cities in these thynges / and in suche other lyke.

Of Flandria. cap. lviii.

FLaundres is a prouince of Gallia Belgica / by the cleues of occean, and hath Germania in the easte syde / and the lond of Britayne in the north, and the Frenshe see in the weste, and in the south that party of Fraunce that hyght Gallia Senonensio, & Burgoyne. Though this prouince be lyttell in space, yet it is welthfull of many speciall thynges and good. For this londe is plentuous and fulle of pasture, of catalle and of beastes, ryalle and ryche of the best townes haues of the see and of famouse ryuers, and wel nyghe al aboute is moisted with Scaldelia. The men ther of ben semly and faire of body and strong, and they gette many chyldren. And they be ryche of all maner marchandises and chassre, and generally fayre and semely of face, mylde of wylle, and fayre of speche / sadde of bearynge, honeste of clothynge, peasyble to theyr owne neyghbours / true and trusty to straungers / passynge wyttty in wulle craste / by theyr crafty werkynge a greate parte of the worlde is socoured and holpe in wollen clothes. For of the principall wolle, whiche they haue oute of Englonde / with theyr subtyll craft ben made many noble clothes, and bene sende by see and also by lond in to many diuerse countrees. And the londe is playne / and bereth good corne. In many places therof growen many trees: but not many wodes. There ben in some places marises & mores / in whiche they dygge turues and make fyre therof in stede of wooode, often tymes therof is made hote fyre & stronge, and more effectuel than of wood / But that fyre is lasse profitable towching the asshes, and heuy sauour and smelle.

Of the prouincia Fenicia. Capitulo. lix.

FEnix is a prouynce, & hath that name of Fenice the brother of Lathini. For Fenix was put out of Clebis Thebis in Egypt, & dryue in to Siria / and reyned in Sidon, & called the lond after his owne name Fenicia. It is the londe, wherin Tirus is, agaynste the whiche spake Esaie, as Isidore sayth li. xv. & xx. This londe hath Arabiam in the easte syde, and the redde see in the south, and the see of myddell erthe in the weste, and mounte Libanum in the north. And so this londe is beste in trees, cheyse in corne and in fruyte / with moost plente of mylke, of oyle / and of honye. In this londe bene manye mountaynes, and feldes moisted with welles and other waters. In those mountaynes bene myned metalles of dyuers kynde.

Of Frigia. cap. lx.

FRigia is a prouynce of the lasse Asia, and hathe that name of Frigia the doughter of Europa. This countree is nyghe to Gallacia in the northe syde, and Licaonia in the south: and ioyneth in som parte to Lidia in the easte syde: & endeth at Vellespontus in the northe, as Isidore sayth li. xv. There bene two londes, and either hight Frigia, the more Frigia hath therin Smirinam, and Villium is in the lesse. The riuer Vernicis departeth Licaonia and Frigia, as he sayth. And Frigia is called Dardanica, and hath that name of Dardanus / he came out of Grece with his brother Dracius, and wanne Frigia, and reygned therin, and called the londe Dardanica by his owne name: and Dracius ocupied Drachiam.

Of Frisia. ca. lxi.

FRisia is a prouynce in the lower parties of Germania / and stretcheth ful longe vppon the clysse of Occean, and begynneth fro thende of the ryne, & endeth at Danishe see. The men of Germania cal men of this lond Frisones / & bitwene them & Germanes is greate differece in clothing & in maner. For welnygh al men ben shore rounde: and the more noble they ben, the more worshippe they accounte to be shore the more hyghe. And the men ben hye of body

body, stronge of vertu, sterne and fyers of herte / and swyft and quiuer of body. And they vse yren speres in stede of arowes. The londe is playne with moche leese and pastures / and with grasse and herbes / and without trees and wode / and they make fyre of tozues fulle of glewe, and of drye nettes tozdes. The men ben free / and not subiecte to lordeshyp of other nations / and put them in perill of dethe by cause of fredome. And they hadde leuer dye than be vnder the yocke of thraldome. Therfore they forsake dygnyte of knyghthode, and suffre none to ryse and to be greatter amonge them vnder the tytle of knyghtehede / but they ben subiect to Judges that they chese of them selfe from yere to yere, whiche rule the comynte amonge theym. They loue well chastite / and punysshe all the vnchaste ryght greuously: And they kepe theyr chyldren chaste vnto the tyme that they ben of full aege, and soo whan they ben wedded, they get manlye chyldren and stronge.

¶ Of Insulis fortunatis. capitulo.lxii.

The Fortunate ylondes stonden in ocean afore the lyfte syde of Mauritania, and bene fulle nyghe to the weste. And ben departed a sonder with the see, as Jsidore sayth li.xv. And ben called the ylondes of Fortune, for plentee of alle maner of good and namely of corne and of fruite. And for noble grounde and plenteous the errour of nations, and makynges of poetes trowed that these ilondes were Paradyse, as Jsidore sayth li.xv. and Plinius sayth the same li.v. ca. xxxiii. And he sayth, that there growen trees of .L. fote. Therin is plente of apples and multitude of hyrdes / and moche honeye and mylke, and namely in the yle that hyghte Lapzana, which hath that name of gotes and of wethers: for full many ben therin. There ben wonder stronge houndes / and namely in the yle that highte Canaria, the whiche hath that name of the huge nombre of greatte myghty houndes.

Of Galilea. ca. lxiii.

Galilea is a countre in Palestina / And hath that name / for that the mẽ ther of benne more whyte thanne men of other countrees of Palestina: and Galilea is dowble / the ouer and the nether, and they ioyne togethers, and stretcheth vnto Syria and to the prouynce of Fenix. Jn either is grounde verye apte to bere corne and fruyte. There is plenty of vynes and of olyues and of water: For in some parte ther of the ryuer Jordan renneth therby: Ther ben moste noble lakes, profitable / & helthfull, and ben there called sees for hugenes and multitude of fyshes. And (as Jsidore sayth) there is the lake that hyght Lacus Tiberiadis, & hath that name of a towne that so hyghte / And is more holsom than all the other, and more effectuall to helth and seuacion of bodyes. And conteyneth .x. furlonges. Loke tofore in the Lake Tiberiades, and in the Lacus Genesar / in tractatu de aquis et stagnis.

Of Galacia. ca. lxiiii.

Galacia is a countree in Europa, and hath that name of Frenche men that dwelled therin, and were called Galles / as Jsidore sayth li. ix. et. xv. The kynge of Bithinia called the galles to helpe him / & he had the victory, & departed the kingdome with them, and the Galles were afterward medled with the Grekes / & were called Gallogreci. But nowe they haue name of tholde Galles / & be called Galli. This lõd is ful wide & large & most plentuous, and conteyneth a gret dele of Europa: And is nowe callid Ruteines of many men.

Of Gallicia. ca. lxv.

Gallicia is a prouynce in Spayne, and hath that name of whitenesse of the men that dwel therin for they ben more whyte than men of other countrees of Spain, as it is said. This lond bereth wel corne & fruite, & is nye to the occean, there is plente of moche good and catall. The men saye, that they come of the Grekes. And so they ben stronge in kynde wytte /

as Jsydore sayth libro. ix. For after the batayle of Troy many of the Grekes came in to Gallia, and bode there.

Of Gallia.ca.lxvi.

GAllia is a prouynce of Europa / bytwene the mountains Alpes pennine and the bryttyshe Occean: and hath that name of olde tyme of whitenes of men: for Gallia is grewe, and is sayde mylke: therfore Sibell calleth them Galloo, that is to say whyte: and she sayd / that milke neckes shoulde be wrethed in golde: for by dyuersite of heuen, face and colour of men/apperen the diuers qualitees of their stomakes and bodyes. Rome gendreth heuy men, Grece lyghte, Affrica gyleful, and Fraunce kyndely fyers men, & sharpe of wytte, as Jsidore sayth li. ix. This lond hath Germany in the east syde & Spayne in the weeste / Italy in the southe, and endeth in the northe at the bryttishe occean, as Jsidore sayth. Sometyme this londe was deuyded in three partes / that were called Togata / Celtica, and Belgica: but nowe frenshe men dwelle in these prouinces, and of them the lond hath that name and hyghte Francia. Loke tofore in litera. F. of Francis and of Francia.

Of Gadis. cap. lxvii.

GAdis is an ilond in thende of Spain and departethe Affrica fro Europa/wherin Hercules sette wondersul and noble pyllars / in tokenynge of conqueste. And thens commeth spaingyng of the see Tirrenum oute of the welles of occean, and is departedde fro the nexte londe syx score paces. The Tyrens came fro the red see & ocupied this ilond / & called it Gadis in theyr langage, that is to vnderstonde separated/for that Gadis is byclypped with the see aboute. Therin groweth a tree that is like to palme/the gume therof like glasse, maketh a precious stone that hight Leramina, as Jsid. sayth li. xv. And this londe makethe manye countrees of the worlde ryche of fruyte, and spicerye/and namely countrees of the weste.

Of Grecia.cap.lxviii.

GRecia hath that name of Grecus a kyng that dwelled therin, and yaue therto his owne name / as Jsidore sayth libro. xv. The prouynces therof bene. viii. Dalmacia in the weeste / then is Epirus, after Helladas, then Thessalia, after that Macedonia, and after Achaia, and tweine in the see Creta and Clicades: and is a countree mooste wyde and large / & hath many other names / & is full plentisull of ryches bothe of the see and of londe / and is lady of many kyngedomes / nourysher of chyualry, mother of philosophye, fynder and maystres of all good crastes / Jn olde time men therof were best werriours and endewed with yeftes of wytte and of wysedome: they were fayre and mooste gay spekers / subiecte to lawe / mylde to straungers, peasible & easy to men of that londe, and were wroth and hyghe herted to men that wolde do wronge to theyr neyghbours / and wolde not suffre it / but withstode suche wronges with all theyr myghte / as Varro telleth in libro de Laudibus grecorum.

Of Gethulia.ca.lxix.

GEthulia is a prouynce of Affrica, and hath that name of Grekes, the whiche descended eyther of the Grekes / orels of those men that remayned of the nation of Gotes, as Jsidore sayth lib. ix. They gadered a great oost, and sayled in to the partes of Libia / & chose there theyr place & ben there to this day, and for they come of Greks, by derivation of name they ben called Getuli. And therfore is an opinion amonge the Grekes, that that nation is nere of kynne vnto them, as Jsidore sayth li. ix. Byside these men dwelle Gelones people, that stretche fro the southe to the Hespery Occean, whiche men go aboute and straye in deserte. This name Gelon came of an ylonde Gaulon / that is beside Ethiopia / where no serpent is bredde, nor may

maye liue therin, as he sayth. Also in the ende of Affrica ben as it were bestial men, that ben called Garamantes, & haue that name of Garamant the kyng the sonne of Apollo. He buylde there a towne & called it Garama, by his owne name. Plinius speketh of them and sayth, that they ben verily departed and ferre from companye of mankynde.

Of Gorgones. ca. lxv.

Gorgones benne yles of Occean afore the forlonde that hyght Hesperasterue. Therin dwelled women that were called Gorgones Feminine, and they are sayde Aliti .i. Veloci, in Englysshe swyfte, for roughnes and sharpenes of bodye. &c. and of them the yondes had the name, as Isidore sayth. li. xv.

Of Gothia. ca. lxvi.

Gothia is a prouynce of the nether Scithia in Europa, & hath that name as men trowe of Magog, the sonne of Japhet, as Isidore sayth libro. ix. And so he sayth, that those olde nations were callid bothe Gethas and Gotos, and were somtyme moste and stronge men and huge of body, and vsed mooste dredfull maner armour and wepen. And men trowe that chyldren that came of them occupyed the mooste party of Europa and of Asia. For theyr chyldren ben Danes, and many other nations in the weste. Getuli in Affrica, And Amasones in Asia came of the children of Gotes, as he sayth li. ix. & xv. and this londe is yet full wyde, and hath in the north syde Norway & Denmarke, and is byclipped with the see Occean in the other sydes. To this countree longeth an iland that hight Gothlandia, and is called the yonde of Gothes: for Gothes dwelled there somtyme. The yonde berith well corne, therin is moche pasture, and fysshe, & occupied in many maner marchaundyses and chaffre. For many maner skynnes, & plente of money other marchaundise and chaffre ar brought out of dyuerse londes and countrees in shyppes to that yonder And ben ladde thens by Occean in to Germanis, fraunce, Britayne, and Spayne.

Of Guydo. Ca. lxvii.

Gnidum is a countree in an yonde ayenst Asia, bytwene Siria and Italis, towarde Pamphiliam, and Liciam: lyenge ayenst Creta, as it is sayde in the Glose super act. apostolorum. xxvii.

Of Jndia. ca lxviii.

Jnde is a countree in este Asia, and hath that name of the ryuer Jndus, & is closed therwith in the weest. This countree stretchith fro the south syde vnto the east, and out of the north vnto the mount Caucasus, Therin ben many maner men and townes, and also the yonde Trabo ful of precious stones & oliphantes. Therin ben also the iondes Brisa and Arge, that are plentuous and ryche of golde and of syluer, and also prouffytable in trees that neuer lese theyr ieues. And in Jnde benne moste noble ryuers, Ganges, Jndus, and Hippanes, that adourne the countrees of ynde. Also Jnde is moste holsom in weststren wynde, and bearethe corne twyse a yere. Therin ben men of oied colour, and greatte oliphauntes, and vnicornes, and popyniayes, and Hebanus a tree, that so hyght, cinamum, peper, and a rede that smelleth full swete. Jt sendeth out therof precious stones, Berillus, Crisopassus, Carbuncles, Adamantes, Margarites, & vnions, that gret ladies so feruently desire. There ben hylles of golde, and it is Impossyble to come therto for dragons and gryphons, and for many maner men wonderly shape, as Isidore sayth. And all these forsayde wordes ben his, libro decimoquinto. Also amonge all countrees and londes of the worlde, Jnde is greattest, mooste ryche, mooste myghty, & mooste ful of people. Therfore Plinius li. vi cap. xix. telleth wonders of the myghte and multitude of the Jndes. And he sayth, that in Jnde ben many kynges, and some of them hath

hath vnder hym foure hundred thousand men of armes, And some. vi. hundrid cuneos of horse men, and. ix. thousande oliphaunteo/ that take wages euery daye. And so the londe is moste full of richesse. And some one hath syxty thousande fote men, and a thousande hors men, and seuen hundryd olyphaunteo/ and allwaye these men ben arayed to werre and to bataylle. And so the londe is stronge myghty and rych. And as it is sayd there/ some of the Indeo tylthen the erthe/ and some vse chiualry, and some vsen marchaundise and lede out chaffre, Some rule and gouerne the comynte at beste: And some bē abowte the kynges, and some ben Justiceo & domeo men, some yeue them puncypally to religione and to lernynge of wytte and of wysdome. And as amonge al countreo and londeo Inde is the greatteft and moft ryche: So amonge al londeo Inde is moft wonderfull. For as Plinius sayth li. vii. ca. iii. Inde abundeth in wounders by a longe space towarde Ethiopia. In Inde ben manye huge beastes bredde/ & more greatter hoūdes than in other londeo. Also there ben so highe treeo, that men may not shete to the toppe with an arow/ as it is sayd. And that maketh the plente & fatnes of the erthe and temperateneo of weder of ayre & of water. Fygge treeo sprede there so brode/ that many great companys of knyghtes maye sette at meate vnder the shadowe of one tree. Also there bē so gret redeo and so long, that euery pece bitwene two knottes bereth somtime thre men ouer the water. Also there ben men of great stature passyng. v. cubytes of hyght, and they neuer spytte, nor haue neuer heed ache nor toth ache, nor sore eyen, nor they ben not greuid with passynge hete of the sonne/ but rather made more harde and sadde therwith. Also theyr philosophers/ that they calle Gimnosophiste/ stonde in moste hote grauell fro the mornynge tyll euyn, and beholde the sonne withouten blemy shynge of theyr eyen. Also there/ in some mountaynes ben men with soles of the fete torned bakwardes, and the sote also with. viii. toeo in one sote. Also there ben some with houndes heedes, and ben clothid in skinneo of wilde beasteo/ & they barke as houndeo, and spche none other wyse: And they lyue by hountyng and soulynge: And they ben armyd with theyr nayles and teeth, and ben ful many, aboue syxe scoze thousande, as he sayth. Also amonge some nationo of Inde ben women that bere neuer chylde but oneo/ and the childrē waxe white heared anone as they ben borne. There ben satyreo and other men wonderly shape/ of them it is spoken in the treatise of monstroous beasteo. Also in the ende of este Inde/ abowte the rysynge of Ganges, ben men with out mouthes/ and they ben clothed in mosse and in rough heery thynges, whiche they gader of treeo, and lyue commenly by odour & smelle at the nosethrilles/ And they nother eate nother drynke/ but oonly smelle odoure of floureo and of wode appels/ & lyue soo: and they deye anone in euyll odoure & smelle. And other there ben that lyue full longe/ & agen neuer: but deyen/ as it were in myddel age. Also some ben hore in yougth, and blacke in arge. Plinius rehercith these wondero/ & mani other mo.

Of Vircania. ca. lxiii.

HIrcania is a prouince in Asia vnder the mounte Caucasue, & is a ful wide countree: And there ben many men of diuers nacyoune & tongeo/ as Isidore sayth li. xv. Also Orosius sayth, that the londe stretchith fro the mount Caucasus vnto Sithia. Therin ben. xliii. naciono, that passen ryght ferre and wyde for plente of the londe. Some of them tylle londe/ and some lyue by huntinge, And som ben cruel and bestiall/ and wonderly shape, and lyue by mans flesshe, & drinke mans blode/ as Isidore sayth li. xv. And he sayth ther/ that Vircania hath the name of a wode that hight Ircana, and lieth toward Sithia/ and the see Caspium is in the este syde, and the more Armeny in the south, and Albania in the northe, and Viberia in the weste. And it is sharpe of wodeo/ with plente of many great wilde beasteo, Par-

deo

des / Tigres, and Panters. There bredeth bysdes that hyght Vircanie / theyr fethers shyne by nyght, and suche bysdes be founde in Germania, as Isidore sayth. In the tyme of Machabeus Jhon Vircanus / the sonne of Symon the cheif prest ouercame the men of this Vircania. And the sayde Jhon was called Vircanus bycause he ouercame that countrey, as the maister saith in his history, in the begynnynge of the story of the gospell: and Vicrem saith the same.

Of Idumea. ca. lxxv.

IDumea is a coūtree in Arabia, & hath that name of Edom / that was Esau Isaac sonne. For Esau Isaacs sonne was callyd so. Also Esaus chyldren that was also called Edom, dyd expulse and put out the Amorreis, and dwelled in that londe, and called it Idumea afterwarde. Idumea is to vnderstond the londe of Edoms chyldren. And Idumea and Palestina ben departed by certayn deserres. The borders of Idumea stretcheth vnto the redde ser. And this lond is strong, & full of mountaynes / and is situate vnder stronge heate of the sonne. Therfore people of that coūtree make them houses and caues vnder the erthe to kepe theym fro stronge heate of the sonne, as the Glose sayth the super Abdiam.

Of Judea. cap. lxxvi.

IVry is a countree in Palestina / & hathe that name of Judas Jacobs son. Men of his lygnage were kynges therin. This londe was fyrste called Canaan, and had that name of Chams sonne: orels of .x. nations of Chananeis, the whiche beyng expulled / & put out / the iewes possessed that lond. The lengthe therof begynneth at the strete Arpha, and stretcheth vnto the strete Juliacem / where as is the comyn dwellynge of Jewes / and of Tirio. The brede therof stretchith from mount Libanus to the syde of Tiberiades. And in the middel of this Judea is the citie of Jerusalem, as it were the nauel of all the countree, and londe. And is ryche of dyuers richesse, & beareth well corne and fruyte: And is only endowed with waters and ryches of baume. Therin ben many trees, Cedres, Palmes, Cipres, and other noble trees. Therin bene manye vynes and vyneyerdes, Pomgarnates & Olyues. The londe is riche of milke and of honey, therfore by the grace of clemētes, Jewes trowe that this londe was promysed to theyr fore fathers, and that it flowed mylke & honey. For it was promised to theym by a prerogatiue of name, as Isidore sayth li. xv. capitu. iiii. Plinius speketh of this londe and sayth / that Judea is a parte of Siria / and stretcheth farre and wyde, and is nyst to Egypt & Arabia, & the countrees therin ben departed with sharpe mountaynes / and the ryuer Jordan rennethe there / and departeth Galilee fro other countrees of Judea. In Judea is Jerusalem / & is most noble cytee of all the ctiees of theest. And in Judea ben hotte welles and helthfull. Also in the ende therof is the deed see, that is called Lacus Asphaltes, and is so called for hit bredeth no thynge that hath lyfe: but therin is glewe, and noo thynge lyueth therin: If any thing alyue be throwen therin, it swymmeth aboue. And this deed see swaloweth the ryuer of Jordan, and spilleth good water medlid with water of pestylence.

Of Iberia. Ca. lxxvii.

IBeria is a countree in Asia and nyghe the see that hight Pontus, and ioyneth to Armenia. In this londe growe herbes that bene good for dyers, as Isidore sayth libro. xv.

Of Italye. Cap. lxxviii.

ITalye is a great countree in Europa & somtyme Grekes dwelled therin, and was therfore called the great Grecia, as Isidore sayth li. xv. And after that londe was called Saturnia / and hadde that name of Saturnus the kynge. For whan

Saturnus

Saturnus was put out of his place by Jupiter, he hyd hymselfe there. And this londe was called Italia at laste, and had that name of Italus kynge of Lecile, that regned therin. The lengthe therof is more than the brede, And stretcheth out of the north nor west, to the eest northest. And is closid in the south with the see Tirrenum, and in the north with the see Adriaticum, and endeth in the west at great moũteines called Alpes. The londe is most fayrest in all thynges, moste kynde grounde to bere plente of sode. Therin ben noble waters and lakes, as Benenatum, Auernum, and Lucrinum, and many other ryuers, as Eridanus or Padus, Tyberis, Verianus, and other suche. Therin brede precious stones, that is to witte Ligurium, Gagates, perles, & corall. Also there are bredde Boa the serpent, and Linx the wyld best, & mani other singular kyndes of birdes. Also this countree hyghte Hesperia, and hathe that name of a sterre that hyghte Hesperus, as Spayn hyghte. For Grekes saylynge in to Italye and in to Spain take hede of that sterre. But Spaine is called the laste Hesperia, for Spayne is in the laste place vnder the west. Hec vsqz Jsidorus li. xv.

¶ Amonge all the weste countrees and londes of Europa, Italy beryth the price. Therin ben noble ylondes and solempne hauens of the see, and those prouinces bẽ ful of ryches: and cytees most ful of people, and most strong walles and dyches, with other aray of werre, with plente of golde and of syluer. Li. ii. Plinius sayth, that therin ben. xii. famouse & most mighty perticuler countres besydes the ylõdes, Of whom he treatyth largely. And this londe is closid al abowte in the east north and weste with ful highe moũtaynes called Alpes. Out of which moũtains syxing noble ryuers, the Ryne and Danubius, whiche renne by Germania, & Rodanus and Secana, and many other that renne by Fraunce, that moisten the coũtrees al aboute, and namely the parties of Frãce that bẽ called Gallia Lugdunensis, & Gallia Narbonensis, & Gallia Belgica.

Of Hispania. ca. lxxix.

The countree of Spayne was syxtie called Hiberia, and had that name of the ryuer Iberus, and was afterwarde called Hispania, and had that name of the ryuer Hispalus (as it is sayd) And this lande was called Hispera, and had that name in olde tyme of the weste eue sterre. And this londe is betwene Affrica & Europa, and is closid in the north syde with the mountaynes Pirenes, and is closid with the see all abowte in the other sides, and the ayre there is very helthie, and is abundant of all corne and fruite, & moste ryche of precious stones & of metall. Most noble ryuers renne through this lond, as Betis, Minius, Iberus, Tagus, and Pactolus, that drawyth golde. Therin bẽ vi. prouynces, as Terracomis, Cartaginensis, Lusitania, Gallicia, & Betica: and in thother syde of the arme of the see in the countree of Affrica Trangitania. And there ben two Spaynes, the hyther and the yonder. Hec vsqz Jsidore. li. xv.

¶ Orosious sayth, that Spayne is as it were a thre corner to the roundnesse of londes. For it is byclypped nye all about with the see Occean and Tirreni, and is welnere made an ylonde, the nexte corner therof is eastwarde, and in the right syde therof is the prouynce of Guyan: And in the lyfte syde it is streynid in with the see Balearicum, and nygheth the borders of Narbon. The. ii. corner therof is towarde the northe northwest, where is Bernagicia, a citee of Gallia, and reryth towarde the syghte of Brytayne. The thyrde corner therof is towarde the ylondes Gades afore mount Athlant, that is in Affrica in thother side of an arme of the Occean. Hec vsqz Orosius.

¶ Also Plinius prayseth Spayne in many thynges, and namely in mettall, and sayth, that nye in all Spayne is plente of golde and siluer, of brasse, copper and yren, of tyn and leed bothe white & blacke. Therin bene men and nacions great werryours and stronge. It is sayd that some of them descended of the Grekes, and it is

saye

to sayd also/ that some of them were descended, and were successours of the wisigothes: the same sayth Isidore. For therin ben many specyall prouinces that we knowe/ and there is Galicia. Men of that countree telle, that they came of the Grekes/ as Isidore sayth li. ix. Therin is Asturia, and hath that name, for it is closid all aboute with moūtaynes afore the ryuer Asturius. And there is Celtiberia, & hath that name of Gallis Celticis, that dwellid vpon the ryuer Iberius.

Of Hibernia. ca. lxx.

YRlonde hight Hibernia, and is an ylonde of the Occean in Europa/ and is nye to the londe of Brytayne, and is more narow and streyght than Brytayne, but it is more plentuous place. This ylōde stretcheth out of the south in to the north, as Isidore sayth li. xv. The fyrste parties therof ben towarde the see that hyght Hyberum Cantabricum Occeanum. And also this ylonde hath that name Hibernia of the see that hight Hiberum Occeanum. In this londe is moche plente of corne feldes/ of welles and of ryuers, of fayre meedes and woodes/ of metall and of precious stones. For there is gendered a fyne cornerd stone/ that is to wyt Iris/ that maketh a reyne bowe in thayr, if it be sette in the sonne. And also there is founde a stone/ that is called Sagates. And there is Jette founde and whyte margarites. And concernynge the holsom ayre, Irlonde is a good temperate countre. There is lytyll or none, passynge heete or colde, there ben wonderfull lakes pondes and welles. For there is a lake, in whiche if a staffe or a pole of tree be pyghte/ and tarieth longe tyme therin/ the party that is in therth tornyth in to yren/ and the partye that is in the water, torneth in to stōe/ and the partye that is aboue the water/ abydeth styll in his kynde of tree. There is an other lake, in whiche if that thou threwest roddes of hasel/ it torneth those rodes in to asshe: and ayenwarde/ if ye caste asshen roddes therin, they turne in to hasyll. Therin be places, in whiche deed carreynes never rote: but abyde there alway vncorrupt. Also in Irlonde is a lytill ylōd, in whiche men dye not/ but whan they ben ouercome with sege, they ben bore out of that ylonde to dye without. In Irlonde is noo serpent, no frogges/ nor venemous attercoppe: but all to thende is so contrary to venemous beastes: that if the erthe of that londe be broughte in to a nother londe/ and sprongē on the grouūd, it sleyth serpentes and todes. Also venemous beastes fleen ryghte wull/ skynnes, and felles. And if serpentes or todes ben brought in to Irlonde by shyppinge: they dey anone. Many other wondres ben in that londe.

¶ Solinus spekith of Irlonde and sayth, that Irlonde is nye asmoche as Brytain/ but the inhabytantis therof be fierse, and leade an vnhumayne lyfe. There is no adder seen but it be seldom. The people ther vse to herborowe no guestis, they be warriours/ and drynke mennes blod that they slee/ and washe fyrst theyr faces therwith: ryght & vnryght they take for one. There be no bees: for if men throwe powder or stones that is brought out of Irlonde in to hiues: the swarmes forsake the hony combes. The see Hybernicum towarde Brytayne is full of wawes and vnquiete: and is in al the yere vneth able to sayle in, but it be fewe dayes. And it is a hundred and. xx. M. paas brode &c. Huc vsq; Solinus de Mirab. mundi. Men of Irlonde ben singulerly clothed and vnsemely arayed, and scarsly fedde/ they be cruel of hert, fyers of chere, angry of speche & sharpe. Netheles they be free harted, and fayre of speche & goodly to theyr owne nation/ and namely those men that dwell in wodes, marses, and mountaynes. These mē ben plesyd with flesshe, apples, and fruite for mete, and with mylke for drynke: and yeuen them more to playes and to huntynge than to werke and traueyle.

Of Icaria. ca. lxxi.

ICaria is an ylonde one of Licladeo in the west side/ and the see Icarium hath the

the name of this londe Icaria. And this londe is bytwene Samum and Linthonū/ and is not able for men to dwell in for hye rockes and cragges, and also for it is hauenles in euery syde. And hath this name Icaria of one Icarus of Creta that was drowned therin: as Isidore sayth li. xv.

Of an Ilonde. Cap. lxxxii.

AN Ilonde hyght Insula/ and is a londe clypped abowte with the see, or with a ryuer, or with a water, as it were set in the see/ as Isidore sayth li. xv. An ylonde is bete all abowte with wawes of waters/ but it is not broke ne distroyed with suche beatynge. But by shouyng and betynge of water & of wawes on the sydes of an ylonde, the erthie partyes ben dryue and fastnid together. And so an ilonde is made the more sadder and stedfast in the vtter sydes. The vtter parties of ylondes ben wasted and vndermined with betynge of waters: But aboute thynner parties they ioyne the faster togider by cause of wastynge without. Also ilondes bē somtyme hyled with wawes and flodes of water/ and be made more by bringynge therto of erthe and of slyme. Ilondes ben grene and plentuous/ by sucrynge in at holes of moysture of waters & of humours.

Of Cartage. cap. lxxxiii.

CArtage is the name of a cyte and of a prouince of affrica in Hispania: & there be two Cartages/ the more & lesse. And Dido made both, she wēt out of the prouince of Fenix, and buylded a cytie on the cleue of Affrica, And called the cite fyrst Carcada in the langage of Fenicia. And afterwarde the name was chaunged: and the citie was called Cartago. This cite whan it was most famous, and not lasse renowmed than Rome, Scipio with his Romain host distroyed and bete it to the grounde: as Isidore sayth. li. xvi. And now the Romayns haue buylded it ayen/ as Isid. sayth. And a nother Cartago is in Affrica betwene Bisantium and Numidia/ & joyneth in the northe to the see that hyght Mare Siculum: & stretcheth in the south to the countree of Getules. The next partie therof beerith abundantly corne: and hath greate plente of oyle and of fruite, & is full of metalle. In the farther party toward Numidia is great plentie of beastis, serpentes, and great wilde asses/ that go abowte in deserte/ as Isidore sayth. li. xv. Also there ben many olyphauntys and other beastes, as Plinius sayth. li. v. capitulo. v.

Of Carinthia. ca. lxxxiiii.

CArinthia is a lytyll prouynce of Germania in Europa/ and hath Panonia in the east syde/ & Italy in the weste: & the ryuer Danubius in the north: Dalmacia and Salmonia in the south. And is closid with mountaynes in the one syde/ and endith atte the see Adriaticum in an other syde. And this is a plentevous londe in many places: and hath many wylde beastes and tame. The men ben great werryours & strong, & mightily strengthed with castelles and townes. The londe is colde for hye mountaynes be nye therto/ there is ofte reyne and snowe: there abowt the mountaynes for coldnes of snowe water, many haue botches vnder the chynne, as it is sayd. There ben many beares, bysontes, and other wonderful beastis & wilde. Also there be glyres: and men ete theym for though they seme to be a kynde of myesse, yet they ben eaten, for theyr flesshe is bothe sauery and satte.

Of Corcica. ca. lxxxv

COrcica is an ylonde, and hathe that name of a certen duke/ and is .xxx. myle from Sardinia by the see aforn Italy: and is an ylonde with moste plente of pasture. And that is knowen by a bulle that ofte swamme thyther out of Liguris by cause of pasture, and came ayen in noble poynt. For a woman that hyght Corsa kept that bulle and other bestes by the

see

seeclynes: and sawe that bulle euery day go fro his selowes and swymme into the see: and came ayene in noble poynt & wel fed. Then she wold know what pasture the bull had founde. And on a tyme whā the bull went fro the other bestis into the see/ she solowed hym in a bote vnto the yslonde, and came ayen, and told how plēteuous the yslond was. Than men sayled thyder: & called the ilonde Corcica by the name of the womā that sonde the yslond, & was their guide and leader. The ilonde hath many corners & forlondes, and bereth best leese & pasture. And therin is gendred a noble stone/which the grekes calle Bacem/ as Isydore saith.li. xv.

Of Lacedemonia.cap.lxxvi.

LAcedemonia is a prouince in Europa/ in the endes of Grece beside Tracia, and hath a nother name, and hight Spartania: The men of that contrey ben called Lacedemonians: and haue that name Lacedemoniens of one of the sones of Sem. These Lacedemons were out and warrid yenst the Messenes: and dradde that the werre shulde longe dure/ and they shulde be without ossprynge, and commandid that their maydens at home shulde take yonglynges that were left at home with them: and gette and bring forth children. And the chyldrē that were got in that maner, were callid Spartani of the shameles doing of their moders, as Isid. saith li. x.

Of Lectonia. ca.lxxvii.

LEctonia is a prouince of Sithia: The men therof be called Lectini/and ben stalworth men, strong warriours & fiers. The soile of the countrey of Lectonia bereth wel corne and fruit, and is ful of mores and marreys in dyuers places, with many wodes and ryuers/waters and bestes wyld and tame: & is strengthed with woddes, mores, and marreys/and hathe lyttel other strength but woddes, mores/ & warris. Therfore vneth that lond maye be assayled in somer, but in wynter whā waters and ryuers ben frore.

Of Liuonia.ca.lxxviii.

LIuonia is a speciall prouince of the same countrey and langage, and is departed fro Germania with a longe space of the occean. The men therof ben called Liuones, and haue wondere maners and vsages: And the Germains turned them fro the false beleue of sendes to the worshyp and fayth of one god. For they worshypped many goddes, and axed answeres of sendes with myssbeleued and cursed sacrifice. And vsed auguries, & diuinations, & they vsed not to bury the deed carcases/but the people made a great fire, and brent them that were deede all to asshes. After the deth of one of their frendis they clothed his kynnesmen in newe clothyng: and yaue them shepe and nete and other beastes/ as he was worthy, hys seruantes, men, and women, with other thynges, & theym all togethers they wold brenne with the deed man. And trowed that they that were so brent shoulde graciusly come to that lond of lyse with multitude of seruauntes, and of beastis that were so brente for his sake/and synde the lond of temporall lyse and of welth. with suche errour of sendes, this lond was bewytchid in olde tyme: now it is trowed, that by grace of god, & by strength of Germans, this londe is delyuered of the forsayde errours/and many countreyes and londes that longe therto.

Of Licia. ca. lxxix.

LIcia is the name of a coste and of an hauen of the see, The chiefe citie therof hight Listra. Out of that cite men sayle by Syria & Pamphilia into Itali: as it is said Act. xxviii. This londe by the trewe name therof, hight Licaonia, & the cities therof were Listra and Derben. To these cytees Paul and Barnabas fled out of Iconius, and healed and saued a man in Listra/ and then the men of that countrey called Barnabas Jupiter, and Paul Mercurius/and wolde haue worshypped thē as it is writen Act. xiiii.

Of Lidia.ca.lxxx.

LIdia is an olde place of kingedome, the riuer Pactolus worshippeth this londe with tokens and brokes of golde. Before this londe was called Aurea Mene, and myght not suffyce two bretherne that were kynges, Liddus and Cirenno: Then by lotte Lirenus wente oute of that londe with great strength of men, and occupied coũtrees in Gallia/ & called the coũtree Lirrenea. And Liddia had the name of Liddus the other broder/ that abode and reygnyd there. This londe ioynyth to the lesse Frigia in the weste syde, and hath the cytie Smirma in the easte syde: And the ryuer Helles cometh aboute it. By the feldes therof renneth Pactolus & Herinus, two riche ryuers with golden grauel/ as Isidore sayth li.xv.

Of Libia.ca. lxxxi.

LIbia is a greate londe in Affrica/ and hathe that name, for that Libs the southern wynde bloweth from thens, as Isidore sayhe. li.xv. Other men meane, that Epscisus Jupiters son, that builded Nephim also in Egypte/ and gatte on his wyfe Lasoria a doughter that hyght Libia, that was after quene of Affrica: & by her name that londe was after called Libia. And Libia is in the begynnynge of Affrica/ and in the east syde therof is Egypte, and in the weste bene Sireos maiores & Trogodites/ and in the north side is the see Libicum, & in the south is Ethiopia and Barbaria: Therin ben dyuers nacions and wyldernesses: to whome men may not come for wylde bestes and fiers, for serpentes, and for dragons that brede cocatrices. Duc vsq; Isidorus.li.xv.

¶Libia is a fulle hotte londe and brennynge/ and bredeth in dyuers places many venemouse beastes, and beastes wonderly shape, and many precious thynges in dyuers places/ as precious stones, gold & siluer, moche whete, wyne & oyle & dyuers maner of spicery. Men of Libia cam first of Puthericus the son of Lham. Therfore a riuer that réneth by the se cost of Libia is called Puth: & all the lond is called Puthensis: as the glose saith super Beni.

Of Lothoringia.ca.lxxxii.

LOthoringia is as it were the last prouince and ende of Germania, & hath that name of Lotharius the kyng. In the est syde therof is Recia/ that is Brabant In the south syde is the Ryne and Alsacia, and in the weste Gallia Senonensis/ and in the north side is Gallia Belgica. By this londe renneth the ryuer Mosa, & in this lond is the cyte Metis/ & is a countree bearyng in many place fruite & wine/ and is moysted with welles and riuers: therin ben mountaynes, wodes/ and groues and many beastes wylde and tame. The people of this countree ben medeled of french men & of Germains. Therin are wonders wels & medicinable to help men of diuers euylles, if they drynken therof.

Of Lusitania. ca.lxxxiii.

LYsitania is a prouynce of Spayne, & ther is the riuer Paasim & the towne Pagia. The contre is ful of metal of gold and syluer, yren/ and leed, white & black, as Plinius sayth. li.vii.ca.lxii.

¶Of Mauritania. Ca.lxxxiiii.

MAuritania hathe that name of the colour of men, as it were to vnderstonde/ the countrey of blacke men: For Mauron is Grewe, and is to vnderstonde blake. For as french men ben called Galli: and haue that name of whitenes of men, So men of this lond ben called Mauri, and haue that name of black colour. The first prouince therof is Stiphensis: wherin is situate the towne Stiphis: and the countrey hath that name of that towne: and the other partie & prouince is Mauritania Lesariensis: that is also called Colonia Lesaris/ & the prouice hath the name therof: both prouinces ioyne togeders, & haue the countree Numidia in the est syde/ & Mare magna in the north side, & the riuer Malua in the weste/ and the mount Astrixis in the south. And that moũt departeth the good

londe

londe fro grauell. cxii. that lyeth towarde the see occean. There is an nother Mauritania called Tingitana: & hath that name of the cite called Tingi. This is the last part of Affrica & ryseth out of. vii. mountaines, & hath the riuer Malua in theest side, & the see Gaditanum in the north & the occean Athlanticum in the west, & Glansasum in the south: The men ben spradd vnto the see occean Hesperū. In that countre ben wilde beastes, apes, dragons, strucions, ostriges, and olyphauntes. Vsque Jsidor. li. xv. Also li. v. ca. ii. Plinius sayth, that in Mauritanis ben men that hyght Ancoles: and they dwelle beside the mounte Athlant in a place full of woodes with plente of water & of welo, where groweth al maner of fruite without trauaile of men, so the men that dwelle there lacke neuer plente of lykyng. The place is hygh aboue the clowdes, and nye to the cercle of the moone. And he telleth that ofte by nyghte in that place is fyre seen and brennynge brandes, and wonder syghtes. Also there is herde songe of lykynge, melodye of pypes, of tymbres, tabours, and Cymbalys / as so lempne auctoures telle: also there growen wonder hye trees / and the gūme of them smelleth full swete / and bene lyke Cypres. And som ben growē as it were with heere or with wulle / & therof ben clothes made by craste, as hit were bombex. Also there growethe an herbe called Euforbia / and hathe that name of him that founde that herbe / the whyte iuise therof is wonderly prayfed in clereneſſe of syghte, & in helpe ayenst stinging of adders and other venim, as he sayth there.

Of Macedonia. ca. lxxxv.

Macedonia had the name of Emacius the kynge / and was called at the fyrste tyme Emacia: But after that Macedo the newewe of Deucaleon was ruler therof, he chaunged the name / and called the londe Macedonia by his owne name / as Jsid. sayth li. xv. This lond stretcheth to the see Egeum in the est syde, and to Achaia in the south syde, and to Dalmacia in the west, and to Mesia in the north, as he sayth. And was the great Alisanders countree, and is beste countree in veynes of golde & syluer. It bredeth a stone that is called Piren. Jn that countree is mount Olimpus: and is so hye that no clowdes nor wynd ne reyne come on the toppe ther of / as he sayth.

Li. iiii. ca. xx. Plinius speketh of Macedonia and sayth: that macedonia was some time called Emacia / and is sette fyrste of empires of lōdes. This lond conquered Assia / Armenia, Vibernia, Albania, Capadocia / Siria, Egypt, Taurus / & Laucasus. This lond was lady among the Bactris / Medes, and Persis, and hadde in possession al theest londes. This londe is norse of Jnde, that folowed the steppes of Liber pater & of Hercules. This is that Marcedonia, of whom in one daye themperoure Paulus Emilus toke and solde. lxx. cytes, as he sayth.

Of Magnesia. ca. lxxxvi.

Magnesia is a prouynce of Grece, in the myddel bytwene Thessalis and Macedonia. And conteynethe manye nations, cytes, and townes, as Plinius sayth lib. iiii. cap. x.

Of Messia. ca. lxxxvii.

Messia hath the name of Messis rype corne, and is the fyrst prouynce that the riuer Danubius closeth vnto the see of myddel erth, as Jsidore sayth li. xv. This londe ioyneth to the mouth of Danubius in the easte syde / and to Tracia in the northeest, and to Macedonia in the south, and to Histria in the west, as he sayth. And this countree conteyneth many nations, cities, and townes, and beareth good corne and fruite. Therin is plente of veynes of oore / of stones / and of metall.

Of Mesopotamia. ca. lxxxviii.

Mesopotamia hathe Ethimologia of grew, for it is bicrippled with two riuers, Tigris in theest / & Eufrates in the west.

And begynneth out of the northe betwene mounte Thaurus & Caucasus: And in the south side therof is Babylonia and Caldea / as Jsidore sayth. li. xv. This is a countree in Asia / and is a huge londe in length & in brede, plentuous of corne, of pasture, of beastes tame and wylde: full of metall and other rychesse.

Of Media. ca. lxxxix.

MEdia hath that name of Medus the kynge that fyrste assayled that prouynce. And Media hath the kyngedomes of Parthia in the west syde, and is byclyp ped with Armenia in the north, and hath the mountaynes Caspios in the easte, and Persida in the south syde. Onely in this countree growethe a tree that highte Medica / and groweth in none other londe countree, as Jsidore sayth. li. xv. This countree is ful riche, it is moisted with many ryuers, and is noble and stronge with cities and townes. Jn olde tyme kynges of this londe ouercome the greatte Babylonia and themperour of Caldeis. Also the men of this londe and the Perses sayled into Affrica / & medled them selfe with the Libees, men of Libia / and the Libies called them Mauros in theyr corrupte and strange langage of Barbarie / not withstandynge that Mauri in the Greke langage are cleped of blacke colour / as Jsidore sayth li. ix.

Of Meloe. ca. c.

MEloe is an ylonde of the Ciclades, and is mooste rounde of all ylondes and is therfore called Meloe / that is to saye rounde, as Jsidore sayth li. xv. And this londe is full of moche good / as Plinius sayth. And what lacketh in this lond in quantitie of space / is rewarded and recouered in goodnesse of grounde.

Of Midia. ca. ci.

MJdia is an ylonde in the prouynce of Jrelonde, & stondeth in the myddel place, as it is sayde. And hath that name of a king that departed thelōd euen in fyue parteys amonge fyue doughters. And kepte that party of the ylonde to his owne vse: as best and mooste noble place of the countre. And therfore amonge Jryshe men that portion is yet called Media / as hit were in the myddell of other londes aboute. Jn this countree is good grounde to beare corne and fruyte. Therin is plentee of pasture and of beastes, of fyshe and of flesshe / of butter and chese, and of mylke, and of other vitayles. Therin ben good ryuers, welles and lakes of many effectes and vertues / as it is sayd, and there is likynge, aspecte, good ayre & holsome. And is ryghte stronge in the vtter partyes with woodes, and marreys / And multitude of strong castelles & townes: for in the comon speche this countre is called the chaumbre of Jrelonde. For peace is therin continually.

Of Misena. ca. cii.

MJssena is a prouynce of Germania, and hathe that name of a citie that hyghte Missena: and Joyneth to Boemia and to Polonia in the est side / and to Baionia in the southe / To Saxonia and to Turyngia in the weste. To Recia and to the borders of Rhenum in the northe. And is a ryght wyde lande and a large: Here playne and there ful of mountaines, And is good londe and fulle of pasture, and moysted with beste water. For that principalle ryuer Albia rennethe forth in the more party by the length ther of. Also therin benne stronge cityes castelles townes and fortresses: And generally the people therof ben riche of cattell, of corne / of beastes, and of mettall. And thoughe the men be longe and very fayre stronge and semely of stature, yet nethcles they ben goodly and peasyble by kynde, and benne lesse fierce in all thynge than the Germaynes ben.

Of

Of Mithilene. cap. cliii.

MJthilene is an ylonde in the see Adriatico: by the whiche londe men sayle out of Ciria and out of Cipres in to Italie, and it is harde to come to this ylonde, for Bithalassum is a cleue stretching in to the see, and the see is departed and made as it were double by castinge in of erth or of grauell. And so shyppes that smite on the grauel be soone broke/as mencion is made in Act apostolroū. ca. xxviii. both in the text & in the Glose. And though the men of that yle be strange: yet ben they manlye & curteis to men & ships that gone there to wrecke, as mencion is made ther. To this Jlonde came Poul / whan he sailed towarde Rome, there he scaped the venyme of an adder/that hight Vipera, & lepe out of the fyre, & henge o Poulis hond, & he swāg thadder in to the fire/& so thadder was brent. And also Poul dyd there many miracles/as it is saide Act. xxviii.

Of Nabathea. ca. c iiii.

NAbathea is a prouynce of Arabia, & hath that name of Naboth Hismaels son: And is in the middel betwene Arabia & Judea, & riseth frō Eufrates/& stretcheth to the red see, as Jsidore saith li. xv. This lond is ful satte/& bereth wel corne & frute, and fedeth many beastes. Therin ben many precious stones and metall.

CLi. vi. ca. xxix. Plinius speketh of men of this prouynce and saith, that Nabatheis dwell in a towne that hight Petra in a valey, & is almost two myle brode, & is bydypped with hye mountaynes that bene hard to come to: & a riuer renneth betwene them, and is. vi. c. pase fro the towne that hight Gaza. & c. xxii. fro the see Persicū.

COf Norwegia. ca. cv.

NOrweye is the largeste prouynce of Europa, & is beclipped with the see nye al aboute, & is vnder the north, & stretcheth towarde the countree of Gothes. For in the south and in the eest it is departed fro Gothia by a ryuer called Albia, & is a ryght sharpe and colde countree, fulle of mountaynes / of wodes and of groues. The men of that lond liue more by fyshing and hunting than by bredde: for corne is scarce there, by cause of great colde. There be many wilde beastes: as whyte beares. Also there bene castors / beastes that lyue both in water and in londe, & they gelde them selfe whē they be hunted. Therin be many bestes & rugh wōderly shap. There be welles, & all lether and woode that is putte therin / tourne anone in to stone. In the northe side of that londe many dayes space in the somer, aboute the styntynge of the son, the sonne is not seen go to couerte or glaade. And so many dayes in the wynter about the stinting of the son, the son is not sene to shewe there. And so that time men of that londe most werke by candel. There is no wheate / neyther no oyle, but if they come out of other londes. The mē ben of greate bodyes & of stature / of sayre shappe / and of greate myghte & strength. And ben stronge skumours & see theues, and myghty & bolde of hartes. This lond hath Galacia in the easte syde / and Jsolandia in the north syde / where the see is froze alwaye / and yrysshe and brytisshe occean is in the west, and endeth in the south towarde the countrees of Denmarke and of Gothia.

Of Normania. ca. cvi.

NOrmandye hyghte Normania, and Neustria also, and hathe that name of the propre Norwayes that came saylynge out of Norway, and gotte the clysse of the frenche occean: and dwelled in the prouince there about, & called the prouince Normania. That countre hath the britisshe occean on the est northeest side, & the see of Gyan in the west / & Fraunce in the south, & occean in the north. The soyle therof beryth well corne / & is satte / & is nobly indued with feldes, wodes, & medes. And is full stronge of hauens of the see / and with moste noble cytees & townes. The chyfe citie therof hyght Rothomagus, Roan, a noble cytie vpon the ryuer that mē of the

countree call Seyn. The men therof bene stronge and greate werriours, gentyll in clothing, sobre in spekynge, mylde in harte and wyll, and peasyble in company.

of Numidia. ca. c. vii.

NVmedia is a countree in Affrica, and stretchynge to Cartage, and begynnethe atte the ryuer Armiliga, and endeth in the lond of the Logitanes. And hath the place that is called Syres minores in the easte syde, and stretcheth to the see in the northe, And is afore Sardinia: and hath Mauritania Stiphensis in the west syde: and Ethiopes in the southe syde. And is a fayre countree with fatte feldis in many places, and wylde beastes in woodes. There it is hye it bredeth horse and wild asses. The yonder party therof is full of serpentes and of beastis. In that londe is propre marbill that is called Numedium, as Jsidore sayth. li. xv.

Of Narbona. ca. cviii.

A Party of Fraunce that lyeth vpon the see of myddel erth, hyght Narbon, as Jsidore sayth, & hathe that name of the ryuer Narbo, that departeth that londe and Jtaly in one syde, And mountaynes Alpes departe that londe and Jtaly in that syde. And nowe some men call that lond Gallia Brachata. No prouince is worthy to be sette tofore Narbon in araye of men, in worthynesse of maners & thewes, in plente of ryches. And shortly to speke, it shulde more freely be called Jtaly than a prouynce. Therin be mooste noble ryuers: amonge whom the frenche Rodan is mooste plenteuous. And comyth out of the mountaynes and renneth by the prounce of Narbon: Therein be many pondes and hauens and forlondes: amõge whom Marcel is cheif. The length of all the prouince of Narbon conteynith thre hũdred and thre score thousand pase, as Agrippa sayth. Duc vsq; Plinius.

Of Ophir. cap. Lix.

OPhir is the name of a prouynce in Jnde, And hathe that name of one Ophir, whiche was a man that came of the chyldren of Heber. And this londe was in olde tyme called Terra aurea, The golden londe. For therin ben goldē moũtaynes: Jn the which ben lyons & moste cruell beastes. And so there dare no man come but in this maner. A shyppe stõdith nyghe the clyffe, and men goon on londe and gader the erthe that lyons and other beastes dygge with theyr clawes, and they beare that erthe to the shyppe. And if they se that beastes come: they take the see with haste (as Rabanus sayth super illum locum: Cum venissent naues Salomonis in Ophir sumptum inde aurũ &c. iii. Regum. ix. cap. and Plinius sayth nyghe the same. Sometyme this prouynce sent out golde and precious stones, Crisoprasus, and Adamantes, and trees Thynum, and Ebenum: and by sides popyniaies and Pecokes, and yuory, and apes and other beastes wonderly shapeas Jsidore saith & Plinius also. Men come in to this countree Ophyr from Judea by longe saylinge aboute in the redde see by the yond Asiongaber: the whiche the greate Alisander destroyed afterwarde. The men of the londe of Ophir came of the lignage of Heber: and dwelled and occupied the countre and londe from the ryuer Lapue vnto the countree of Jnde, that nowe hyghte Rhetia, as Josephus sayth. And all the prouynce hathe that name Ophir of one Ophir the neuew of Heber, as Rabanus sayth super. ii. paral. ca. viii. This Ophir was the sonne of Jectan, the sonne of Heber, as it is sayd Genisis x. This countre is nyghe the londe Eiulathe, aboute the whiche renneth the ryuer Eyon, as it is sayd Genisis. ii. And it is lyke therto in golden mountaynes and swete spyceery, & in ryche pyrrey, as Plinius sayth.

Of Hollandia. cap. Lx.

Hollonde

Hollonde is a ſmalle prouynce by the mouthe of the Ryne / where as the Ryne renneth in to the ſee, and ſtretcheth to Braban, and is nyghe to Frigia in the ſouth ſyde: to the Occean in the eaſt ſide. And Joyneth to the brytyſhe ſee weſt ward / & is nigh to the nether Fraūce that hight Gallia Belgica in the northe ſide: and to Flaunders in the weſte ſyde. The lond is full of mareys and of water / byclypped nyghe all aboute with armes of the ſee and of the Ryne: as it were an ilonde. Therin ben lakes and many pondes, and is full of goode leſe & paſture. And is therfore fulle of dyuerſe beaſtes in manye places therof. The ſoyle therof berith welcome, and in many places is full of wodes, with many maner of good veniſon. Alſo in many places the grounde is glewy / & of it they make good fuell. And the londe is ryche of marchandyſe that paſſe by the ſee and ryuers. The cheif citie therof is called Inferius Traiectum in laten, and the nether Vtrich in the langage of Germania: for it longeth to Germania touchynge the ſituation, maners / and lordſhipe, and alſo in langage & tonge. The men ben ſemely of body / ſtronge of myghte, hardy and bolde of herte, fayre of face / honeſt in maners, deuowte to god, peaſible and true to men, And take leſſe hede to prayes and to robbery / thā other nations of Germani.

Of Orchada. ca. Cxi.

Orcada is an ylonde of Occean by the Britysh ſee in Europa / Therof many other ilondes that ben nygh therto haue the name, & be called Orcades, & be. xxxiii. in all. xx. therof be in deſerte: and men enhabyte nye. xiii. as Jſidore ſayth. li. xv. ca. De inſulis.

Of Paradyſo. Ca. Cxii.

Paradyſe is a place in the partyes of the eaſt. The name therof is tornid, oute of Breke in to latyne / and is vnderſtond an orcharde. And is called Eden in Ebrewe: that is vnderſtonde lykynge amonge vs / as Jſidore ſayth. li. xv. ca. ii. For Paradyſe is an orcharde of lykynge as he ſayth. For therin groweth all maner trees / and al maner trees bere apples / therin is the tree of lyfe. There is no paſſynge colde ne paſſynge hete: but alwaye temperat wether and ayre. In the middel therof ſpryngeth a well / that findeth water inoughe to that place. That welle is parted in foure ſtremes and ryuers, the way therto is ſtopped & vnknowe to man kynde after the ſynne of the fyrſte man. For it is cloſed and beclypped all aboute with a fyry wal: ſo that the brennyng therof retcheth nyghe to heuen. And there is warde and defence of angels to kepe Paradyſe, vpon the frount wall ordeined of god to holde of wycked ſpirites. And ſo fiere is ordeinid to holde out wickid men, and good aungels to holde out euyll angels. So that there is no waye for euyll ſpyrites ne for euell men to come to Paradyſe (Hucuſq; Jſidorus li. xv. ca. iii. Vbi tractat de regionibus.

Alſo ca. ii. ſuper Geniſ. the mayſter of ſtories ſayth in this maner: God fro the begynnynge of the worlde ordeyned and arayde a place of lykynge with herbes and trees, and in the begynning of the world, that is in the eaſt, and that place is mooſte mery and ferre in ſpace of londe and of ſee out of the coūtree that we dwelle in. And is ſo hye that it recheth all mooſte to the cercle of the moone. Where alſo by reaſon of the heyght / the water of the greatte floud coude not come, as he ſayth. Jhon Damaſcen ſpeketh of paradyſe and ſaith / that for god wolde make man after his owne ymage and lykeneſſe of vnſeen and ſeen creatures, he create and made him as a kynge and paynce of all the erthe and of all thynges in the erthe, and ſo he made a countree and a londe for hym: in whiche man ſhulde abyde and lede a blyſſful lyfe. And this londe and countree is called Paradyſe: and is ſette in place of lykynge with goddes owne honde, and planted with volupte in the eaſt, and that londe is hygher than all other londes / and ſhineth with mooſte temperate ayre and clere

alwaye

alway, full of plantes florishynge and leuys of good smell/ and full of lyght bright shyny nge of sayrnesse, Joye, and blisse it is the celler, passynge the wytte & vnder stondynge of sensible creatures: the kingdom of god, worthy for hym that is after his ymage: in whiche none vnresonable beaste dwellethr: but onely man goddis owne hondwerke.

¶ Also Strabus sayth and Beda also/ that Paradyse is a place set in the east, & is departed from countrees and londes that men dwelle in with Occean & mountayns that ben bytwene. And is mooste serre/ and stretcheth in heyghe as it were to the cercle of the moone, and was moste conuenient place to an Innocent man. For there is most fayre weder and temperat. And there is never passynge colde ne passinge heate: but euerlastynge fayre weder and temperate, as Jsidore sathe. Also for plente of all good. For as Austin De ciuitate dei. xiiii. ca. x sayth: What myght they drede, where myght they be sory in so great plente of so moche good, there no thynge greued, there was all that goode wyll desired: there was not that shulde offende or greue the flesshe ne the soule of man that loued blisse. Also for most mirth: for that place was celer of all fayrnesse, as Damascen sayth: And that witnesseth the euerlastynge fayrnesse of trees/ of flowers, and of sprayes. For the trees wider not/ne theyr leues/ne floures fade. Also for moste solace and myrthe: & that witnesseth fayrnesse of fruite. For there is alle maner trees fayre to syght and swete to etynge/ Genisis. ii. Also that wytnesseth beautifulnes of light. For clerenes of light is proporcined to purenes of ayre/as Beda sayth. Also for noble grounde and plenteuous, and that witnesseth the multitude of spryngynge welles, For it is sayd Genisis. ii. That a welle sprouge & moysted Paradise/ the whiche welle is deuyded in four ryuers. Also for sureness of place: and that witnesseth the hyghnes therof: for it towchyth the cercle of the moone/as Beda sayth and Jsidore also. That is to vnderstonde/ that it stretcheth to theyer that is quiete aboue, after this trowblous ayre, where is thende and bonde of moist exhalacions and vapours. The passynge forth and the rysynge of suche exhalacios and vapours is likened to the body of the moone, as Alisaunder expowneth: For Paradise retchyth not fully to the cercle of the moone, but it is sayd, that it towchyth the cercle of the mone by a maner syguratiue speking/that is called hipbolica locution: that it myght be knowe that the most hynes of Paradyse passith the nether erthe without comparison. Also for contynuall beynge with out corrupcio and that witnessith their long lyse therin. For there is Ely and Enok yet alyue with out corrupcion/ as the matter sayth in storyes. For nothynge alyue may there deye and that is no wonder of Paradyse. For we know that in Jrelonde is an ilonde, in whiche deed bodyes rote not: and a nother/ in whiche men maye not deye/ But in the last end they must be borne out of the ilond. Loke tofore in Jbernia, in litera J.

¶ Of Paradyse, and of the situacio therof was opynyon amonge nacions/ as Plinius sayth/ where he spekith of the ilodes of Fortune: of whiche Jsidore spekith also. li. xv. Amonge the whiche ylondes is one that beerith all good. There the grounde beeryth all maner of fruite with out tyllynge: On bounes trees ben allwaye clothyd with fayre grene twygges and sprayes with swete fruite & good, where corne growyth as herbes & grasse. Therfore errour of nacions and dytie of seculer prophetes/ for goodnes of the grounde meanyd/ that these ylondes were Paradise. And that is errour. For the forsayde ilodes be in the west afore the liste side of Mauritania in the Occea, as Jsidore saith li. xv. And Paradyse is in the east. And in the toppe of the highest moutayn of them falleth waters, and makyth there a right great lake or ponde: And makyth so gret noyse in the fallynge, that men of the countree by that lake ben deyf borne: by cause of passinge huge noyse that corrupith the wytte of herynge in chyldren, as Basilius sayth in Examerō and Ambrose also. And

from

from that other place, as from one welle heed/ come these foure ryuers/ that is to wytte Phison, that is lyke wyse called Ganges: Gion, that is also called Nilus: Tigris and Eufrates: of the which riuers is specialle mencion made Genisis. Loke forse in Tractatu de fluminibus.

Of Parthia. Cap. Lxiii.

PArthia is the greattest countree in Asia: And stretchyth from the borders of Inde vnto thendes of Mesopotamia. And for the gret strength of the Parthiens Assiria & other countres toke the name of Parthia. Therin ben many particular prouinces/ that is to witt Aracusia, Parthia, Assiria, Media/ and Persis. The whiche countrees Joyne togyders/ and begynne at the ryuer Indus: and ben closyd withe the ryuer Tygris. There in many places be sharpe mountaynes: and many ryuers, and the prouynces haue theyr owne bondynges: And haue the namys of theyr owne Auctoures/ in this maner. For Aracusia hathe that name of a towne of that londe. Men that came out of Scithia in to Perthia, & dwellid therin, yaue it their own name. In the south syde therof is the rede see, and in the northe Vircania, and in the weste Media: xviii regions therof stretch from the see of Caspy to the Scithyans. In Parthia benne beastis wonderlye shape, as Plinius sayth lib. v. For therin ben syers bestes/ Perdes, Tygres, Linces, and adders that ben called Aspides/ and serpentes moste cruel & syers by kind. Also the people ben harde and cruell and scarse in vitayles, and holde them content with salte and Cardamonium for all maner potage and sode, as he sayth there. And there it is sayd in glo. super Daniele de Persarum regione et Perthorum. ca. vii. of a beast that is like to a beere.

¶ TREVISA. De that wol know Cardamonium loke after in the. xvii. boke. ca. de Cardamonio.

Of Palestina. cap. Lxiiii.

PAlestina is a prouynce of Siria, and was somtyme called Philistea/ and now the cheyf cyte therof hyght Aschalena: and was in olde time called Philistim. And of that cite all the countre had the name in olde tyme/ and was called Palestina or Palestia/ as Jsidore sayth li. xv. and sayth the same li. ix. in Vocabulgencium. Philistei (sayth he) ben they that were called Palestini. Hebrewes haue not the letter. P. but they take therof a letter of grewe that is to witte ph/ that is in latine Fi. And so they say/ Philisteis for Palestino/ and so they bene called Philistei of theyr owne cytie that was somtyme called Philistin: and they were somtyme called Alophili, that is vnderstonde alyens and straungers: for alwaye they were straunge to the chyldren of Jsrael. For they were departed ferre out of theyr companye and kinred, as he sayth there. And as Jsidore sayth li. xv. this londe hath the redde see in the easte syde, and nygheth to Judea in the southe side: And is closidde in the northe syde with the borders of Tirius, and endith in the west at boundes of Egypt, as it is said there. The Philestei came firste of Chanaas sonne that hight Chenlusim: The Philistins came firste of hym and Charirati ni also, as it is said Genisis. x. Also Herodotus sayth, these men ben alwaye false and gylefull and wyly, and greuouse enmyes to the kyngdome of Jsrael: & that for they hadde enuy at the prosperite of the Jewes/ & also for they were proude of the welthe of theyr owne londe/ and of great londes that they hade wonne with myghte and with strength, as he sayth.

Of Panphilia. Lxv.

PAnphilia hyght Jsauria also/ for that it stondyth in all blastes of wyndes/ as Jsidore sayth li. xv. And is a prouynce in the lasse Asia. The cheyse cytie therof hyghte Seleucia/ as he sayth. Seleucius Anthiocus buylde that citie and Anthiochia also, as Jsidore sayth li. xv. And this countree is nyghe the see bytwen Silicia

and

¶ Bithinia: out of thio countree men sayle by the ylonde Cypres in to Italye/ as we fynde Act. xvii.

Of Pannonia that is also called Hungaria. ca. Lxvi.

PAnnonia is a prouynce in Europa; wher in dwelled the Hunies sometyme: and hath the name of the same people, and is comynly called Hungaria, and is double, as Orosius sayth: the more and the lesse. The more is in the ferder Siria, beyonde the mareys Meotides: The Hunies cam fyrst out of that lond bycause of huntynge, and folowed the trace of hartes and of other beastes ferre wayes and space of mareys and of londes, and found the londe of Pannonia at the laste, ¶ tozned home ayen, and gadryd company, ¶ came ayen in to Panonia/ and put out the men that dwellid firste there. And yaue a name to the londe and to the men/ ¶ called the londe Hungaria, as Herodotus saith. This prouynce is a parte of Messia/ and the ryuer Danubius lyethe there by and ouerfloweth it and makithe it plentuous, as Isidore sayth. This lande hathe Gallicia in the east syde, and Grecia in the southe, Dalmacia and Italye in the west/ and Germania in the northe/ as he sayth. And is mooste greattest londe and plentuous, and most strengthed with wodes ¶ with mountaynes/ and moysted with many ryuers and waters. And moste ryche with veynes of golde ¶ of other metalle. Therin ben moste great mountaynes, in whom is founde dyuers kynde of marbyll. Also in some mountaynes therof is beste salte digged. Pannonia is full of beastes wilde and tame for plentee of leese and of pasture. And the soyle therof beryth wel corn and wyne in many places. Therin ben many nacions/ that differre greatly not onely in langage and tong but also in maners and in lyuyng, as Herodotus sayth. Also li. xv. Isidore sayth/ that Pannonia hath that name of the mountaynes that ben called Pennini/ whiche mountaynes depart Pannonia fro Italye. The countree is stronge, and gladde and mery: ¶ is byclipped in with thre ryuers, that is to wyte Danubius, Sana, and Lycia.

And this londe hath Messia in the east syde, Hystrich in the northe east, and the mountaynes Alpes pennini in the southe, And that partye of Fraunce that highte Gallia belgica in the weste/ and stretcheth to the riuer Danubius in the north/ which ryuer rennyth by Germania. And this ryuer is called Hyster also/ and rennyth abowte a londe byside Pannonia/ that hyght Histria.

Of Paron. ca. Lxvii.

PAron is an ylonde, and hathe that name of Paranto/ the sonne of Plato, that calledde the towne Paros by his owne name, and the ylonde also/ as Isidore sayth li. xv. Therin is most white marbell, that is called Parium: and there groweth a stone called Sarda/ that is better than marbel/ and moste prouffitable amonge precious stones, as he sayth.

Of Pentapoli. ca. Lxviii.

PEntapoli is a countree in the marches of Arabia and Palestina, and hathe that name of. v. cyties of euell men that were distroyed with fyre of heuen. That londe was somtyme more plentevous thā is now the countre of Jerusalem, ¶ is now desert and buried: for by cause of trespas and synne of menne of that countre/ fyre came downe fro heuen and brenned the countree to asshes, that lastyth euermore: the shadowe and some lykneo therof is yet seen on trees. For there growe grene appleo/ and seme so rype, that men desire to eate of them, and if they take theym in theyr hondes, they chaunge and fall in to asshes and smoke, as they were yet brennynge. Vnc vsq; Isidorus li. xv. This prouynce was so ryche byfore the dystruction therof, that among stones therof were Saphers founde and other precious stones. Amonge the erthe therof golde was founde/ as Job towchith, saiynge: The

place

place of Saphyre/ the stone therof, & the soyle therof is golde. Job. xxviii. But afterwarde all that countree was tornyd in to a deade see/ and is called the deed see. For it gendreth nothynge that is alyue, nor receyuyth nothyng alyue. For therin it ne suffreyth nother fysshe ne soules, nor shyppes ne botes: for alle thynge therin that hath no lyfe sinkyth to the grounde. A lanterne with lyghte therin fletyth aboue the water, and sinketh to the groũd, if the lyghte be extyncte/ as Jsidore sayth li. xiiii. Loke tofore de Mari mortuo/ in tractatu marium et aquarum.

¶ In the brynke of this see/ aboute the countrees that ben nye to Sodoma/ growen the forsayd apples/ and ben fayre to syght, and stynkinge & bytter in the taast/ as the Glose sayth sup. ii. epłam Pet. ca. ii.

¶ Also a nother Pentapolis is in Affrica in the prouynce of Libia: and hathe that name of the fyue cytees that is to say Bernice, Lentria, Apolonia/ Polo/ and Tholomais: of the which Tholomais & Bernices haue the name of Grekes. This Pentapole is ioyned to Libia Cerenensis/ and longethe to the borders therof, as Jsidore sayth li. xv.

Of Persia. ca. Lxix.

PErsia or Persida/ is a countre in Asia countyd amonge the kyngdomes of Parthes: And stretcheth downwarne fro the east to the Jndes/ and hathe the reed see in the weste syde: and towchyth Media in the northe, and hathe Germania in the southe/ that ioyneth and longethe to Persida, and theyr noblest towne is Jnclusa. Jn Persida aro magyk was fyrste founde. Thyther Nempsoth the gyaunt went after the confusion of langages, and taught the Perses to worshyppe the son. For men nye those countrees worshipped the son that they call Bel in theyr lãgage, as Jsidore sayth li. xv. Persia hathe the name of Perseus the kynge that came out of Grece in to Asia, & daunted the strange nacyons with stronge werre & longe lastynge/ and was victor at the laste, And yaue his name to the men that were his subiectes/ as Jsidore sayth li. ix. and ca. de Vocabulis gencium. And he sayth, that tofore Cirus tyme/ the Perses were acoũted vnworthy, and as it were of no reputacion amonge nations. And the Medis were alwaye most myghty/ as he sayth. Persida is full wyde and welthful of people/ there in is the noble cytie that hyght Elam, and hathe that name of Elam the sonne of Sem: Of hym the Perses came fyrst, as Jsidore sayth. And the fyrst Perses were called Elamites, and hadde fyrst that name of Elam. Jn Persida is a cytie moste noble: that was called Elemaida: & nowe hyghte Persipolis, therof is mencion made. i. Mach. vi. et. ii. Mach. ix. Jn Persia was the cytie Elemaida moste noble and moste ryche of golde and of siluer. And therin was a full ryche temple and platis of golde: habourioyns and sheldes/ that Alisaundre of Macedonia the kynge lefte. &c.

Of Pirenes. ca. Lxx.

PJrenea is a prouynce in Europa an high londe & full of moũtaynes. The mountaynes therof ben called Montes pirenei/ and they stretche from the south to warde the weste/ and departe full greate countrees asondre. For those moũtaynes called Alpes pirenei/ departen betwene Spayne and Fraunce, as vnto Fraunce narbonens as Lugdunens. And hath Germania in the east syde/ and Jtalye in the southe, and Spayne in the west: & Fraũce in the northe. And the mountaynes Pirenei haue that name of ofte fyre of lyghtenyng. For Pir is grewe/ and is to say/ fire. And these mountaynes Pirenei ben ofte smyte with lyghtnynge, as Jsidore sayth li. xv. ca. iii. de montibus. Pirenes is hed and well of many great ryuers, moder of moste great wodes, norse of many bestes wylde and tame, and conteyneth veynes of metall. There in ben strongly fortified cytees/ castels/ and townes, and therin be norisshed many dyuers nacions and people, that ben dyuers bothe in manere and langage/

langage, as Herodotus sayth.

Of Pigmes. cap. cxi.

PJgmea is a countree in Jnde towarde the easte, in the mountaynes aboute the occean. Therein dwellen the Pygmeis men lyttell of body, vneth two cubytes longe, as Jsidore sayth, and Plinius also. The Pygmeys, gender in the fourthe yere, & aege in the seuenth. These gather an ooste, and ryde vpon wethers, & fighte with cranes, and dystroyen theyr nestes, and breake theyr egges, that theyr emmies be not multiplyed, as Plinius sayth the lib. v. ca. de Hominibus Jndie monstruosis. Loke tofore.

Of Pictauia. ca. Lxxii.

PJctauia, Peytow is a prouynce of Fraunce Narbonens: Pictis, Englyshemen, and Scotes sayled thither in old tyme, and dwelled there, and yaue at the laste the name of theyr offspringe to the men and to the londe, as Herodotus writer of storyes tellethe. The whiche men came sayllynge oute of the countrees of Brytayne, and they saylled along the see coste of the Occean of Gyan: and obteyned a place in the countree at laste ayenste men of the londe, not without stronge batayll, and buylded and called the cheyfe town Pictauium by the name of Pictes, as Herodotus sayth: And nowe that towne hyght Peytero, and they called a great countree abowte Pictauia, that is Peyto. Layre rennyth by this londe. And this londe stretcheth alonge vpon the see Occean, and hath Spayne in the east side, and the brytishe Occean in the south, and the lasse Britayne in the north, and the coste of Gyan in the weste. This lytyll prouince is noble and solemne in dyuers thynges. For it is sayd that the groũde berith wel nye all maner corne fruite and wyne, and is riche of all good that the grounde bredeth. There ben solempne hauens of the see, and noble citees and townes, ryuers and welles, mooste merye feldes meedes & wodis. And is most stregthed with rockes on the see side, as it fareth at Rochel, vnneth men may come to that towne for streyghtnes of place and of the see, as he sayth. The men therof ben medeled with frenshemen in tonge and in maners: therfore though they haue of the fyrst Pictes, that men of that nation shulde bene kyndly strong of body & semely of shape: yet of frenshemen they take, that they ben fyers, and more sharpe of witte than other nacions nye aboute them. And noo wonder. For as Jsidore sayth. li. ix. by dyuersitie of heuen, face of men & colours quãtites of body, wyt of hartes ben diuerse. Therfore we say, that Romans ben sadde the Grekes light, the Affrees gileful, & frenchmen kindly fyers and sharpe of wytte, that maketh kynde of clymes, as it is sayd there. Therfore men of Peyto bene stronge of body, fayre of face, bolde of harte, gylefulle and dysceiuable of wyt, as Herodotus sayth.

Of Picardia. ca. Lxxiii.

PJcardia is a prouynce in Fraunce belgica, & hath that name of a towne or of a castel that hyght Ponticon, as Herodotus sayth de Regionibus. For it is sayd, that the towne that now hyght Pychen in the marche of that londe, hadde lordshyp vnto the brytyshe Occean in olde tyme. And it is trowed, that al the men of that countree had afterward the name of that towne. Theyr londe and soyle berith welle corne and fruite, and is moyst with welles and ryuers, and full of people. And is strenthed with noble cytes and mooste strong and famouse castelles and townes, as Belgus that hight Belgiacum, and Ambianis, Attrabatum, Morium, and Tournacum, as he saith. This prouynce hath the riuer of the Rine of Germani in theest side, the ouer Fraunce in the southe, and the Occean of Fraunce in the west: and the more Brytayne, that is Englonde in the northe. Pycardye is double, the ouer, that is next to France, & the other that is the nether lond that ioyneth nere to Flãdres and to Braban, & is called Baionia.

Of

Of bothe countreyo the men be semely of stature/ fayre of face, bolde of hart, lyght and sharpe wytted/ clere of vnderstondynge, mylde of wylle and affection/and more great and boystous of langage and tonge, than other nations of France.

Of Ramathea. Cap. Lxxiiii.

RAmathea/ whiche also hyghte Ramasora, is a region besydes Decapolin, and hath that name of the cite Ramatha: in the which Samuel the prophet was borne. And hath an other name and hyght Arimathia: of that citie was Joseph the ryghtfull man, that with Nychodemus anoynted oure lordes bodye, and buried it worshypfully, as the Glose saith super Luc. ca. xxiiii. And this citie is in the lygnages of Effraym, in the Jurie, in the mooste hyghe mountaynes: and is therfore called Ramathea, that is to saye hye. For Rama is hye, as Jerome sayth. Though this londe be full of mountayns: yet it beareth well corne and fruite, vines and olynes: and is moyste with welles, and moste helthfull with sleane and pure ayre. And is ful stronge and stedfast in hie places, as Jerome sayth: and is fulle conuenable place to stonde in, to wayte and espye farre about.

Of Rencia. cap. Lxxv.

REncia is a prouince by the Ryne/and is that countrey, about by the whiche the ryne réneth. And hath that name Rencia/ for it is nye the Ryne, as Isydore sayth. li. xv. And is a countrey that hath many full stronge cities and townes. The grounde therof beareth welle corne and wyne in many places. The mé ben strong and hardy/according with Germaine in lyfe and maners: But they loue not theft and robbery.

Of Rinalia. Ca. Lxxvi.

RJualia is a lyttel prouince/ and was somtime strange/and far from good beleue. And is nowe vnder the beleue of Christe/ and is subiecte to the kyngedome of Denmarke. A partie therof is called Piromia/ and hath that name of vyrose grennesse: for therin growen manye herbes and grasse: There is good pasture and leese/ and woddes in many places. The grounde therof beareth meanely corne. This lond is moist with watero & pōdes. There is plentie of fysshe of the see/and of lakes and pondes: there be many flockes and hirdes and bestes. And this lond ioyneth to Scithia/ & is departed fro the Norpeges, and Wegardes only with a ryuer that hyght Narua, as Herodotus sayth.

Of Rinchouia. ca. Lxxvii.

RInchouia is a lyttel londe, and stretcheth fro the cyte Maguncia vpon the brynke of the ryuer of Ryne betwene mountayns, vnto the towne/ which that hyght Pinguia: and hyght Rinchouia of the ryuer Renum/ that renneth throughe the myddell therof. And though the lond be lyttel/ yet it is in eche cleue of the Ryne meruaylous mery and ryght plentuous: for it is so fayre and goodly/ and so incredible plentifull/ that it is hygh delyte plesure and comforte, not only to them that dwell there/ but also to theym that passe that way. And pleaseth and fedeth them as an orcharde of passynge lykynge. And the grounde therof is so swete and so fat, that it bryngeth forth right swystly fruit and corne in ryght great plentie. There in the same felde growen apple trees of dyuers kynde/ and nuttes also, and yet not withstanding so gret plente of fruit/in the same felde groweth well good corne. Also diuers trees let not the vines: But in the same lytel felde growen togider corn, wyne/nuttes/apples, corbus, peres, & many other frutes. Ther ben hote welis nedeful medicine to bodies/that spryng out of the ground. There is moch good nedeful to mākind that were to longe to reherse.

Of Romana prouincia. ca. Lxxviii.

THe prouince of Romains, as Varro sayth/ is nye conteynynge of all the worlde wyde/ where soo euer were any countreis and londes that men dwelle in.

For myght and power of the Romaynes subdued all the partyes of the worlde wide, & there was no corner of the worlde wyde / but it felte the swerde of the ooste of Rome, as he saythe, but sometyme a part of Italy was called Romulea in olde tyme: and had that name of Romulus / that buylded the citie of Rome, and yaue the name to the men & to the cite / as Isy. sayth li. xv. And there it is sayd that the countre was fyrst called Saturnia, & had that name of Saturnus the kyng that first taught men of that countrey to tyl londe. And for the passing plenty that they had / they called hym Saturnus, and worshyp hym at the laste, as it were a god amonge the sterres. And afterward they were called Latini, & had that name of Latin⁹ the kig, which afterward were called Romani of Romulus that enlarged & fortified the citie. And there after they were called Quirites. For that Romulus was called Quirinus, for he vsed alway a sphere, that is called Quiris in the langage of Sabins, as Isidore sayth lib. ix. cap. primo de Gencium nominacione. A penne may not write at full the prayse of this kyngedome and of the kynges therof, neyther a boke may conteyne at fulle the greatte dedes of Romaynes. Who that hath lykynge for to knowe theyr dedes / rede he in the firste boke Machabeorum. viii. ca. There benne wonders shortelye rehersed of theyr vertues and of theyr myghte.

Of Romania. ca. cxxix.

Romania is called the newe nation of Romayns. For ne is grew, and is to saye newe. For sith that tyme that Constantyne translatid the seate of the Empyre of Rome out of Rome to Constantinoble / a cyte of Tracia: al the countre and regyons of Grekes were called Romania, that is as moche to say, as newe Rome, as Rabanus saith. Therfore vnto this day the Grekes cal not themselfe Grekes in theyr cõen lãgage / but rather Romanos. Loke to fore de Gręc in lettera. G. where thou shalt finde many other thinges of the Grekes.

Of Rodo. ca. cxxx.

Rodus is the fyrste ylonde of the ylondes Ciclades in the est side, where the Capitoil of Rodus was fyrste founde, whyle the cyte was there fyrste buylded. In this cytie was onely Colosus of bras seuenty cubites hye. In this same yle were an hundred lesse colosus / as Isydore saith li. xv. cap. primo de vocabul. ciuitatum. Rodus is the same ilonde that is called Cipruș, as Isidore sayth in the same place.

Of Ruthia. ca. cxxxi.

Ruthia or Ruthenia, is a prouynce of Mesia in the marche of the lasse Asia. And hath the countrees of Romaines in theest syde, & Gothia in the northe / Pannonia in the weste, and Grecia in the south. And this londe accordeth mooste with Boemis and Sclauons in langage & tonge: and this countree hathe the name of some parte therof, and is called Galacia: and the men therof were somtyme called Galathe. To whom it is said, that Poul the apostelle sente his pystell. Loke to fore de Galacia.

Of Sabea. ca. cxxxii.

Sabea is a countree in Arabia / & hath the name of Saba the sonne of Chus. This countre stretcheth in streight length eastewarde towarde the see Persicum / & is nye to Caldea in the north / and endeth at the see of Arabia in the weste / and is nyghe to Ethiopia in the south. And this londe beareth frankinsence, and yeuethe good smelles: for in wodes and laundes therof growe myrre, sinamum, thus, and other swete spicery / as Isydore saith li. xv. This londe is riche of swete spicerye, of precious stones / and of mettall. There is a byrde that hyghte Fenix, and other wonders that auctoures reken in the regyon of Arabia / of whome hit is shewed before of Arabia. The quene of Saba was specyally lady of this prouince

and

and nethelesse in her tyme she hadde pryncypate of all Affrica, as Herodotus sayth. For she was quene of Ethiopia and of Egypte: as the Glose sayth super li. Regū x. And so it is trowed, that she had other kyngedomes of the weste in that tyme.

Of Samaria.ca.cxxxiii.

SAmaria as Isydore sayth libro.xv. is a regyon of Palestina, and had that name in olde tyme of the chyef towne and citie therof, for Samaria was sommetyme a ryalle citye of Israelle, and hyghte nowe Sebastia, & hath that name of Augustus the emperour. This region is in the myddel bytwene Judea, & Galilea. And begynnethe fro the strete that hyghte Eleis. The situation therof is lyke to the kynde of Judea, and hath no dysserence therto in vertue, as Isidore sayth. And had the name fyrste of a mounte that hyght Somer, as mencion is made. iiii. Regum. ca.iii. Of this countre afterward came the men that bene called samaritani, that passed oute of Assiries and dwelled in Samaria, that is to be understond, kepyng. For whan the men of Israel were take prisoners, kinges of Assiries left them there to kepe the countree, as Isidore saith li.ix.ca.de Vocabulis regiō. Loke tofore de eod.de Samario monte in littera. S.

Of Sambia.ca.cxxxiiii.

SAmbia is a prouynce of Messia in Europa, and is sette in the lower Scithia, as it were in the myddell countreye bytwene Prateneo, Estreneo, Osilianeo, Liuoneo, and Turonea: that were all subiectes to the puyssaunce of the Gotes in the olde tyme, as Varro telleth and Herodotus also. And they dwelledde on the clyues of Occean, and haue the sorelonges and costes of the see afore the sydes of the northe, as he sayth. Sambia is a plentuous londe, and beareth welle corne and hathe moche mares, and wodes, and is beclypped aboute with manye lakes and ryuers. Amonge other straunge nations the menne ben semely of body, bolde of harte, & passe other nations about them with crafte, and in crafty e werkynge.

Of Sabaudia.ca.cxxxv.

SAuoye hight sabaudia, as it were a bold way & sauf, as old mē say. For that way of olde time men by goodnes of princes were syker by mountaynes and deserte of that countre, to passe out of the countrey of France into Italy. For al waye there was mooste ryghtewysenes, and therfore as by common fame alwaye the wayfarynge men were syker in hyghe wayes withonte drede of spoylynge & robbery. And is a parte of Pirene, The mountaynes therof departe bytwene Fraunce & Italy. Loke tofore de montibus pirenei in littera. P. This londe hath a nother name, & is called Prouincia.

Of Sardinia. ca. Lxxxvi.

SArdinia is an ylonde in the see of myddel yerthe besyde Sicilia, and hathe that name of oone Sardus begotten of Hercules, that came out of Libia with great multitude, and occupied Sardinia, & yaue therto his owne name. This lōd is sene in the see of Affrica to the lykneo of a prynt of a mans sote towarde the east and towarde the west, and more brode in euen sydes toward the southe & towarde the north. And therfore of shipmen of Grece it was fyrste called Ichos. The londe is seen in length of seuen score myle: and in brede of fourty. Therin bredeth no serpent nother wolfe: but onely a lityll beaste that hyght Solifuga, that is noyfull to wycked men. Therin bredithe no venym: but an herbe named Apium risus, that drayweth and shrynketh to gether the iawes of menne, and sleeth as it were laughynge. There ben hote welles, that heale sycke men, and blyndethe theues, yf they sweuren vpon the water, and towche theyr eyen therwith, as Isydore sayth lib.xv.

hereof ys the profyte Sardinians laughte

Of Sarmata.ca.cxxxvii.

Armata is a londe of strange men/ that be called Sarmate. And have that name of study and besynesse of armure. For they wente armyd & spoyled many prouinces, tofore that Lentulus withstode them, & wolde not suffre them to passe ouer Danubius, as Jsid. saith li. ix. These men be descended as well of Bothes/ as Gipides. And they vsed to fighte as welle on horsebacke as on fote, & therfore they were so called/as Jsidore sayth.

Of Samo. cap. Lxxviii.

Samo is an ylōd in the see Egeum, wher Juno was borne: therof was sybill of Samia/and Pithagoras Samius/that fyrst founde the name of philosophers/as Jsidore sayth li. xv. Jt is sayd, that erthen vessels were fyrste made in this ylōd; and therfore they ben called Pasa Samea/vessels of Samo. And soo it is knowen, that clay of that ilōde is tough as glewe, and therfore the more able to make suche vessels of, as Jsidore sayth.

Of Saxonia. cap. Lxxix.

Saxonia is a Prouynce in Germania, and it is sayde/ men of that prouynce came of the Grekes: & dwell nowe in those partes/ that they arrived in by shyp. And they expulsed and droue out the Thuringes/ that then there dwelled and ocupied vnto the cleue of Occean: The Saxons gate and wanne theym places there with many batayles and strong/ and dwelle in the same prouynce to this daye. And the men were alwaye the gretteste werriours/ semely of shape/ of stature hye, stronge of bodye, hardye and bolde of harte.

¶ Saxony is a londe mooste plentuous in corne/ and beeryth well corne and all maner fruite, and is fulle of wodes in mountaynes/ and is full of fruite and of lese and of feldes/ ryche of beastes and of flockes/ Of siluer and of coper and of other metal. And there ben solemne mountaynes; in the which stones bē digged, the which beinge strongely resolued by fire, turne in to the substance of brasse. There ben moste noble ryuers and famous: as wesera/Limia/ Albia, Sala/ & Odera, And many other/ that renne ther by ouer and beyond Albina. There ben salt welles in many places, in whom beste salte and mooste whyte is sod and made. Therin ben many stroge cytees, castels/ & townes bothe in plaines and in mountaynes. Beside the mountain in the whiche copre is dygged/ is a great hylle, and the stones therof smell as violettes. There, in some mountaynes, is fairest marble dygged, and namely besyde the ryuer Danubius, and that stone is called sait Myghels stone. Jn those moūtaynes is moste plente of venison and of wylde beastes/ of beeres, of boores, and of hertes. And therfore in those mountaines full of wodes is many maner of huntinge vsed. These & many other noble thynges ben found in the countre of Saxons. Loke tofore de Germania in littera. G. et in littera. A. de Alemania. Saxonia hath Boeamia and Polonia in the eest syde, Westualia in the west: And the side of Frysons towarde Occean, and men of Thuringe in the northe/ & Frenchmen in the south. The men bene noble & stronge, & not ouercome tofore this daye, as Herodotus sayth.

Of Sclauia. cap. Lxl.

Clauia is a parte of Mesia/ & conteyneth many regions. For Boemes, Paloni/Metani, wandali/Rutheni/ Dalmate, and Charinthi be sclaues. For al these vnderstonde eche other, & ben lyke & acorde in many thynges touchynge langage & manere, but yet they be dyuers in ritis & vsage: for some hold yet the sayth of Paynems: & some thusage of Grekes, & some thusage of latyns. Jn all these regions is noble groūd/ & berith wel corn & alle wyne in many places. All these naciōs for the more part haue theyr bushe cut roūd, out take the Rutheno/ & tho that ben medeled with duchemen/ & with Latyns. Sclauia is dowble: The more whiche is called Sclauonia, conteyneth Dalmacia/ Saruia/ Carinthia, and many other regyons. And some men of this Sclauia dwellen vpon the see/ and some in hygh

hight mountaynes and in thycke wodes. And some eare and tylthe feldes and plaines. The men ben fyers and sharpe and vnsemely/ without deuocion in goddis seruyce, and lede their lyse in robbyng on the see/ and vse to take prayes by the see and by the londe, and namly those that dwelle vpon the see.

¶ The other lasse Sclauia from the borders of Saxony stretcheth to Pruse/ and to wandales/ and to the Boemes. And this Sclauia is departed from Pruse with dyuers ryuers and waters, and from the Gothes and Danes with an arme of the see of Occean: whiche see when it is departed, the lesse Sclauia endeth at the cleue therof. And this region bereth well corne and fruite: and is moyste with riuers and pondes. Therin is moche wode and pasture, and mylke and hony. The menne be stronge of body, erthetyllers and fissers. And more deuowte to god/and more peasible to neyghbours, than those that dwel in the more Sclauia. And that for medelynge and company that they haue al day with the Germanis/as Heredotus sayth.

Of Spartiata. Cap. Lxli.

SParciata is a Region besydes Grecia/ and hyghte Lacedemonia by a nother name, of one Lacedemone the son of Semele. Loke de Lacedemonia in littera. L. The men ben called Lacedemones and Sparciani also/ as Jsidore sayth. li. xv.

Of Seres. cap. Lxlii.

SEres is a prouynce in the easte, & hath that name of a towne that hight Seres There woll is gadred of trees/ and silke is made of that woll. The Poete speketh of men of that lond and sayth.

¶ Ignoti facie sed noti vellere Seres.

Of Selandia. Cap. Lxliii.

SElonde is a londe by the see syde, bedypped aboute with ryuers and armes of the see, as it were an ylonde. And hathe Polonde in the easte syde, and Flaundres in the south/ and Occean in the weste/ and Brytayne in the north. And be many ylondes departed asondre with armes of the see. And those ilondes ben clipped aboute with stronge hepes of grauell and quarreis/ and so warded and defended ayenst wawes and strength of the see. The soyle of those lōdes beere well corne. And is bare of trees, for by cause of saltnesse of the see trees maye not haue depe mores and rotes. And therfore whanne they ben sette and plāted/ they sayle and drie anone. Selonde is full of men and people and of rychesse. The men ben of great stature, stronge of body, & bolde of harte, deuoute in goddis seruyce/ Easy and softe amonge themself, beneficiall to many/ & greuous to no men, but whan they must nedes withstonde wrongefull Rysers of enmyes.

Of Semigallia. cap. Lxliiii.

SEmigallia is a lytill prouynce beyonde the see Balticum/besyde Licia & Liuonia/ in the lowe Asia. And hath that name, for Gallathe dwelled therin medled with men of the londe. And so they be called Semegalli, as hit were halfe Gallis. For they come of the Gallis and of the men of the lande. The londe is good & beerethe well corne, & is ryche of pasture and of meedis. But the men benne strange and vnsemely, & sharpe and cruel.

Of Gallia Senonnesis. ca. Lxlv.

GAllia Senonensis is a prouynce of frēchemen/and hath Germania Trenerensis in the east syde, in the southe the ouer Burgoyne and the mountaynes Pennines, in the weste the party of Fraunce, that hyghte gallia Lugdunensis: in the northe gallia Belgica. The londe beryth welcorne, fruite, & vynes also. Therin bē dyuers welles, ryuers, and stremes. These galli Senones were somtime called Senones: for they receyued frely in to herborwe.

Afterward that z. was changed in to the letter. S. and called Senonens as Jsidore sayth li. ix. And had that name of the citie Senonensis, that is their chyefe cyte. The londe is full of people / and hathe manye cyties and many stronge walled townes. And a ryuer rennethe therby that hyghte Secana.

Of Siria. ca. clvi.

SJria hathe the name of Sirus Abrahams neuewe / gotte on Lethura, as Jsidore sayth li. ix. et xv. This lond endeth at the ryuer Eufrates in the easte syde / & at the greate see and Egypte in the weste syde. And stretcheth fro the north to Armenia and Capadocia, and fro the southe to the see Arabicum / as he sayth. The space therof stretcheth in greatte lengthe / and is moore narrowe and streyte in breede: and conteyneth many prouynces, as Comagines, Fenicia, and Judea is a parte thereof, besydes sarrasyns & Nabathes. And it is a regyon mooste full of people / and most plentiful of corne & fruite neet, shepe, and great horses, asses, and camelles / and is mooste ryche of wexe and swete spycery, and of metal: most stronge with cytyes & castelles, moyste with moste noble ryuers, lakes, and pondes. And hathe noble hauens of the see / namelye in Palestynes Maritimis and Fenicis. The men ben sterne and great warriours / and occupien in dyuerse countreyes and londes with diuers chaffre and marchandise, therin ben dyuerse nations, the whiche as they dyfferre in faces / so they varye in langage, mynde, and maners / of the whiche some dwel in desert as Nabathei and Saraceni / some dwell in mountaynes, & some in wodes and groues, of the whiche ther are fulle manye amonge the nations of those regions and londes, as Herodotus telleth.

Of Sichima. ca. Lxlvii.

SJchima is a lyttell londe in Samaria in the myddes betwene Judea & Galilea: and hath the name of Sichem the sonne of Emor / that buylded therin a cytie that was called Sichem / that nowe hight Neopolis. And the countrey there about hight Sichima, as Jsydore sayth li. xv. Jerome sayth super Genes. xviii. This was the porcion of that londe, that Jacob yaue to his sone Joseph ouer the lot. And so that londe was in the lygnage of Effraym, and there Joseph was buried: and there his tombe is shewed vnto this day as Jer. sayth: Jacob gate that lond, and boughte it with money gotten with great traueyle / and yaue therfore a hundreth lambes, as it is said Genesis. xxxiii. Hier. sayth, that for that trauayle, Jacob sayde, that he tooke that londe oute of Amorreis hande with bowe and with swerde, There nygh was Terebintus a tree / vnder the whiche Jacob hydde the mawmettes of his sonnes. And than he went vp out of Sichima into Lusa / that hyght Bethel. Also as it is sayd Genesis xxv. In this place Josephs bretherne fed and kept flockes: but whā Joseph sought them, he fonde them not in Sichim, but in Dotaym: where they spoyled hym / & solde hym to Egiptians. And afterwarde Amelech the sonne of Jeroboal distroied Sichima / and slew the men that dwelled there, and sewe salt in the contrey about, as it is sayd Judicum. x. In this feld was Jacobs welle, by the whiche our lorde rested, whan he was wery of the waye / & bad the woman yeue hym drynke of the water of the welle: as it is sayd Joh. iiii. This place is full fertile and wonder merye and most stedfaste.

Of Scithia. Cap. Lxlviii.

SCithia is the greatteste region / and the ouer partie therof is in Asia, and the nether in Europa. And this nether partie begynneth at the marreis Meotides / and stretcheth betwene the ryuer Danubius and the northe occean to Germania / as Jsydore sayth li. xv. The first partie therof is Alania / than Meotides paludes / thanne Gothia, Dacia / Rhecia, than Germania, where

where Swenes dwelle, and occupye a great deale therof, as he sayth. In scithia ben many regions and londes: some therof ben ryche, and some bene inhabitable, and no men dwelle therin. For in many places is moch golde and precious stones, but for great gryphons men come there but selde. There is beste smaragdus and moste pure christal, as he sayth. There, in many places in Scithia ben many men wōderly shape, and great wylde beastes, as linces, tygres, & most cruel beres & lyons, and namely in the desertes and regions of Hircana. Loke tofore de Hircanis.

Of Sicionia. ca. cxlix.

Sicionia had that name in olde tyme of Sicion the kynge, by his name it was called the kyngedome of Sicionis. Archas the sonne of Jupiter & of Calista, after he had subdued Pelasgis to his obeisance, he called that kyngdom Archadia by his own name. Archadia that is likewise callyd Sicionia, is the bosome of Archaia, as it were set betwene the sees Egeum and Jonium, and hath a great ryuer Erimantum: and breedeth Abston a stone that neuer quencheth, if it be ones kendlyd. There ben gendred moste whyte merules mauuis, as Jsidore sayth li. xv.

Of Sicilia. cl.

Sicilia was somtyme called Sicania, and hadde that name of Sicanus the kynge, and was afterward called Sicilia, and had that name of Siculus brother of Italus. And this londe was in olde tyme called Trinacria for thre forlonges that ben there, and be called Pelorum, Patheū, and Libeū, for Trinacria is grewe, and is to say thre square, for it is diuided in thre squares. This londe is departed from Italy with a lyttell see, and is afore the see Affricum. The londe beareth well fruyte and is ryche of golde, and ful of dennes, chynnes, and caues, & is ful of wynde and of brymstone. And there brenneth the heate of the mount Ethna. In the see therof is Scilla and Caribdis, in which shyppes ben swolowed or synke or ben broken. This was the countrey of Ciclopes, and afterwarde nourice of Tyrantis. And it beareth well corne, and is eared and sowen with sede fyrst of all londes: The chiefe citie therof is Siracusa: There is a welle Arecusa, and the ryuer Albius, that norysheth horse. Therin was fyrste founde the ilonde de Comedia. In the ryuer of Agathe in Sicilia was the stone Achates fyrst founde. And in the see of Sicilia is whyte corall engendred, and salt that is called Agrigentine, a wonder maner salte: For hit melteth in fyre, and sparkleth in water. All this londe abowt conteyneth the space of three thowsande forlonges.

Also Salustius sayth, that Sicilia ioyned to Italy somtyme: but the space that now is betwene, was broke and forwerid with strengthe of the see. Vue vsq; Jsidorus li. xv. ca. de Jnsulis: there all these forsayde thinges ben rehersed, and Plinius telleth the same.

Of Sirtes. cap. Cli.

As Jsidore sayth li. xiiii. Sirtes ben places in the see full of grauell, and hath that name of drawynge. For Salustius sayth it drawithe therto all thynge. For Siren is grewe, & is to vnderstonde draught or drawing. And suche drawing makyth the grounde and the see vneuen. In some place depe and in a nother place shalowe: and therfore it is perillous to passe that way. Sirtes that induce suche peril are by the see of Egypt, & are medlyd therwith in many places, as he sayth.

Of Scotia. ca. clii.

The londe Scotia hathe the name of Scottes that dwelle therin, and is a longe stretchynge countree, as hit were a furlonge in the ylonde of Brytayne: And is departed fro northe Englonde with ryuers and armes of the see, and is closed aboute with occean in eyther syde: And is also

also departed fro Irlonde with the see ocean / and the same nation that was some tyme syrste in Irelonde and al accordynge therto in tonge, in maners, and in kynde. The men are lyght of harte/fiers & courageous on theyr enmyes. They loue nyghe as well death as thraldome, and they accoũt it for slouth to dye in bed, and a great worshyppe and vertue to deye in a felde fyghtynge agaynst enmyes. The men ben of scarse lyuynge, and many suffre hungre longe tyme/and eate selde tofore the sonne goynge downe, and vse flesshe, mylke meates/fysshe/and fruites more than Brytons: and vse to eate the lasse brede/and though the men bene semely ynough of fygure & of shape, & fayre of face generally by kind, yet theyr owne scottyshe clothynge dysfygure them full moche. And scottes be sayd in theyr owne tonge of bodyes painted, as it were kytte and flytte. For in olde tyme they were marked with diuers fygures and shape on theyr flesshe & skyn, made with yren prickes, as Isidore sayth/ li. ix. ca. de Vocabulis gentium. And by cause of medlyng with englisshe men, many of them haue chaũged the olde maners of scottes in to better maners for the more parte/ but the wylde scottes and Iryshe acounte greate worshyppe to folowe theyr fore fathers in clothynge, in tonge / and in lyuynge, and in other maner doynge. And dispise some deale the vsages of other men in comparison to theyr owne vsage. And so eche laboreth to be aboue / they detract and blame all other / and enuye all other: they deride al other / and blame all other menes maners, they be not ashamed to lye: and they repute no man / of what nation, bloudde, or puissaunce so euer he be/ to be hardy and valiante / but them selfe. They delyte in theyr owne: They loue not peace. In that lond is plentyous ground, mery woodes, moyst ryuers and welles, many flockes of beastes. There ben erthe tyllers for quantite of the place inow. And is not vnegall to the lande of Britayne, as Herodotus sayth. And is a sage insercher of the worlde as Plinius sayth. Loke tofore de Hibernia in letters. H. Ther Isidore sayth the same of Irelonde in many thynges.

Of Suecia. ca. cliii.

SVecia is a region of the nether Sythia in Europa, therof all Gothia hathe nowe the name, that is the greatest regyon of the kyngdom of Danes & of the norwaies, & the see Balticum is in the easte syde: and the Brytysshe occean in the weste, and the hylles of Norwaye and people in the northe / and ioyneth to Denmarke southward/ and endeth there. Suecia hyghte Gothia also: and is good grounde, and beareth wel corne, and hath no vynes, but in greatte plente of pasture and of metal it recompenseth the other defautes. For besyde many maner ryches that it hath of the se, it passeth many other regyons and londes in beastes wylde and tame, in syluer ooze/and in many other ryches. The men ben ful strong, theyr might of chyualrye daunted longe tyme the most deale nye of Affrica and Europa. And in greate Alexaunders tyme, the greate hardynes of Grekes dradde to aduenture vpon them. Also the greate myghte of Julius Cesar ouercame Frenchemen / Almaines, and Britones, but he dradde to fight with Danes / Gotes, Norwayes/and other men of the northe / as the writers of storyes telle bothe of Grekes and of Romaynes, to the whose wordes sayth may and oughte to be gyuen in suche thynges as are not agaynste oure relygyon/ sayth, nor reason, as Hierom sayth: It is worthy / sayth he, to beleue storyes and wrytyngs of Poetes and of writers/if theyr relacion be not agaynste the sayth, & good condicions and maners, nother contrarye to southnes that is knowen. Of these men come Amasones wommen of wommens londe, as Orosius sayth / and Isydore libro. xv.

Col Sueuia. cap. cliiii.

Sueuia

Sueuia is a prouynce in Germania renenſ in Europa. The men therof were wont to haue moſte lordſhyp in Germania: as Jſidore ſayth li.xv. and ſayth the ſame.iii. cap. de vocabulis gencium li. ix. The Sueues, ſayth he/ be parte of Germayns in the ende of the northe. Of them Lucanus ſpeaketh and ſaythe. Fundit ab extremo flauos aquilone ſueuos. That is to ſay, that the Sueues with ydlowe heere come of the vttermeſt northe. And many menne trowed, that in their londe were ſometyme an hundred townes, and moche people/ and the menne bene called Sueui: and haue that name of a mount that hyghte Sueuis/ whiche ſtandeth in the entrynge of Germania. And thoſe men dwellyd fyrſt in the countrey aboute that mount, as he ſayth.

Alſo as he ſaythe/ this countreye hath Danubius and Bauaria in the eaſte ſyde: & the Ryne and Alſacia in the weſte, and highe mountayns called Alpes, and Jtalie in the ſouthe, and Franconia and the nether Germania in the northe. And Sueuia is double: the nether ſtretchethe towarde the Ryne, and the ouer toward hygh mountaynes Alpes, and the ryuer Danubius. Eyther is good londe at beſt/ and beareth good corne and wyne in many places/ and hath moſte ſtronge cyties/ caſtels, and townes: and alſo playne and mountayns, ryuers and ſtremes, and many wodes and herbes: and moch paſture and many ſhepe/ and other beaſtes: and about the mountains yron and ſiluer and other metals ben founde. The men bene many and full ſtronge, bolde, and hardy, and good werriours, high of body, with ydlow heare, ſemely and fayre of face.

Of Tanatos. cap. clv.

Tanatos is a lyttell ylonde of occean, and is departed fro Britayne with a lyttell arme of the ſee, and hath wheate feldes and noble grounde, and is called Tanatos/ and hath that name of deth of ſerpentes. For the erthe of that lande caried into anye countreye of the worlde, ſleeth ſerpentes forthewith: as Jſydore ſayth li.xiiii.

Of Trapobana. ca. clvi.

Trapobana is an ylonde of Jnde towarde the ſouth, out of that ſyde the Jndyſh occean begynneth. The lond ſtretcheth ſeuenty myle and ſyxtye pace in lengthe/ & foure ſcore and ſyxtye thouſande furlonges in bred. And a ryuer renneth therthrough/ and is ful of Margaryte and of precious ſtones. And ſome parte therof is ful of oliphauntes and of other beaſtes, and men dwelle in ſome parte therof. Jn this londe men ſaye bene two Sommers and two wynters in one yere. And flowres ſpryngе there twyes in a yere. And is the profitableſt ylonde of Jnde, & ſpringith alwaye. The leues ben alway grene and fade neuer, as Jſidore ſayth. li. xiiii.

Of Tracia. Cap. Clvii.

Tracia is a prouynce in Grecia, Tiras the ſonne of Japhet came thether, & called that lond Tracia by his own name, as Jſidore ſaythe li. xiiii. Other me mean, that Tracia hathe that name of crueines of men that dwelled therin. The cyte Conſtantinople is afore this londe in the eaſte ſyde of the ſee Propontis: and is toward Diſtre in the northe ſyde, and ſtretcheth to the ſee Egeum in the ſouth/ and hath Macedonia in the weſt. Many diuers nations dwelled therin ſomtyme, as Maſſagete, Sarmate, & Scithe/ and many other. The londe is wyde and large: therfore many nacions might be conteyned therin. The ryuer Debrum ſpryngeth and renneth in Tracia/ and by many ſtraunge nacions/ as Jſidore ſayth li. xiiii.

Of Traconitida. cap. Clviii.

Traconitida is a regyon in Judes, ouer the whiche reined Herodes bi der Philip. For all the kyngdom of Debrieus was departed in foure: and eche of the foure was called Tetrarchia. And

the prince and the kynge of suche a party was called Tetrarcha. The fyrst of those foure was Galilea: Herodes was prince and kynge thereof. The seconde and the thirde were Jturia and the region Traconitida: ouer that was Philip Tetrarcha of eyther regyon. The fourthe regyon was Abilina: Ouer this countreye reygned Lisanias/the brother of Herode and of Philippe. The londe of Jewes was departedde in so many particular principates by the Romaynes/ to subdewe the pride of the Jewes/ as the Glose sayth super Luc, super illum locum/ Tetrarcha autem phillippo Jturie and Traconitidis regionis, &c.

Of Thessalia. Ca. clix.

THessalia, as Jsidore sayth li. xv. is a prouynce of Grecia, and hathe that name of Thessalus the kynge/and ioyneth on the south side to Macedonia. In Thessalia be many ryuers, and therin be many townes, the cheif therof hyghte Thessalonica. There is also the mount Pernasus/ that was somtyme halowed to Apollo, And Thessalia was the coûtre of Achilles/ and thens came the Laphites. And it is sayd of them, that they brake fyrst horses with brydels, and sate on theyr backes, and semyd one body horse & man. Therfore knyghtes of Thessalia were feyned to be Centauri, as Jsidore sayth lib. xi. cap. de Portentis, Jn Thessalia were fyrste founde shillynges of golde/ and craft and vse of breakynge of horses: as Jsydore sayth li. xv. And farther he sayth lib. iiii. that in Moyses tyme felle a great floode in Thessalia/ that distroyed the more dele of the people of that londe: And a fewe were saued by succour of the mountayns/ and namely in mount Pernasus: aboute the whiche mounte Deucalion reygned that tyme: And suche as fledde vnto him in shyppes, he receyued: and in the toppe of the hylle Pernasus he nouryshed and cherysshed them. Wherfore the grekes fables fayned/ that Deucalion shuld restore mankind of stones, as he affyrmeth there.

Of Tenedos. cap. Clx.

TEnedos is an ylond of Grecia, one of the Cyclades in the north side. Ther in is the cytie of Thene buylded. And the lõd hath that name of that cytie. For one Thenes a yonge man was defamed/that he shulde haue had ado with his stepmoder, which fled vnto that Jlonde, wherin he founde none to tylth it: and he gaue to the citie, that he there buylded/and to the ylonde his owne name.

Of Thile insula. cap. clxi.

THile is the laste ylonde of Occean betwene the northe countrey and south vi. dayes saylynge beyonde Brytayne. And hath the name of the sonne, for there the sonne styntethe in sommer, whan the dayes begynne to shorte. And no daye is there beyonde. Therfore the see therof is slowly froze/ as Jsy. sayth li. xiiii. And plinius sayth/ that the place is inhabitable: for in somer nothyng may there grow for great brennynge heate, nor in wynter for fresynge colde. For fro the euennes of the daye and nyght in Marche/ whan the son is in Ariete, vnto euennes of the day and nyghte in harueste/ whan the sonne is in Libra, the sonne forsaketh not that ilond. And fro that tyme to the euennes of the day and nyght ayen in Marche, the sonne cometh not there. And so there halfe the yere is day, and halfe nyght, as he sayth in ca. de insulis lib. xiiii. et de solsticiis li. ii. Also Beda sayth the same li. de naturis rerum/and Solinus also.

Of Tripolitana. ca. Clxii.

TRipolitana is a region/ and Tripolitana is the name of two regiõs. That one is in Fenicia/ & hath the name of Tripolis, that is moste famous citie, so strong and myghti, that he defendeth and socoureth all the countree aboute. And the other Tripolitana is in Affrica betwene Pentapolis and Bizancium, and hath the name of thre great cyties, that is to wite/

Oseas,

Osea/ Sabine/ and Leptis the gret. This londe hath the more Sirtes in the este syde/ and Trogoditas in the northe, and the see Adriaticū in the west: Bezantium/ Getulas/ and Garamantes in the south. And stretcheth to the Occeā of Ethiopia, as Jsidore sayth

Of Trogodia. cap. clxiii.

TRogodia is a region in Ethiopia, the men therof bene called Trogodites: and haue that name for they ben so swyft of fote/ that they folowe and take wylde beastes with rennynge. In this region is an ilonde/ wherin groweth the best kynd of myrre/ and most pure dropes therof is founde there: and is called myrre Trogoditis/ and hathe the name of the ylonde that they growe in/ as Jsydore sayth lib. xvii. And thoughe this prouince be in Ethiopia/ yet it stretcheth to the endes of Arabia: so that somety me it is sayd, it longeth to Arabia, as in li. xvii. and somtime to Ethiopia, as it is sayd in li. nono.

Of Troiana. cap. clxiiii.

TRoiana is a prouince in Frigia, and was fyrste called Dardania/ and had that name of Dardanus: for Dardanus came out of Grece to Frigia/ and reigned there fyrste: And afterwarde his sonne Erictonino, and then his neuewe Tros, and of hym the cytie of Troye/ and the countrey aboute had the name/ as Jsidore sayth li. ix. And after that Troye was dystroyed/ many Troians sayled by dyuers countreys of the worlde to get them places, and they expelled and put out manye nations of their countreys/ and dwelled there in their stede afterwarde. Of them came most myghty nations of the world: as mooste true storyes of dyuers regions and londes telle.

Of Thuscia. Ca. clxv.

TDuscia is a prouynce of Jtelye betwene Ligures and the Territorie of Rome: and is strengthed myghtely and strongely with dyuers mountaynes and stronge places, as Jsidore sayth libro. xv. Thuscia hath that name of ofte sacrifice and of Thus and encense. For in those parties at burials and obsequies men in olde tyme vsed for religion and deuotion to bourne and offre moche frankyncense: and namely they wepte and made great dole and sorowe for their deed men. And they brente Thus on aultere of goddis. For as it is sayd/ in Thuscia the craste of diuination was fyrste founde/ as Jsidore sayth. This lond was fyrst called Aemilia in olde tyme: therin ben many solempne cities and noble. And hath the citie Pyse in the west towarde Liguria, Senos, Lucani, and Florence towarde the north/ the citie of Arecium towarde the este: and towarde the southe Thurthon, Perneo and Assise/ that ioyne and ben in the valey of Spolitane, & hath the see Adriacum, and the marche Anconitana in the este syde: and the brynke of Tyber and Rome in the southe: And Melan and Liguria in the weste, Romaniola and the prouince of Padua in the northe.

This londe stretcheth moch in length out of the este into the weste/ and hath lesse brede of the northe syde into the southe. This londe is full inough of mountayne: and the place is most stronge touchyng situation, and the grounde bearethe welle corne and frute. The aire is good and hol some: the see maketh this londe ryche in two sydes. Many welles and lakes make this londe moyst and plentuous. The ryuer Aruis renneth therby & sourneth hit. Plente of swete saffren and spicerye, that there groweth/ maketh it syngularly noble and ryche. Manye hotte welles that there springe, make it kynde and solemne.

Of Thuringia. cap. clxvi.

TDuringia is a prouince of Germania in the myddell betwene Saxons and Francos/ and westuale, and hath the Boemes and Saxones in the este side: Francones and Bauares in the southe syde:

Sueues

Sueues and Alfaces in the weste: men of the Ryne / and Westuale in the northe. And as the name of the countree meneth, Thuringia / harde: soo the menne benne harde, and also mooste cruelle agaynste theyr ennemyes. The countreye is populous, & the men ben fayre and semely of stature / stronge of body, harde & stedfaste of hart. Theyr londe is strengthed and closed with mountaynes all aboute / and is full playne within, and beareth wel corne and frute, and is not without vynyerdes. There ben many stronge castelles and townes, not onely in mountaynes, but also in playnes. There ben ryuers lakes & pondes. There is good ayre and there is gret plente of good pasture. There be manye oxen shepe & other bestes. There in mountaynes be ryuers mettalles myned, as Herodotus sayth, that sought and left vnsercched no pieuy marches of Germania.

Of Thuronia. ca. clxvii.

THuronia is a prouynce of the ouer Fraunce, and was sometyme accounted a parte of Gyan, and hath that name of the noble cytie Turon: and in that Thuron the floure of preestes moste holy saynt Martin rested, and is vpon the ryuer Ligeris / that renneth therby / and moysteth it and maketh it ryche in many maner wise. The londe beareth well corne / and fruyte, wyne and pasture. Therin is mooste holsome ayre and many woodes. Men bene of body semely of shape, hardy and bolde of harte, goodly in dede / & in speche sobre.

Of Pasconia. ca. clxviii.

VAsconia, Gascoyne is a prouynce beyde the mountaynes Pireneï / and was sommetime accompted vnder Gyan / and hathe the name of the towne Pascea / as Jsidore sayethe libro. ix. And hathe the mountaynes Pireneï, in the ooue syde, and the see of occean in an nother. And is nyghe to Peyto in the thyrde syde. In that londe bene many woodes and trees / laũdes, and mountaynes. In many partyes therof ben many vynyerdes so many & so moche, that it sendeth plenty of wine to countrees and landes that ben nyghe, & also in to londes of the see. The ryuer Girunde departeth this londe fro Tholose and renneth by Gascoyn, and entreth in to the see of occean by syde Burdewes, the cheyfe citie of Gascoyne / as Jsydore saith li. ix. ca. de Vocabulis gencium. The Gascoins haue the name of the towne Pascia, and dwelle by the longe and large solitude of the mountaynes Pireneï, and ben called vascones, as it were Vacones by chaungynge of L. in to. S. Pompeius whan he had subdued Spayne: and hastynge hym to come to his triumphe, he put these men out of the mountaynes Pireneï, & gadered them in to one towne. And therupon the towne was called Vrbs conuenarum / as Jsidore saith and Plinius and Herodot', that telleth / that these men Gascoynes ben lyght and plyant of body, hardy and bold harte / fyers and hasty to battaylle.

Of Venecia. ca. clxix.

VEnecia is sayde of olde men the prouynce of Venix, the whiche prouince stretcheth fro the clyse of the see Adriatici vnto the ryuer Padus, whiche departeth bytwene the cytees and countrees of the nether and the ouer Liguris, that is to say betwene Pergamenles and Medolanensis so it stretched somtyme, as the most trewe wryter of storyes of Lombardes and of Ligures tellethe. In the costes of the forsayde see afore and nyghe to this prouince the cite of Venice is now buylded, in this prouynce are many other noble cities. For as Jsi. sayth li. xvi. Mantua was buylded of Mantio the doughter of Resia, whiche after the distruction of Thebes, cam in to Itali, & standeth in Venetia / and in the frenche tonge is called Alpina. Also Venecia is a prouynce of Italia, that had lorde shyp of many londes and cities in the see & londe in olde tyme: and nowe at this daye the myghte therof and lordshyp stretcheth ryght ser in the see, and euen vnto Grecia, & retcheth fro the countreyes of Germania

vnto

And subdueth the theste and tyrannye of seymmoure and see theues of Dalmacia and of Sclauia, and repelleth them. And gouerneth and ruleth moofte ryghtefully ylondes, hauens, and costes of the see, that benne vnder the lordeshippe therof. And defendeth mightily thyr subiectes ayenst ennemyes, and holde the comon pro fyte and ciuell vnder ryghtful lawes. And suffereth within theyr bounder no secte a byde, that is contrary to goddes lawe. I trowe hit were superfluitie to reken all the goodnes and worthines of these men. For the vertue and myght / auysemente, and redynes, and great accord and loue of al ryghtwysenesse and myldenesse of men of Venetia aren nowe knowen nye to all nacions / as sayth the royall wryter of the story of Langobardes.

Of westualia. ca. clxj.

Vestualia is a prouynce of the nether Germania / & hath Saxonia in the easte syde / Thuringia and Hassia in the southe, the Ryn and Loloyne in the weste, occean and Frisia in the northe. And is closed in two endes with two moste noble ryuers, that ben Weseras and Rhenum. The Ryne towcheth in the northe weste / and Weseras towarde the easte. This londe in some bookes is called the olde Saxonia, and preserueth and kepeth it selfe clene from all spyce of fornication, and most straytely punisheth aduoutrices: and hath in mooste reuerence honest wedlockes: all thoughe it was snared in the paynymes superstition tyll the .lxx. yere of our lorde, as Bonifacius writeth in a pistolle to the kyng of Englande. This lond is ful of wodes and of pastures / and mote apte to fede beastes than to beare corne: & is moisted with many riuers, & welo, with Lipia & Rura & many other welo & riuers / there aren salte welo, & mountaynes plete with metall & ore. In that lond is moche frute & many orchardes, apples, & nuttes, also wild beestes, swine, & other beestes smal & gret. The men be comonly semely & hye of stature / faire of shape, & strong of body, bolde & hardy of harte. There is moche chyualry & wōder hardy & bolde, & hardy of harte alway prest & redy to armes / ther are stronge cities & wel walled / and moost stronge castelles & townes / both in mountayns and in plaines.

Of Pironia. ca. clxij.

Vironia is a lyttell prouynce beyond Denmarke towarde the easte. And hath that name of Piroze / grene coloure. For it is full of herbes, grasse, and woode: There be many welles and waters. The grounde therof beareth well corne. The men were sometyme stronge / syerce, and cruelle, and vnsemely, and be nowe subgettes to kinges and lawes of the Danes, & al the lond is occupied with Dermains and Danes. Lohe tofore in littera, R. de Rivalia. This londe is departed fro the men Negardes and Gathels with a full greate ryuer that hyght Narua.

Of Wynlandia. ca. clxij.

Vinlandia is a countre besydes the mountaynes of Norwaye toward the easte, and stretcheth vppon the clyse of occean: And is not full plentuous / but in woode / herbes / and grasse. The men of that countrey ben strange and some what wylde and fiers: and they occupien them selfe with wytchecraste. And so to men that saylle by their costes, and also to men that abyde with theym / for defawte of wynde, they proffre wynde to saylynge / & so they selle wynde. They vse to make a clewe of threde, and they make dyuers knottes to be knytte therin. And then they commaunde to drawe oute of the clewe vnto three knottes or mo / or lesse / as they woll haue the wynde more soste or stronge. And for they myssbyleue sendes moue the ayre and arcyse stronge tempeste or soste, as he draweth of the clewe more or lesse knottes. And somtyme they meue the wynde soo strongelye, that the wretches that beleue in suche doynge, are drowned by ryghtfull dome of god.

Of Vitria.ca.clxxiii.

VJtria is a lyttell ylonde in the bryttyshe see / and is departed from the more Brytayne with a lyttell arme of the see. The ground therof is beste londe for whete. There in be manye woodes and groues, and many beastes wylde ¶ tame / and welles and ryuers that moyste the londe. That ylonde is mooste temperate and holsom countree, and mooste plentuous of fruite / as it is sayde / and englyshemen dwelle therin at this daye.

¶ TREVISA. Here lacketh. For no mention is made whitherward this lond beareth fro Brytayne, nor in what syde of Brytayne this londe shoulde be. Some men woulde wene, that this ylonde is Wyghte / but Wyghte is comonly called Insula vecca / and this yle is here called Vitria.

Of yselondia. ca.clxxiiii.

YSelonde is the laste region in Europa in the northe beyonde Norway. Inh eyttermooste partyes therof hit is alwaye yse and frosen, and stretcheth vpon the clyse of occean toward the north / wher the see is frore for great and strong colde. And Iselonde hath the ouer Scithia in the easte syde, and Norway in the south, and the yryshe occean in the weest / and the see that is ferre in the north / and is called Iselonde, as hit were the londe of yse and of glas. For it is sayd that ther ben mountaynes of snowe frore as harde as yse or glasse, there cristall is founde. Also in that region ben white beares most great and ryghte fyers: that breake yse ¶ glasse with their clawes / and make many holes therin / and dyue there throughe in to the see / and take fyshe vnder the yse and glasse / and draw them out thorough the same holes, and bringe them to the clysse, and lyue thereby. The londe is bareyne, outetake fewe places in the valeyes / in the whiche places vnnethe growe ootes. In the places that menne dwelle in onely growen herbes grasse and trees. And in those places breden bestes tame and wylde. And so for the more parte men of the londe lyue by fysshe and by huntynge of flesshe. Shepe may not leue there for colde. And therfore men of the londe were for colde, felles ¶ skyns of beares and of wyld bestes / that they take with huntynge. Other clothynge maye they not haue / but it come of other londes. The men ben full grosse of body and stronge / and full white / and yeue them to fysshynge and huntynge.

Of Zeugia.ca.clxxv.

ZEugia highte Zeugis also / and is a prouynce where as the more Cartage is / situate in the lesse Affrica, betwene Bisanciū ¶ Numidia, as Jsi. saith. li. xiiii. This prouince stretcheth frō the northe see into Siculū, as he saith. And strecheth out of the southe to the countree of Getules. The hyther parte therof bereth wel corn, and the furder is ful of serpentis and of bestes that ben wylde. There ben wylde asses and other wylde beastes. There benne founde wounders / and beastes wonderly shape, as he sayth.

FINIS LIBRI XV.

INCIPIT LIBER XVI.

DE LAPIDIBVS PRECIOSIS.

Of the properties of therthe and of the partyes therof is yscryued in general, by help of god is nowe our purpose to plante here some what of the bewete, and ornamente therof in specyall. Of thynges, that decorate the erth, some ben clene without soule and without selynge, as all thynge that groweth vnder grounde, and is gendred in veynes of the erth, as stones / colours, and metall: and of these we shall fyrste speake by order. And some with lyfe and soule, as rootis herbes and trees / and some with soule and selinge, as men and other bestes / of whome we shall laste speake. And we shall shewe fyrste by order of the a. b. c. of thynges that ben gendred in the erthe and in veynes therof.

Of Arena. Cap. i.

Grauell hyght Arena / and hath that name of drinco. And if it were thurst and brused to gether in a mans hande, it shulde rattill and maketh noyse for drines and hardenes. And if grauell be throwe on a white clothe / it defoileth it not / as Isidore sayth li. xv. ca. iiii. Also grauelle of the see is washe of al maner slyme and wose and of gleymye fenne, as Aristotle sayth li. de proprietatibus elementor. And therfore bycause of greate dryues it renneth not, nor torneth not pfitly in to stone. Also li. iiii. Meth. he sayth, that pure erth turneth not perfectly into stone: for it contynueth not but breaketh. And therfore drienesse ouercoming al moysture, suffreth not erthe tourne in to sadnesse of stone. Therfore it is that grauel & sonde is more harde in substaunce than common erthe, & more neshe than a stone. And maye be departed in many partes. And so grauelle and sonde is colde & drye and small, and moste heuy in weighte whan it is thurste togethers, and thoughe of hit selfe hit be smale and barayne for defaute of hete and of moysture, and maistry of cold & dryues, whan a showre falleth theron it becheth not, but fennye thynge is washed awaye and wasted, and grauell & sonde is more pressed togedere, and is more pure & sad: for the partyes cleue more to gether. Also the rees of the see is lemid with multitude of grauell and sonde / and withstond with hepes therof, and constreyned that it passeth not the meres and boundes that god hath ordeyned therto / as Iero. sayth sup Jer. ca. v. He set grauel & sonde marke and mere to the see &c. Also he hath vniuersallye kynde of dutyng and of clensing. And so water that rēneth through grauel is moste clene and freshe, as Constantine sayth. Also it hath vertue to clense metal and to surbisshe awaye the rustinesse of metall. Golde / bras, and yron is made bryghte with frottynge of grauelle and sonde. Also hit hathe vertue to hele and to smite inwarde, and to stoppe and to swage swellynge, as it sarethe of Thimalia, that is grauell and sonde shaue or brused of a smythes stone, whiche is good for all the forsayde thinges, as Constan. sayth playnely. And hath vertue lyke to ore of mettalle: and so amonge grauelle and sonde bothe of riuers and of the see is founde golden grauell oft tymes: and also bright polyshed stones, & precious stones, ben founde in the see clyues amonge grauell. Also gravel of ryuers and of the see be gathered to hepes with contrary wyndes that reaseth parties thereof hytherwarde and thytherwarde / and stoppethe and taryeth ofte the waters of the ryuers of cours and rennynge into the see, as Iero. sayth super Amos. viii. Ibi defluet sicut rinus egypti. &c. There it is openlye sayde, that the water of Nilus is lette with heapes of grauelle / that are gathered togyther in the mouthe of the ryuer / and suffreth not the water of Nilus renne into the see: but constreyneth hit openly / and maketh it torne ayene and ouerflowe the playnes of Egypte: but the more the water is letted and compelled to turne agayne with those heapes of grauelle / with the more course and myghte it renneth and falleth in to the see / And hit is

ſayde, that it falleth the more depe into the ſee, whan thoſe heapes ben departed and auoyded, as Hier. ſayth there. Alſo it is harde and mooſte perille to falle and ſmyte on hepes of grauel hid in the ſee vnder water, as it is reherſed before, where it is ſhewed of perylles of the ſee.

Of Claye. ca. ii.

CLay hight Argilla, whiche is tough erthe, glewy and gleymy, apte and mete to dyuers werkes of pottery. And hath that name Argilla of Arges, as Iſydore ſayth li. xvi. cap. pri. For amonge them were fyrſte erthen veſſelle made of ſuche clay: and as it is ſayd there, by werkynge of heate that conſumeth and waſteth the moyſty parties, and drieth and hardeth the erthy parties, ſuche clay tor neth into tyle. Alſo ofte it happeth, that colde freſethe the water in ſuche ſennye erthe, and the erthe tourneth to ſtone. Alſo changyng of vnctuous ſenne into ſtone, falleth oft by heate rennynge and harding the matter, as it is ſayde. iiii. li. Metheororum. Vnctuous ſenne is able to ſuche chaungynge and tournynge into ſtone by brennynge and hardynge of heate. For vnctuous thynge is meane betwene gleimye and vaporatiue thynge that paſſethe out of thynges in brethynge or ſmokyng. And the thynge that is vnctuous hathe moyſture in it ſelfe. And ſo bycauſe of the partie that is vaporatiſe it may reule and be made harde by heate. And bycauſe of the partie that is gleymy, it maye not all paſſe oute in vapoure: but be more thruſted to gyder and made thycke and hard, and ſo tourned into ſtone, as the comentour ſayth. Clay by his coldnes ſtancheth bloudde at noſe, yf clay be tempred with ſtronge vinegre and layed to the temples.

Of Alabaſtro. cap. iii.

AS Iſydore ſaythe lib. xv. cap. v. Alabaſtre is a whyte ſtone with ſtrakes of dyuers colours. Of ſuche ſtoone the oyntement boxe that the Goſſpell ſpeaketh of, was made. And of this ſtone the oyntment veſſell is made at beſt without corruption. And that ſtone that bredeth about Thebes in Egipte and Damaſcus is more whyte than other: but the beſte cometh out of Inde: and Dioſcorides calleth this ſtone Intomar. And it is ſayde, that this ſtone helpeth to wynne victorie and mayſtrye. Alſo he ſayth, that this gendreth and kepeth frendeſhyppe.

Of golde. Cap. iiii.

GOlde hyght Aurum, and hath that name of Aura, ſtyll weder, as Iſydore ſayth lib. xvi. For it ſhyneth moſte in ayre that is bryght. For it is kyndly, that ſhynynge of metal blaſe the more, if they be ſhyned with other lyghte: Therfore thynges that make ſhynyng the more bliſynge, be called Aurarii. And golde that is moſt blaſynge is called Obriſum: for it ſhyneth with bryghte beames, and is of beſte colour. And the Debrewes calle hit Opham, and the Grekes name it Criſon. And a thynne plate, of the whiche goldē threades are cutte out, is called Brathes. Duc vſque Iſidor. cap. de metallis. In li. Metheororum parum ante finē Ariſtotle ſayth, that golde, as other metalle, hath other matere of ſubtylle brymſtone and redde, and of quycke ſyluer ſubtylle and whyte. In the cōpoſition therof is more ſadnes of brymſtone than of ayre & moyſture of quycke ſyluer: and therfore gold is more ſad and heuy than ſyluer. In compoſition of ſyluer is more comonly quicke ſyluer than whyte brymſtone, as he ſaith. Than amonge metal nothyng is more ſad in ſubſtance, or more better compact than golde. And therfore thoughe it be put in fyre, it waſteth not by ſmokynge and vapoure, ne leſſeth not the weyght, and ſo it is not waſted in fire, but if it be melted with ſtronge hete, than if any filth be ther in, it is clenſed therof. And that maketh the golde more pure and ſhynynge. No metalle ſtretcheth more with hammour worke than gold. For it ſtrecheth ſo, that betwene the endſilde and the hammour

with

without brekinge and rentinge in pieces/ it stretcheth to goldfoyle. And amonge metal there is none fairer in sight than golde, and therfore among peinters gold is cheif and fairest in sighte, and so it embelisheth colour and shape, and colour of other metal. Also amonge metal is nothing so effectual in vertue as golde. Plato discriueth the vertue therof and sayth/that it is more temperate and pure than other metall. For it hath vertue to comforte & for to clense superfluitees gadred in bodies. And therfore it helpeth ayenst lepre and meselry. The filinge of golde take in meate or in drinke, or in medicine, preseruith & letteth breding of lepre hede/ or namely hidith it and maketh it vnknowen. For ofte vse of golde letteth and tarieth the bredinge of Lepra/ or maketh it vnknowen/ as Auicen sayth. Also the same filing and powder with the iuys of Borage/ and with the boon of the hert of a Hart: helpeth ayenst swouning/ & ayenst Cardiacle passiõ. Also thyn plates of gold firy hot quenched in wine, maketh the wine profitable ayenst the euill of the splene, & ayenst many other euils & passiõs malincolik. And also brenning made with instrumentes of golde is better than with other maner of metall. For it kepethe the place that is brent without stinkyng. Also powder of the offale of gold heleth spottis of zien/ if it be therin. Also gold comforteth sore limmes/ though it be not corporate therin/ and though it nourisheth them not/ yet it doth away with the sharpnes therof, superfluitees that growe in membres/ and clenslith them in that wise, as Plat. sayth. Also hote golde doth away heare of membres: and what that is brente or froted therwith, groweth no more/ as Constantine sayth. Also golde smitten, sowneth not as brass doothe and syluer: nor creketh ne cleueth/ but stretchethe euyne abrode, exeepte other stronge mettall be medled therwith in some wyse. For as lõg as brasse or laton is medled with the substaunce of gold, it cleueth alway vnder the hamour, & is inobedyent to take out shape by betynge of the hamour. And therfore it nedeth that all superfluite be put awaye/ and the golde clensedde by meltynge and made pure, that it may be able to be shape with a hamour to make therof some vessell with couenable shape/ as Gregori sayth. And whan a plate of golde shal be medled with a plate of syluer, or ioyned therto: it nedeth to beware namely of thre thinges, of powder, of winde, & of moisture. For if ony herof come betwene gold and syluer, they may not be Joyned together: ne the one with the other. And therfore hit nedeth to meddell these two mettalles together in a full clene place & quiete. And whan they be ioyned in due maner/ the onynge is inseperable: so that they may not afterwarde be departed asonder.

Of Laton. ca. v.

LAton hyghte Auricalcum/ and hath that name; for thoughe it be brasse, or coper, yet it shyneth as golde without, as Jsidore sayth. For brasse is Laico in grewe. Also laton is harde, as brass or copre. For by medlynge of copre and of tyn and of auripigment/ & with other metalle, it is broughte in the fyre to colour of golde, as Jsidore sayth. Also it hath coloure & lykenes of golde, but not the valu. Also of laton benne compoled dyuerse maner of vesselles and fayre/ that semen golde whan they ben newe, but the fyrst bryghtnes dymmeth some and some/ & becometh as it were rustye. And soo bothe in colour and in smelle of copre the fyrste matter therof is knowen. Mete & wyne kepte in suche a vesselle/ taketh an horryble sauour and smelle of the vyce of brass. But Colliria and medycynes for the eyen ben profitablye kepte in suche vesselles/ And benne made sharpe by the strength of brasse, as Plat. sayth.

Of auripigmento. ca. vi.

AVripigmentum is a veyne of the erth, or a maner of free stone that cleueth and breaketh/ and it is lyke to golde in coloure. And this is called

lapis Arcenicus by a nother name, and is double: rede and cytrine. And as Dyoscorides sayth, it hath kynd of brimstone: of brennynge & drieng. And if it be layd to brasse, it maketh the brasse white, & brenneth and wasteth all bodies of metal, out take golde, as Dioſc. sayth. And Plat. sayth, that auripigment is hote and drye in the fourthe degree. And is a veyne of the erthe: and therof is dowble kynde red and citrine. And the citrine helpith to medicin, and hath vertue of dissoluinge and tempering, of drawynge and of clensinge. And so it helpith Tysik and Etik, & those that haue cuill breth, that cometh of moysture, if they yane theron & take the smoke therof. Of auripigment is made Psilocracium: a oynement that doth away heer, and maketh them falle, whan it is sodde in hot lyme. Also it helpeth agaynst teters and scabbes, if the place be softly anoynted with sope and with auripigment: But the place must be washte anon, for if the oynement lie longe therto, it woll frette the good flesshe aswell as the cuyll, and flee awaye the skinne. And it hath kynde of slittinge, keruynge, and of fretinge, and maketh lowle and vnsemely nailes falle, that better nayles maye growe, as Platea. sayth.

Of Syluer. ca. vii.

SIluer hight Argentum, and hath that name (as Isidore sayth) of the speche of grewe: For siluer is called Argiron in grew, & wonderly it fareth. For though siluer be white, yet it maketh blacke lynes and strakes in the body that is scored therwith, or ruled therwith, as Isidore sayth. In composicion therof is quicke siluer and white brimstone. And therfore it is not so heuy as golde, as Ricardus Ruphus sayth. There ben two maner of siluers, simple and compowned. The simple is fletynge, & is called quicke syluer. The syluer compowned is massy and sad: and is compowned of quycke syluer pure and clene: and of white brimstone, not brennynge, as Aristotle sayth.

Of Quicke siluer. cap. viii.

QVycke siluer is a watry substaunce medlyd strongly with subtill erthi thynges, and maye not be dissolued: And that is for great dryneſſe of erthe that melteth not on a playne thyng. And therfore it cleuith not to thynge that it towcheth, as dooth thynge that is watry. The substaunce therof is white: and that is for clereneſſe of clere water, and for whitneſſe of subtill erthe that is well digested. Also it hath whitneſſe of medlinge of aire with the forsayde thynges. Also quicke syluer hath the proprite, that it cruddeth not by it self kyndly without brimstone: but with brimstone, and with substaunce of leed it is congelid & fastned togedere. And therfore it is sayd there, that quicke siluer and brimstone is the element, that is to witte matter, of whiche all meltynge mettall is made. All this is sayd openly li. Metheororũ. And also Ricardus Ruphus expowneth it openly in this maner. Quicke siluer is matter of all metal, and therfore in respect of them it is a simple element. Of the vertu and kynde therof diuers men speke dyuersly. But what the meanynge of the phisicions is therof it may be knowen by these wordes. Quicke siluer (as Plat. saith) is hote and moyste in the fourth degre, though some men deame that it is colde in the same gree. That it is hote, it is knowe by effecte of werkynge. For it dissolueth, thyzleth, and kerueth: But for it semeth ful colde in touche, some men deme it amys, and meane that it is colde. But some men meane that quycke syluer is made by great heate of a veyne of the erthe: But it is knowen that that is false. For by hete of fyre it is soone wasted awaye in smoke: but of erthe it is gendred and is kept as it were fleting water, and is ful longe kepte in a colde vessel and sounde. And cleueth so togeder, and is so stronge, that it maye to no thinge be medled, but it be first quenchid. And it is quenchid with spotill, whan it is froted therwith, and namly whan pouder is medled with spotill. And specially whan pouder

of

of bones of an henne is medlid therwith. And quycke syluer passeth out by euaporation in sethynge and in smokynge. The smoke therof is most greuous to mé that ben therby. For it bredeth the palsey/and quakyng, shakynge/ and neshynge of the synewes. If it be take in at the mouthe, or do in the ere, it thyzleth and sleethe the membres. Ayenste that perylle gootes mylke is beste dronke in greatte quantitie with contynuall meuynge of the paciente. For the same specially wyne is good, in the whiche wormood and Esope is sod. Duc vsqz Plate. And it is called quycke syluer. For it thyzleth matter in whiche it is do/ as Isydore saythe li.xv. And also there he sayth more to this. De saythe it is fletynge: for it renneth and is specially sounde in syluer forges as it were dropes of syluer molten. And it is ofte sounde in olde dyrt of synkes and in slyme of pyttes. And also it is made of minis done in cauernes of yren and a patente or a shell do there vnder: and the vessell that is noynted therwith, shal be biclypped with brenyng coles/and then the quyck syluer shal droppe. Withoute this, syluer nor golde nor laton ne copre may be ouergylte. And it is of so great vertue and strength/ that thoughe thou doo a stone of an hundred pound weyght vpon quycke syluer, of the weyght of two pounde/the quicke syluer anone withstondeth the weyghte. And if thou dooeste theron a scropyll of golde, it rauysheth into it selfe the lyghtnes therof. And so it apperith it is not weight, but nature to which it beyeth. Taken in drink it sleigh, bycause of weyght: and is beste kepte in glasen vessell. For it perseth, boreth/and fretith other matters. Duc vsqz Isid. li. xvi. cap. de metallis. Then siluer is whyte/ clere, and sowynynge and pure; and may well be wrought with hamour/ but not so well as golde: and kepeth and saueth well baume/ and helpeth the vertu in the stone Jaspis, that hath more vertue in syluer than in golde, as it is sayd in Lapidario, and it woll melte. And whan it is molte in a fyre, it hathe the colour of fyre/ neuertheles whan it is colde, it is ayen whyte and harde. And thoughe it be of more great and boystouz matter than golde, yet amonge metalle it beareth the pryce after golde, in worthynes & valew. And is medicinable/ and helpethe ayenste many euyls. For the some therof healeth woundes, and fulfylleth the place/ and freteth awaye superfluitie of dede flesshe, and letteth it not growe, and bryngeth in the hole flesshe/ and clenseth sylthe and hoore of bodyes. A markyng instrument of syluer kepth from stinkynge/and comforteth feble membres, and layethe and maketh them stedfaste, And rustethe/ if hit towcheth the erthe. And taketh his colour ayene if it be scoured with grauell/ sonde, and salte.

Cof Adamante.cap.ix.

Adamas is a lyttell stoone of Jnde: and is couloured as hit were yron/ and shyneth as chrystall: but it passeth neuer the quantitie of a walnut. No thyng ouer cometh it, nother yron nor fyre. And also it heateth neuer. For of the grekes it is called a vertue that maye not be daunted. But though it may not be ouercome/ and though it despise fyre and yron, yet it is broke with newe hotte bloudde. Brauers vse the peces therof to sygne and to reule and to holow precious stones. This stone is contrarie to Magnes. For if an adamas be sette by yron, it suffereth not the yron come to the Magnes, but it draweth hit by a maner of violence froo the Magnes/ soo that thoughe the Magnes draweth yron to it selfe/the Adamas draweth it away fro the Magnes. Jt is said that this stone warneth of venyme, as Electrum dothe: and puttith of dyuers dredes and feares, and withstondeth wytche craste. Huc vsqz Isid. li. xv. cap. de Crystallis. Dioscorides saythe/ that it is called a preciouse stone of reconsiliation and of loue. For if a woman be awaye fro her housebonde/ or trespaseth agaynste hym: by vertue of this stone adamas she is the soner reconsyled to haue grace of her husbonde. And herto he sayth, that if a very ada-

adamas be preuily layd vnder a womans heed that sleepeth: her husbande maye wyt whether that she be chaste or no. For if she be chast, by vertu of that stone she is compelled in her slepe to beclyppe her husbonde: and yf she be vntrue, she leapeth frome hym out of the bedde, as one that is vnworthy to abide the presence of that stone. Also as Dioscorides sayth, the vertue of suche a stone borne in the left shulder, or in the left arme pytte, helpeth ayenst enmies, ayenst woodnes, chyding and stryse, and ayenste sendes that noyen men that dreme in their slepe, ayenst fantasy, ayenste swcuens and venim.

Of Ametisto. Cap. x.

Ametistus is a stone of Inde, and is chiefe amonge precious stones of purple colour, as Isydore sayethe. Amatistus is purple in colour, medlyd with colour of violette: as it were a blasynge rose, and lyghtly castynge out as it were glysnyng beames of lyght. Isydore saith that the other kynde therof is moch lyke to blewe, and is not all fyrye, but it hath colour of wyne. And fyue kyndes bene therof, as Isyder sayth: But as Dioscorides sayth: The purpure redde is moste noble and better than the other. For the vertu therof helpeth ayenst dronkennesse, and maketh wakinge: and remeuyth away ydell thoughtes, and maketh goode vnderstondynge, and is nesshe, soo that men may graue and write therin.

Of Achate. capi.

Achates is a precious stone, and is blacke, with white veynes, & hath that name Achates of a ryuer, that hight so: the whiche is in Licilia. By the which ryuer that stone was fyrst founde, as Isy. sayth: and is nowe founde in many regions and londis. And a maner kind of that stone is in Creta, as Dioscorides sayethe, with blewe veynes. And a nother kynde is in Inde, speckled with red drops, as Isidore sayth. Men beleue that the first maner therof helpeth witchecrafte. For ther with tempest is chaunged: and stinteth rivers and stremes, as it is sayd. Also Dyoscorides sayethe, the same kynde is good to the shappe of ymages of kynges, and to shewe lyknesse of slepes. And the maner kynde of Creta, changeth perilles, and maketh gracious and pleasyng, and faire shewynge and speakynge, and yeuethe myght & strength. The third maner stone that is of Inde comforteth the sight, and helpeth ayenste thyrste and venyme, and smelleth sweete, if it be nye, as Dioscorides sayethe.

Of Abestone. cap. xii.

Abeston is a stone of Archadia with yron colour: and hathe that name of fire. If it be onces kyndlyd, it neuer quencheth. Of that stone is made that crafte ingin, of the whiche nations taken with sacrilege wondered. For in a temple of Venus was made a candel sticke, on whiche was a lanterne so brycht brennynge, that it myght not be quenched with tempeste nother with reyne, as Isidore saith li. xv. cap. de Gemmis.

Of Absciso. cap. xiii.

Abscisus is a precious stone, blacke & heuy, strakid with rede veynes. If this stone be hete in the fyre, it holdeth heate. vii. dayes: as Isydore sayethe, cap. de Gemmis.

Of Alabandina. ca. xiiii.

Alabandina is a precious stone, and hath that name of a region of Asis, the whiche hight Alabandina: The color therof is lyke to the stone Calcidonius: but it is more rare, as Isydore sayth, cap. de Cristallis. And Dioscorides sayth, that Alabandina is a precious stone clere and somdeale rede, as Cardius. The vertue therof exciteth and encreaseth bloode.

Of Argirit. capit. xv.

Agiri-

Argirites is a precious stone lyke to
¶ syluer with golden specles. Andromais is lyke therto in colour: and is a stone with colour of syluer, as Jsidore sayth. And is foure cornered in shape, as the corner of a diamant. And witches beleue, that it hath that name for that it refreneth reeses & wrath of herte, as Jsid. sayth ca. de Gemmis aureis

Of Astrione. ca. xvi.

Strion is a precious stone of Jnde,
¶ nyghe lyke to cristall. In the myddel therof shyneth a ster with clerenes of the ful mone: & hath that name of Astrio sterres: For if it be sette in the sterres lighte it taketh lyght of them, as Jsydore sayth ca. de Cristal.

Of Allectoria. ca. xvii.

Allectoria is a stone that is founde
¶ in the mawes of capons, and is lyke dymme cristall: and the most quantitye therof is as mothe as a beane. And as witches telle, it is trowed that in battaylle fyghtynge, this stone makethe me insuperable, that they may not be ouercome, as it is sayd in Lapidario. Dioscorides speketh of this stone & sayth, that Allectorious the stone exciteth the seruyce of Venus, and maketh a man gracious & stedfaste, and victor, wise and redy and cunnynge in plee, & accordeth frendes, and quencheth thyrste in the mouthe.

Of Asterites. ca. xviii.

Sterites is a precious stone, and is
¶ whyte, and conteyneth lyght therin closed, as it were a sterre goyng within, and makethe the some beames white.

Of Amatides. ca. xix.

Matides is a precious stone, if a cloth
¶ be towched therwith, the clothe withstondeth fire and brenneth not though it be put therin: But it receyueth brightnesse, & semeth the more clere. And is lyke alim that maye be hitte. And withstondeth all euyll doinge of witches, as Jsidore sayth li. xvi. ca. x.

Of Bitumine. ca. xx.

Glewe is slymy glebe of the erthe, &
gleyminge and gendringe namely in marreis grounde. And (as Jsidore sayth li. xvi. ca. ii) it is a maner of gleiming erth, and is founde beside the lake Asphalti in Judea. The kynde therof is brenninge & of fyry kynde, and holdeth so faste, and is so clongie, that it is not broke with water ne with yren, but oonely with menstruall blode, and it is good to ioining of shippes. Of this glewe is mencion made in Plat. in this maner. Asphaltis glewe of Judea is hote and drye in the thirde degree, and is erthe of blacke coloure, and is heuy and stinkinge. And some men meane, that it is erthe gendred of the some of the deed see, and is made harde as erthe and hath vertue of drawynge and soderynge and fastenynge, and consumynge, and is full good to heele and close and to soudre woundes and botches, if it be bete to poulder and put in a dry wounde, though the wounde be ful longe and full wyde. Also it is good to help the passions of the moder, that perseth and thyrleth the spirituall membres, if it be put vpon coleo, and the stynkynge smoke therof be drawē in at the nose and at the mouthe. Also it helpeth slewemayke men, and slepynge, Litergicis, that haue the slepynge euyll: For it purgethe well slewme oute of the heed, as Plates. sayth.

Of Berillo. ca. xxi.

Berill is a stone of Jnde lyke in grene colour to Smaragde: but it is with paleneſſe, and is polyshed and shape among the Jndes in sixe corners shape: that dimneſſe of coloure maye be exited by the rebounding of the corners. And other wise shapen it hathe no brighte shyninge. And

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of beril hē.r. maner kyndes, as Jsid. sayth ca. de Viridibus gemmis. Also there is is said, that Crisoberillus is a maner kind of beril. And the pale greneſſe therof shinethe towarde the coloure of golde. And this stone cometh to vs out of Jnde. Dioscorides discriuethe the vertues of beril and sayth / that amonge Beryll the stone that is mooste paale is beste / the vertue therof is good agaynste perille of enmies and ayenste strife. And maketh one so that he maye not be ouercome, and makethe him mylde / and yeueth good wytte / and helpeth ayenste diseasis of the lyuer, and ayenste syghynges and sobbinges / and ayenste bolkynges, and healethe moyste eyen, and brenneth his hāde that beareth it / if it be holde before the sonne, and maketh a man greate of state / and ioyneth well loue of matrimonie.

Of Calculo. ca. xvii.

Calculus is a litill stone medelyd with erthe / and is rounde and most harde and pure, and mooste smothe and playne in euery side. And it hath that name Calculus / for it is trod with fete without grese of his smotheneſſe and playneſſe. And contrary herto is a lytill stone that hight Scrupulus chesell, and is mooste roughe and sharpe, and full lyghtly if it fall betwene a mannes fote and the showe / it greuethe full sore. And soo suche stones that benne sharpe and harde are called Scrupea / as Jsidore sayth li. decimo quinto ca. iii. And ofte in the body of a beaste this stone bredeth of hote humours and gleimy / nowe in the bledder / and sommetyme in the reynes, as Constantine sayth. Loke tofore li. vii. de Passionibus renum. cap. de Calculo.

Of a whetston. cap. xviii.

A whetstone hight Cos, and hathe that name for it whetteth and sharpeth yren to kytte and to kerue For Cotio is grewe, and is to saye / keruynge, as Jsidore sayth. And there benne dyuers maner of whetstones. And some nede water, and some nede oyle for to whette / but oyle maketh smothe, and water makethe the edge ryghte sharpe / as Jsidore sayth lib. eodem. capitulo. iii. The whetstone hath this propetie / that it serueth a nother thynge in whettynge / and wastethe hym selfe some and some, as Gregorye sayth. The pouder of the whetstone helpethe well in medicine, and hath vertue of dryenge / and of smytynge ayne repercussyue, and of staunchinge of bloudde, as Constantine sayth.

Of Calce. ca. xviii.

Lyme hight Calx, and is a stone brent. By meddelynge therof with sonde and with water / Lement is made. And lyme is called hotte, as Jsydore sayth. For whyle it is colde in handelynge, hit conteyneth priuely within fyre and great heate. And whan it is sprenge with water, anone the fire that is within breaketh out. In the kynde therof is somme wonder: For after that hit is brente, hit is kyndlyd in water, that quenchyth fire. And lyme is nedefull to buyldynge. For one stoone maye not cleaue to an nother strongely / but they be ioyned with lyme. Lyme that is made of whyte stoone and harde is beste for walles, and lyme made of neſſhe stone is beste for rooſes. Hucusque Jsidorus libro decimo quinto cap. iii. And Plat. sayth / that lyme is hotte and drye in the fowrthe degree: and lyme meddeled with oyle helpeth whelkes and woundes that benne rotted, and closethe and soudreth kyttynge, and freateth superfluitie of fleſſhe in woundes / and suffreth it not growe. Note lyme sodde with auripigmente and water makethe heare to falle: For it openeth the poores with sharpeneſſe therof, as Constantyne sayth and Plat. also.

Of Lemento. cap. xix.

Lement is lyme sonde and water tempred togythers and meddeled: And suche

ſuche medlynge is moſte nedefull to ioine ſtones togider, and to pergette & to white lyme walles. In peyntinge and coloringe of walles the firſt grounde & chief to take colour is ſement/and cleueth to wete walles/ and namely if it be plaſtre ſtone. For as Iſydore ſayth li.xvi. cap. xiii. the beſte ſement made of all ſtones is of the ſlynte ſtone, or of plaſtre, that is called Gypſis: the which ſtone ſhineth as it were glas/al ſo it woll be broke in to many ſmal piecis.

¶Of Carbunculo.cap.xvi.

CArbunculus is a precious ſtone, and ſhyneth as fyre/ whoſe ſhynynge is not ouercomme by nyghte. It ſhyneth in derke places/ and it ſemeth as hit were a flame. And the kyndes therof ben.xii. and the worthieſt be thoſe that ſhyne and ſend out beames, as it were fyre, as Iſi.ſayth li. xvi. ca.iii. There it is ſayd/ that Carbunculus is called Antrax in grew: & is gendred in Libia amonge the Trogodites. Among theſe. xii. maner kyndes of carbuncles/ thoſe Antracites ben the beſte, that haue the colour of fire/ and ben beclypped in a whyte veyne: whiche haue this propretie: If it be throwen in fyre, it is quenchid as it were amonge deed coles: & brenneth if water be throwē theron. An other kind of a carbuncle hyghte Scandaſirus: and hath that name of a place of Inde, in the which it is founde. In this maner of kind/ as it were within bright fires, be ſeene as it were certen dropes of golde. And this precious ſtone is of greate price without compariſon in reſpecte of other. An other maner of kynd ther is that hight Signes; and hath that name of bryght burnynge of lampes. And this precious ſtone is called Remiſſus carbunculus. And there is two maner of kyndes: That one is with beames as purpre, and that other is of the colour of redde ſylke. And yf this be heted in the ſonne with frotynge of fingers/ it drawethe to it ſelfe ſtrawe and leaues of bokes. It is ſayd, that it withſtondyth grauynge. And if it be ſometyme graued and paynted with wexe, it taketh with hym a partie of the wexe, as it were with bytynge of a beaſte, as Iſidore ſaith there. Amonge maner of kyndes of carbuncles Balagius is counted, that is red and bryght, as Dioſcorides ſayth: & it is ſayd/that this maner carbuncle is founde in the veyn of the Saphyre: and therfore through nerencſſe of the Saphire/ Balagius hath a maner myſt/as it were ſparklynge about the fyre, that beclyppeth him without. And this is openly ſene/ yf men take hede therto.

¶Of Criſopraſſo. cap.xvii.

CRiſopraſſus is a ſtone of Ethiopia, & is hyd in lyght, and ſene in derkenes. For it is fyry by nyght and goldyſſhe by daye, as Iſydorus ſaythe. Therfore by day, it is hydde/as it were waſhen away, and leſeth his ſhynyng, and waxeth paale as golde. And there is an nother maner kynde that hyght Criſopraſſus, gendred in Inde. And this Criſopraſſus is lyke in colour to a ſtone that is lyke to Praſſius/ and is grene as a leke: And is byſtronge with certen dropes of golde, as it is ſayd in Lapidario.

Of Calcidonio cap.xviii.

CAlcidonius is a paale ſtone, and sheweth dymme colour/ as it were mene betwene Beryll and Jacynct, as it is ſayd in Lapidario. And is gendred among the Naſamos: and cometh and is gendred of the reyne of our lorde, as it is ſayde: and is found by ſhining in the ful of the mone, as Iſidore ſayth lib.xvi. And is not found but of three colours: as the Lapidarye ſaythe. And all kyndes therof withſtondeth grauynge/ and drawethe ſtrawe to it ſelfe, if it be heated and chafed. Iſidore ſayth, this ſtone perſed and borne aboute one/maketh hym haue mayſtrie in cauſes, and helpeth ayenſte iapes and ſcornes of fendes: and kepethe and ſaueth vertues, as Dioſcorides ſayth.

¶Of Criſolito.cap.xix.

Criſo-

CRisolitus is a lityll stone of Ethiopia shyninge as golde/ and sprinkling as fyre. And is like to the see in colour/ and somwhat grene. If it be set in golde and borne on the lefte harme/ it ferith sendes and chasseth them away/ as it is said, and it helpeth nighte frayes and dredes. And abateth an euyll that hight Melancoly/ or doothe it awaye. And comforteth the inwitte/ as Dioscorides saythe. One maner of kinde of Crisolitus is Crisolimphio, the colour therof is demid goldē by daye, and fyrie by nyghte. And a nother maner kinde of Crisolitus highte Crisolentus/ and is coloured as gold/ & is right fayre in sighte in the morowe tyde. And then as the daye passeth, his colour wexith dimme. And this stone taketh most sonest heete: For if it be sette by the fire, anone it wexith on a flame, as Jsid. saith li. xv. ca. de Gemmis aureis

Of Celidonio. ca. xxx.

CElidonio is a lytyll stone, but it is pretiº. Herof is double kinde/ blacke and rede. And benne take out of a swalowes maw, and ben lytill and vnsemelyn But in vertue they ben not lesse of valewe than more stones and gretter. But they passe many other in vertue. For the rede helpeth ayenst the passion Lunatike, and ayenst wodenes/ and ayenste olde sorowe: And maketh a man kynde and pleysynge. And the blacke helpeth ayenst euylle humours, and ayenste Feuers and wrathe. And if it be washe in water/ it helpythe sore eyen. All this is said in Lapidario.

Of Cristallo. ca. xxxi.

CRystall is a brighte stone and clere, with watry colour. Men trowe that it is of snowe or yse made harde in space of many yeres. Therfore the Grekes yaue a name therto. It is gendred in Asia and in Lipreo/ and namely in the northe mountaynes/ where the sonne is moofte feruent in somer. And they make this oure longe/ that is called Cristal. This stone set in the sonne taketh fyre, in somoche if dryge towe be put therto/ it setteth the towe on fyre. This vse is ordeyned to drynke, and weyeth none other thynge but what colde thynge may do. Huc vsqz Jsidorus li. xvi. ca. xiii. Dioscorides speketh of Cristall & saythe, that it is harded and torned in to stone not onely by vertue and strength of colde, but more by erthely vertue. And the colours therof is lyke to ise. The vertue therof helpeth ayenste thirste and brennynge hete. And if it be beten to powder and dronken with hony, it hyllith brestes and tetes full of mylke, if the mylke sayleth before bycause of colde. Also if it be dronken/ it helpeth ayenst Collica passio/ & ayenst the passion of euyll guttes, if the wombe be not harde. This stone is clere/ and so lettres and other thynge that ben put therin/ ben seen clerely ynough. That Cristall materially is made of water, Gregorie sayth super primum Ezechielis: water (sayth he) is of itselfe fletynge, but by strengthe of cōlde it is torned & made stedfaste cristall: and so in Eccles. it is writen. The northen wynde blewe and made cristal frese &c. And herof Aristotle telleth the cause in li. Metheororum: There he sayth, that stony thynges of substaunce of ooze ben water in matter, as Ricardus Rufus sayth: Stone ooze is of water: but for it hathe more of drynesse of erthe thanne thynges that melte/ therfore they benne not froze onely with coldnesse of water. but also by drynesse of erthe that is myngled therwith, whan the watri partye of the erthe and glasy hathe mastry on the water, and the forsayde colde hathe the victory and mastrie. And soo sayneth Gregory his reasone is true, that sayth, that crystalle maye be gendred of water.

Of Leraunio. cap. xxxii.

LEraunius is a stone lyke to cristall, and is infected with blewe coloure/ & is in Germania. Another is of Spayne, and shynethe as fyre. These stones falle out of the place of thonder. And it is said that

that they helpe ayenst the strength of lightnynge, as Jsidore sayth there. The same is sayde in the Lapidari. Where hit is sayde, that whan it thondreth horrybly, and the fyry ayre lyghteneth, and whan clowdes smyte to gether, these stones falleth fro heuen. Who so beareth this stone chastely, shall not be smyten with lyghtenynge, nor howse nor towne where this stone is therin. Eyther hath vertue of helpynge in battaylles, and two haue maystry in warre, and in causes of stryse, and two make swete slepes, as it is said there.

Of Corallo. ca. xxiii.

Corall is gendred in the redde see, and is a tre as longe as it is couered with water: but anone as hit is drawen out of water & touched with ayre it tourneth in to stone, & vnder water the bowes therof benne whyte and nethe, and waxe redde and tourne in to stone, whan they ben drawen out of the water with netted, as Jsidore sayth cap. de gemmis rubeis. And it foloweth there: as precious as the margarite of Jnde is amonge vs, so precious and more is corralle amonge the Jndes. Wytches tell, that this stone withstondeth lyghtynge, Jsidore sayth, the same is sayde in Lapidario. Vis mighte and vertue, as sayth Zoroastes, is wonderful, for it putteth of lyghtnyng, whirle wynde, tempeste and stormes fro shyppes and houses that it is in. And it is dowble, whyte and red. And is neuer founde passynge halfe a fote longe. And the red helpeth ayenste bledynge, and ayenste the fallynge euyll, and ayenst the fendes gyle and scorne, and ayenst diuers wonderous doyng, & multiplieth fruite, & spedeth begynnyng & ending of causes and of nedes.

Of Corneolo. ca. xxiiii.

Corneolus is a red stone & dimme, but it is full good and precious, if it be hanged aboute a mans necke, or borne on a fyngre. Jn stryfes hit allayeth wrathes that ryse, and hit staunch-eth blondde that renneth of a membre and all maner rennynge. And namely suche a rennynge as woman haue, as it is sayde in Lapidario.

Of Dionysio. ca. xxv.

Dionysius is a blacke stone or broune sprongе with redde veynes, & hath that name, for if it be grounde and medled with water, it smelleth as wyne: and yet it withstondeth dronkenship. And that is greate wondre in that stone, as Jsidore sayth li. xvi.

Of Diadoco. ca. xxvi.

Diadocus is a pale stone bryghte as berylle, and is apte to obteyne aun swores of fendes, for it exciteth fendes & fantasyes. And if it happeth, that it towcheth a deed body, it is sayde, that it leseth anone his good vertues, for it is that stone that hateth and is squeymous of the thynge that is ouer come with deathe: as it is sayde in Lapidario.

Of Ere. ca. xxvii.

Bras hyghte Es, and hath that name of shynynge of ayre, as Jsido. sayth. For in olde time or the vse of yron was knowē, men cred lād with bras, & faught therwith in warre & battaylle. That time golde and syluer were forsaken, & golde is now in the most worshyppe, so aege that passeth & vadeth chaungeth tymes of thinges, Jsi. saith these wordes li. xvi. Brasse & copre bē called Es, for eyther is made of the same stone by werkynge of fyre, for a stone resolued with hete tourneth into bras, Job. xxviii. Bras & copre ben made in this maner as other metalls be of brimstone & quicke siluer, & that happeth whā there is more of brymstone than of quicke siluer, & the brimstone is erthy and not pure, with red colour and brennynge, and quicke siluer is meane and not subtylle. Of suche medlynge brasse is gendred, as Aristotle saith, and as Jsidore sayeth, ca. de Ere. Jf

bras be medled with other mettalle / hit chaungeth both coloure and vertue / as it fareth in laton and in bras / that is called Conchium, that is ioyned to dyuers metalles, and some is white as syluer, and draweth somdeale to browne colour, and semeth golde / the thyrd, in whiche is temperatnes of all. And a nother maner of bras there is, the whiche hyghte Corona-rium / that is beate abrode in to thyn plates of bras, wrought with hamour / & is dyed with bulles blode, & is lyke to golde in crownes amonge porturynge and paynt-ynge. Therfore it is called Coronarium. And bras that is wrought with hamour, is called Regulat. And bras, that onely is melted hyghte Fusile / but brasse that is fusile and molte is bryttell vnder the hamoure. And whan brasse is wel purged & clensed of al vyces, then it is made able to be wrought with hamour and Regulare. And all bras is beste molte in greate cold. Bras rusteth sone, but it be nointed with oyle. Also amonge al mettal bras is most myghty. Duc vsq; Jsid. li.xvi. And bras accordeth mooste to the vse of trumpes & belles for sownynge and durynge therof. The stone, of the whiche bras is blowen, is mooste sadde & harde. And it breketh not esely, but it be brent fyrst with strong fyre in the rocke. Jt is brente eyghte or nyne tymes ere it be parfeyghtly drawen oute of the stone and pured, as they that clense brasse in places where it is made / tel certaynely. Brasen vesselle ben soone red and rusty, but they be ofte scoured with sonde. And haue an euyll sauour & smell, but they tynned. Also bras if hit be without tynne, brenneth soone, as Jsidore sayth ca. de Stanno, and Platea. sayth, that brasse brente to pouder hath vertu of dissoluynge / of wastyng, of clensing and of purgynge of euill humoures. And that powder healeth woundes, and clenseth the dymnes of eyen, and freteth superfluitee of flesshe, and sufferethe hit to growe no more / as Platea. sayth, and Dyoscorides also.

Of Electro. ca. xxxviii.

Electrum is a mettalle, and hath that name / For in the sonne beame it shineth more clere than golde or syluer. For in the sonne beame Electrum is effectualle. And this mettalle is more noble than other mettals. And herof ben three maner of kindes: One is suche / that whan it renneth fyrste oute of the tree, hit is fletynge and thinne gumme, but afterwarde with heate or with colde it is made hard as a clere stone / as it were cristalle. That other maner kynde is called mettall, and is founde in the erth, and is hadde in price. The thyrde maner is made of the thre partyes of golde / & of the fourthe of syluer: and kynde Electrum is of that kynde, for in twynklynge & in lyghte it shyneth more clere than all other mettal: and warneth of venim, for if one depe it therin, it maketh a greate chyrkynge noyse, & chaungethe oft in to diuers coloures / as the raynbow / and that so dawnely. Huc vsq; Jsid. li.xv. de Metallis vltimo. Et super Eze. is mention made of Electrum artificial. Gregoy saith, that if harde gold be medled with syluer, thā the siluer weyeth more clere / & the gold tempered with clerenes of syluer / leseth not his vertue, but onely hit waxeth some what pale, and lesse fayre by medlynge of syluer. And some men calle very Electrū / Arpago. For if it be heated with fyngers, it draweth to it selfe all leaues & strawes, and hemmes of clothes / as Magnes draweth yron, as Jsidore sayth li.xvi.cap. de rubeis Gemmis. And receyueth soone coloure and hewe, in what maner a man wolle. And so it is soone dyed with the rote of Auense, and with conchilio, as he affirmethe there.

Of Echite. ca. xxxix

Echites is a stone of Jnde & of Perli, & is foūd in the cleues of occean, boothe in the costes of the see of Jnde & of Perly, & is a stone with red colour, as it is said in Lapidario / & there is two sortes, as Jsid. saith / male and female, & soo alwaye two ben founde in the Egles neste / and the egle may not brede without these stones. And therfore

therfore the Egle kepeth these stoones in her nest. The male therof is harde, and is lyke to a gumme that is called Galle, & this male is somewhat blasinge. And the female is neshe. And these stones bounde to a womon that trauelleth of childe, maketh her soone to be delyuered. And maketh theym somtyme to beare deed chylder, if it be to longe there, and somwhat passeth of the priuy chose of the woman, except these stones be soon tak fro her that trauayleth of chylde, as Jsidore sayth lib. xvi. Cap. iiii. Also this stone Echites conteyneth and bredeth an other stone within hym, lyke as it were a woman with chylde: as Dioscorides sayth. And in Lapidario it is sayd: that this stone conteyneth an other stone, as a womanne with chylde. The vertue of this stone Echites maketh a man sobre, And augmentethe and encreaseth riches, and so hit doothe loue, and helpeth greately to opteyne and conquere victory & fauoure. And letteth and withstondeth the fallynge of theym, whiche haue the fallynge euyll. If there be any man suspect of fraude of poisoning, if he be gyltye, this stone putte vnder his meate woll not suffre him to swolowe his meate, and if the stone be withdrawen, he shall not tary to swalowe his meate.

Of Emachite. ca. xl.

Emachytes is a red stone and rody & rusty, & is founde in Affrica & in Jnde & in Arabia. And hath that name, for if it be broken with bloude, it torneth anone in to the colour of bloude, as Jsidore sayth. And is good agaynste fluxe of the blader, and for sore eyen, and ayenste venym, and agaynste the bytynge of an adder, & stancheth the fluxe of the wombe, & restreineth all bledynge, and namely the blod of women, & of the gomes, as Dioscorides sayth. And in Plat. it is said, that it is of colde & dry complexion, & hath vertue to staunche blode. And hath that name Emachites of Emach, that is blode, and Chites that is stynte. And so it helpeth Emoptoces, men that spewe and caste bloudde, & is speciall remedy for the blody flyx.

Of Eliotropia. ca. xli.

Eliotropia is a precious stone, and is greue and sprongе with red dropes & veynes of the coloure of bloude, and hath that name of effecte and doynge. For if it be put in water before the son beames, it maketh the water sethe in the vessel that hit is in, and resolueth hit as hit were into myste, & soone after it is resolued in to raynye dropes. Also it semeth that this same stone may do wōdero, for if it be put in a basyn with clere water, it chaungethe the son beames by reboundinge of thayre & semeth to shadow them, & bredeth in the ayre redde and sanguyne colour, and as though the son were in eclypse & derked, the mone set bitwene vs & the son is darked, and for it semeth that it may so chaūg the clerenes of the son, it is called Elitropia, that is torning away of the son, as Js. saith expressely & Dioscorides also. And in Lapidario the same meanynge is sayde in this maner.

¶ Ex re nomen heūs est in elitropia gemma,
Quę solis radiis in aqua subiecta vacillo,
Sanguineum reddit mutato lumine solem.
Eclipsimquei nouam terris effundere cogit.

¶ And Js. saith, that this stone discouereth the folly of enchaūtours & of witches, that haue liking & pride in their own wonders, for thei begile mēs sight in these thinges that they werke, as the forsayde stone doth: & he setteth an ensāple therof & saith, that an herbe of the same name, with certē enchaūtmēteo, begile the sight of men that loke theron, & maketh a mā that bereth it not be seen. In manye other thinges this stone is good & comendable, for it stancheth blode, & putteth awaye venym, & he that bereth this stone may not be begyled.

Of Enidros. ca. xlii.

Enydros is a lyttelle stone, and droppethe alwaye, and meltethe not, nor hit is never the lesse in no wyse, and soo hit is sayde in Lapidario: Enidros that

stone, wepeth alway as it were by spryngynge of a full welle with dropynge teres & welleth alway. And there it is said, that it is hard to tel the cause of these doinges. For if the dropes were of the substance of the stone/why is not the stone lesse, or melteth awaye. And if a thynge entreth in to the stone, why is it that that thynge that entreth, putteth not agayne that thynge that goth out, but as it semeth me/it may be, that the vertue of the stone maketh the ayre thycke that is nyghe therto, and torneth it in to water. And so it semeth that it commeth oute of the substaunce of the stone. Neuertheless it cometh of the substaunce of the ayre that is about the stone.

¶ Of Epistē. ca. xliii.

EPistes is a lyttelle stone bryghte and rody/ and maketh a man syker that beareth it in the harte syde. And cesseth gyles and dysceytes, and putteth of longe flyes and barrayne soules and myste and hayle fro the fruyte of the erthe. And if it be sette in the sonne, firie beames comen oute therof. And if thou doeste this stone in sethynge water, the sethynge therof cesseth/ and the water keleth soone/ as Jsydore sayth and Dioscorides also.

¶ Of Excoliceros. cap. xliiii.

EXcoliceros is a lyttell stone, so named for it is distingued and dyuersed with xl. colours: And is full lyttel, and maketh mennes eyen that loke theron to quake. And hit is founde in Lybia amonge the Trogodites.

¶ Of Jron. ca. xlv.

IRon hyghte Ferrum, and hathe that name, as Jsidore sayth/ of Feriendum smyting: for it beteth & smiteth/& by hardnesse therof, ouercommethe all kinde of mettalle. And thoughe iron comme of the erthe, yet it is mooste harde and sad, and therfore with beatynge and smytynge hit suppresseth and dilateth al other mettal, & maketh it stretch on lengeth and on bread. And as Jsi. saith, it hath the name of the lond that it is digged in. And therfore it is diuers, for by reason therof it is founde more harde or softe. And after the mind of Arist. Jron is gendred of quicke syluer thicke & not clene, ful of erthy holes, & of brimstone/great & boistous & not pure. In composition of iron is more of the forsayd brimstone than of quicke siluer/ and so for mastry of cold & dry & of erthy mater/iron is dry & cold, & ful wel hard/& is compacte togethers in his partyes. And for yron hath lesse of ayry & watry moysture than other mettal: therfore it is hard to resolue & make it ayen to be neshe in fire, as Ric. Ruphus saith. Jt is the maner to tempre yron ware with oyle, leaste by coldnes of water/it be to moch hardned, as Jsi. saith. Jron taketh soone ruste by touchynge of blode, & if it entreth in the substaunce ther of/ vneth it is clensed, as Jsid. saith. The ruste is a vyce fretynge yron/ and cometh therto either of vncleines of substaūce, or of towchyng of erth/& of nye lyenge therto, orels of touching of blod/or of some other qualyte that is infected. And he saith also, that with iron mans blod is spilt/& mans blode taketh wreche of iron. For iron taketh rust of nothing so soone as of mans blode/if it be nointed therwith. Jron hath agremente with the stone adamas, and so that stone adamas draweth iron to itself. And so yron drawen, by meane of syluer vessel or of brasse, foloweth/the stone/& is subget & obedyent therto. Jron well furbushed/& enoynted with Alim or with vinegre, shall be most lyke to brasse. And iron furbushed shall not ruste, if it be enoynted with sewete, or with maroughe of an harte/as Jsid. saith. Firy hote iron if it be oft quenched in wine or in milke/ maketh that wyne or mylke medycynable to them that haue the euell of the splene, and also to other syke men/ as Constantine sayth. Also as Jsidore sayth, iron that is made fyrye hotte is corrupted, but it be harded with strokes. Jron that is redde in the fyre is not profitable to kerue ne to kytte/ tyll it begyn to were whyte. Vse of yron

is

is more nedefull to men in manye thynges than vse of golde: thoughe couetous men loue more golde than yron. Without iren the commmaltie bene not sure ayenst ennemies. without drede of iren the common right is not gouerned. with iren innocent men ben defended: and foole hardynes of wycked men is chastised with drede of yren. And welnye no handwerk is wrought without yren: no felde is eared without iren, neyther tyllyng craste vsed, nor buyldyng buylded without iren. And therfore Isydore sayethe, that iren hath this name Ferrum, for that therby farra that is corn and sede is tylled and sowen. For without yren breade is not wonne of the erthe, nor breade is not departed whanne it is redye without iren couenably to mannes vse.
Also iren is whet with iren, as Salomon sayethe. For whan the edge of iren is dulled and blonted, with great frotynge it is ofte made thynne and sharpe, and couenable to kytte all thynge the more easely.
Syndre hight Scoria, and is the fylth of iren that is clensed therfro in fyre: & hathe that name Scoria, for it is smytten and departed fro the iren by violence of the fyre, as Isidore sayth.

Of Ferrugine. Ca. xlvi.

FErrugo is the powder that falleth fro the iren with fylynge, as Squama is that thynge that leapeth away fro the fire with bearynge: and hath vertue to make drie and thynne, and therfore it is good ayenste stoppynge of the splene. Neuer the les it exciteth castinge and spewyng, whan it is dronken, in so moche that sometyme it bringethe to deathe, but if the violence therof be ceassed with pouder of the adamas stone, or with water, in whiche the stone lyeth all nyght. Also it is sayde that the powder therof is best remedy ayenste emorroides: and also it stauncheth the flixe of the wombe as it is sayd in Platea. Also fylyng or powder of iren is called Rubigo, also Corrosio, & hath that nam of Corrodo fretynge & gnawynge: but it is properly called Erugo, and hath that name of Erodendo fylynge, and not of Eramento, as Isydore sayth. And it enfecteth and defoylleth the honde that toucheth it, and maketh it fowle. The more pure and polyshed that yron is, the more rather it is defoylled with ruste, and werste to be clensed. And rust is not soone done away, but in thre maners. By brennyng of fyre, or by fretynge of a sawe or a fyle, or by frotynge of an harde stone, or by scouryng of grauell and sonde.
And rust hath this propertye: that infeccyon therof cometh ayen by lyght occasion to the place, in whiche it was fyrste moued and roted.

Of Gleba. capi. xlvii.

A Clotte is gatherynge to gether of powder in a clustre, as Isidore saith libro xv. capitu. primo. For erthe bound and clonged togethers, is a clotte, and if it be broken and departed, it is powdre. Erthe harded in to a clotte, receyueth no sede nother suffereth the sede that is there sowen to growe and to sprynge. A clotte broken coureth and nourisheth sede, and if it be then tempered with reyne, it gendreth a maner of fatnesse, and therof sede taketh noury shynge and sedinge in rotes. And groweth and spryngeth, as Gregory saith. Also somtyme a clotte conteineth in it selfe a maner of kynde of oore. Therfore dyuerse kyndes of thynges bene gendred & comme of clottes, as Gregorye sayth super illum locum. xxiiii. Job. Saphire stones is the place therof, and clottes therof is golde.

Of Gemma. ca. xlviii.

A Precious stoone hyghte Gemma, and hath that name for it shyneth as gumme, as Isi. saith. Precious stones adourne wel golde, & make it well faire in diuers colours. Therfore Isid. saith, that they ben precious, for they ben dere and scarce. For all that is scarse & seldon had is called great & precious, as it is wryten. The worde of god is precious, that is to say, scarce. Isid. sayth, that no man shall

wene / that it is doutfull or fals / that god hath sette vertue in precious stones. For it is sayd in Lapidario, Ingens est herbis virtus sed maxima gemmis. That is to saye / Great vertue is in herbes, but moste in precious stones. Of whiche precious stones some be founde in veynes of the erthe / and ben digged with mettalles. Somme benne caste vp out of the bottum of the see: and the place of theyr generacion is vnknowen. And alwaye suche precious stones benne founde in clysses of the see, and in sond and in graucll of ryuers. And some breede in bodyes of foules and of crepynge beastes. But fro whens soo euer precious stones come / they benne founde endowed by the grace of god with passynge greate vertue, whan they ben noble & very. For Isidore ca. de Gemmis aureis sayth, in some kinde of precious stones hit is harde and greatte difficulte to knowe betwene the verye precyous stones and false. For ofte those that be false and gyleful / seme most lyke to them that ben trewe & very / so that vnneth men maye knowe betwene the trewe and gyleful. For as he sayth, sometyme men by crafte araye the stone that hyght Vitrum, and put it forthe in stede of Smaragdus, and begylen some mennes eyen with false lykenes of tru and very Smaragdus. For no lyse of men is without gyle, as Isidore sayth. And we vse to calle all maner of precious stones that benne not precious & shinyng, blynde. For they ben dimmed with theyr owne thyckncs and boystousnes. Isidore sayth / that they that deme so, ben ofte begyled: for oft more vertue is hyd in a litylI adamant with coloure of yren and derke, than in Sardio that is most bright, or in berall.

Of Gagate. cap. xlij.

Gette hyght Gagates / and is a boystous stone, and neuer the les it is precious. And was fyrste founde in Licilia by the ryuer that hyghte Gagas: and was throwen vp to the brynke by the cours of water. Therfore it hath that name therof / though most plenti and best be in Britain / as Isydore sayth. And is dowble, that is to say, yelowe and blacke. The blacke is playne and lyght / and brennith sone in fire, and dryueth away adders with smel ther of, whan it is kyndlyd, ryght as Thus or encense. This giueth monition of them that haue sendes within theym. And is holde contrarie to sendes: and giueth knowlege of maydenheed. For yf a mayde drynke of the water therof, she pysseth not: And if she be no mayde and drinketh therof / she pysseth anone, and also ayenste her wyll, as Dioscorides sayth. And soo by this stone a mayden is anone proued, as diuers auctours affirmen. Moreouer the same stone both blacke and also yelowe, beynge made hote with rubbynge in the fyngers, drawethe lyghte strawe and leaues to it selfe, if it be put therto, and a drynke therof helpeth them that haue the dropsy. For it wasteth cuyl vapoures. And it is said / that it comfortith the liuer, and that is par chaunce by drinesse therof / & also by priuie vertue and qualyte. Also the powder therof is good to feble teeth and waggynge, & strengtheth and fasteneth them: Also it is sayd / that this stone helpeth for fantasies, and ayenste vexacions of sendis by nyght. Also fumosite therof exciteth menstrua / if it be withdrawe by any happe. Also it is sayd / that it swageth wõbe ache, whã the stomake is mystorned by any way. Also it helpeth ayenst witchecrafte / and fordoth harde enchauntementes, as it is sayde in Lapidario. And it spedeth faste byrth, and helpeth her that trauaileth of childe, as it is sayd in Lapidario. And so / if so boystus a stone dothe so great wõders, none shuld be dispisid for foule colour without, while the vertu that is hid within is vnknowẽ. And Isidore speketh of this stone & saithe / that this stone is kendled in water / and quenched in oyle, and that is wonder.

Of Galactile. Cap. l.

Galactiles is a stone with colour of ashes, and hathe swete taste and sauour. If hit be smytte, a maner of white mylke commeth oute therof, as Isydore sayth

saythe. This stone closed in the mouth distrowbleth the wytte. And if it be borne aboute the necke/ it maketh brestes fulle of mylke: and if it be bound to the thyghes, it maketh easy byrthe, and if it be medled with water and salte/ and spronge aboute the felde: than the shepe ben ful of mylke: and clenseth them of scabbes, as Dioscorides sayth.

Of Celacia.cap.li.

Celacia is a whyte precious stoone, & shapen as an haylle stone: and it is so colde, that it never heateth with fyre/as Jsidore sayth and Dioscorid.also.

Of Geraticen.cap.lii.

Geraticen is a blacke stone, but it passeth the colour in vertue. For if a man washe cleane his owne mouthe, and beareth the stone therin: he maye anone telle what other men thynke of hym, as hit is said in Lapid. And maketh a man that bereth it be well beloued. His vertue is preued in this maner. If a man be noynted with hony/and is sette among many flies, if the stone be present/the flyes greue him not/ and if the stone be away, thanne the flyes greue, bite/sucke, and hurt the body.

Of Jaspis.cap.liii.

Jaspis is a precious stone, and is greene lyke to Smaragdus: but hit is moore dymme of colour. And there be seuentene kyndes therof/ as Jsidore saith. For Jaspis that is grene, is called Gemma pinna sin, and thoughe the chiefe colour therof be grene, yet it hath many other colours meddeled amonge. The vertue therof distroyeth fevers and droppesie in them that beare hym chastely: and helpethe in trauaylynge of chylde: and drieth awaye fantasies: and makethe a manne sure in perylle, and abatethe heate within/ and staunchethe bledynge and sweatte, and withstondeth lecherie, and letteth conception/ and staunchethe menstrualle bloudde and emoroydes, yf it be in powder/ and take with mylke, it helpeth and healeth olde botches and byles/ and clenseth the eyen of fowlenesse and fylthe: And sharpeth and comforteth the syght/ and withstondeth witchecrafte and enchauntmentes/ & is more vertuous in syluer than in golde. In the heede of an adder that hyghte Aspis is founde a lyttell stone that is called Jaspis: And men trowe, that it is a stone of wounder vertue. And some men trowe/ that it hath that name as hit were Aspis/ & men trowe that it hath as many vertues, as diuers colours & veines, as Dioscorides sayth. And beste Jaspis is founde in the mountaynes of Scithis, and Gryphones kepe this stone, as they done Smaragdus/ as Jsidore saythe.

Of Jacincto.ca.liiii.

Jacintus is a blewe stone som deale/and nyghe of the coloure of a Saphire/ and hath that name of his owne colour/ as Jsidore sayth. The stone Jacinctus that is founde in Ethiopia, is beste, and is not to clere nother to dimme/but meane and temperate betwene tweyne shyninge. Jsidore sayth, this stone shyneth not alway lyke, for in clere wether it is clere before the eyen/ and in derke wether it is dymme and derke. Jsidore sayth/ in the mouthe it semeth colde, if hit be therin, and is mooste harde to graue in. Neuertheles it maye be grauen and wryten and marked with the stone adamas/as Jsydore sayth. Dioscorides sayth/ that the stone Jacinctus is nowe blewe/ nowe reddishe/ nowe purple, and now bright blew. And therof ben thre maner of kyndis, som ben citrine/and somme blewe/ but amonge suche maner stones the blewe is beste. This stone is wonderful, for it confyrmeth hit mooste to the ayre. For in dymme wether hit is dymme/and in bryght wether it is bright. And this stone hath a syngular vertue/ as auctours wryte: For it yeueth gladnesse: And is contrarye to melancoly qualitie. And hath vertue of comforte, as Jsidore sayth in the kynde therof. Jacintus hathe vertu of comforte/ & dothe away cleygnes

and

and sorowe: and also vayne suspeciō. And withstōdeth dyuers pestilences that come ofte of corrupte ayre. And yeueth strength and vertue to membres, and lyse to the sinewes, and yeueth good savoure and swete and holsome. And is moste lyke to the saphire. And Dioscorides sayth, that al mē that treate of precious stones meane that the more lyke the Jacincte is to the saphire in coloure and in substaunce, the more vertuous it is. And suche Jacinctus withstondith venym, and is contrary to poyson, as Dioscorides sayth. Also an herbe of the same name is lyke therto in colour, and egall therto in many thynges, though it be not all lyke therto in valewe, as Jsidore sayth.

Of Jride. ca. lv.

IRis is a sixe cornered stone, as Jsidore sayth, and was fyrste founde in Arabia by the rede see, and is nowe founde in many a place. As in Germania, in Jrlād, and many londes of the northe. And is brighte and clere in colour, & lyke to crystall, as Jsidore sayth. And hathe that name Jris of the lykenesse of the reinbow. For if it be in a hous in the sonne, it maketh the lykenesse of the colour of the reinbowe in the walles of the nexte house, as Jsydore sayth. Men trow that this stone hath the same vertue that berill hath, but that is not founde in quantite, as Dioscorides sayth. Also it is sayd, that this stone helpeth women that trauel of childe, that they maye the soner be deliuered, and better suffre there throwes, and drede perill the lesse.

Of Jenia. ca. lvi.

IEna is a precious stone, that is founde in the eyen of a beaste that hight Dyena. And if this stone be put vnder a mans tonge, they saye, that he shall tell many thynges that shall befalle, as Jsid. sayth.

Of Kama. ca. lvii.

KAmau is a stone nowe whyte nowe browne, nowe reddishe, nowe diuided with diuers coloures, and hath that name Camau, of Camatio, that is to saye brenning or kendlyng. For it is foūd in places of brimstone and of heate. And Dioscorides sayth, the vertue therof healethe the Dropesie, and is grauen with diuers ymages and shapis.

Of Kalbrate. ca. lviii.

KAlbracto is a passing shyning stone lyke to cristall. And menne trowe, that it yeuith fayre speche and faconditie, worship, and grace. And defendeth fro greifes, & from noyous thynges and venemous. And curethe and healeth swet lynge of the lyuer and of the splene, as Dioscorides sayth.

Of Kolcophano. ca. lix.

KAlcophanus is a blacke stone, and maketh clere voise, and defendethe the greif of horsnesse, if it be borne in the mouthe, as it is sayd in Lapidario.

Of Ligorio. ca. lx.

LJgorius is a stone lyke to Electurus in colour, and hath that name, as Jsidore sayth, of a beaste that hight Linx. This stone ligorius is gendride amonge the grauel of the vrin of that beste, and the vertue therof drawethe strawe to it selfe, & helpythe ayenste ache of the stomake, & stauncheth flixe of the wombe, that is greued. And helpeth them that haue the iaūdis, & that bē discolored. For it restoreth colour, that is loste, as Dioscorides saith.

Of Lipparea. ca. lxi

LJpparea is a precious stone, and commith out of the contres of Sirtes: The propritee therof is, that all kinde of wilde beastes come to his presence, and beholde theron. And those bestes, that hunters may not take with rennige of houdes, they take and

and tolle to them with the sight and shewynge onely of this stone Lipparea/ as it is sayd in Lapidario.

Of Margarita. ca. lxii.

MArgarita is chief of all white precious stones, as Jsidore sayth, and hath that name Margarita, for it is foũd in shelles and in shellfishe of the see. It bredeth in flesshe of shelle fisshe/ and is sometyme founde in the braine of the fisshe. And is gendred of the dewe of heué the which dewe shellfish receyue in certayn tymes of the yere. Of the whiche margarites some ben called Vniones, and haue a conuenable name/ for onely one is founde/ and neuer two or mo togeder. And white margarites bé better then yelowe. And those that ben conceyued of the morowe dewe, ben made dimme with the ayre of the euen tide. Huc vsqz Jsidorus li. xvi. And some ben founde kindly percid, and those ben better than other. And some ben percid by crafte/ as Plat. sayth. And they bé best/ that ben white and clere/ bright and rounde. And they haue vertue comfortatiue/ eyther of al the holle kynde, as some men saye: orels bycause they are besprẽg with certayne specialite, they comfort the lymmes/ for by constraynynge and coartynge, they clense them of superfluous humours. And they helpe ayenst the Cardiacle passion/ and ayenste sowninge or saylynge of harte/ and ayenste febelnesse that commeth of the bloddy Flixe, and ayenst flixe of the wombe/ as Plat. sayth. And in Lapidario it is sayd/ that margarites ben gendred of dewe/ & the more of dewe and ayre that is drawen in/ the more and the gretter they benne. The margarite is gendrid of the dew, but it is trowed, that no margarite growith passinge of halfe a sote. Also it is sayd there: if that lyghtenynge or thondringe falle, whan the margarite shuld brede of the dewe that is drawen in, the shell closeth by sodayn feare, and so the gendringe sayleth and is caste out. The best margarites come out of Jnde, & out of the olde Brytayn, as it is said.

Of Magnete. capitulo. lxiii.

MAgnes is a stone of Jnde/ coloured somwhat as yren. And is found in Jnde amonge the Trogodites/ and drawith to itselfe yren in suche wyse/ that it maketh/ as it were a cheine of yren ringes, as Jsidore sayth. Therfore in the comine speche this stone is called quicke yren. Also it is sayd, that it draweth glas molten/ as it dothe yren. The mighte and vertue therof is so great/ as Austin sayth, that if that stone be sette vnder a vessell of golde/ or of bras, and yren sette there vppon/ by meuynge of the stone that is benethe, the yren shall meiue that is aboue. And also there it is sayd, that in certayne temples is made an ymage of yren/ and it semeth that that ymage hangith in the ayre. And in Ethiopia is a nother kynde of Magnes/ that forsaketh yren, and driueth it away fro him. Also the same magnes drawith yren to it in one corner, and puttythe it awaye in an other corner. And the more blewe the magnes is, the better it is. Huc vsqz Jsidorus. And Dioscorides sayth, & also it is sayd in Lapidario: that this stõe reconcyleth and accordeth men and theyr wyues: and encreacith grace and fayrnes in speche and in wordes. Also with drink made of hony and of wine, it healeth the dropesie and the splene and fallinge cuyll, and brenninge. If the pouder therof be spronge and done vppon coles in foure corners of the house it shal seme to them that ben in the hous, that the hous shuld fall anone. And that semynge is by meuynge that cometh by tornynge of the brayn. Also magnes is in lyke wise as adamas, if it be sette vnder the hede of a chaste wyfe, it maketh her sodenly to beclippe her husbande: and if she be a spowse bicker, she shall meiue her out of the bed sodeynly by drede of fantasy. Platea. sayth/ that witches vse this stone namely. This stoone magnes is hote and drie in the thyrde degree/ and hath vertue of drawing of iren. And there ben mountaines of suche stões/ and therfore they drawe to them & bicke shippes/ that ben nayled with yren. Also

namely

namely the pouder therof layde to woundes, helpeth suche as be wounded. For if it be layde to the wounde, it draweth out yron. Also the pouder of magnes in the quantyte of two dragmas, with the Juyce of fenyll, is good ayenste the dropesie, and ayenste euyll of the splene, and ayenste faylynge of the harte, as Auycenna sayethe.

Of Melonite. ca. lxiiii.

MElonites is a stone, and hathe that name for swete Juyces commethe out therof, as hit were honye, as Jsidore sayethe. And hathe two coloures. For hit is grene in the one syde, and lyke to hony in that other side.

Of Menophite. ca. lxv.

MEnophites is a stone, and hathe that name of a place of Egypte, and is of the kynde of precious stones, as Jsidore sayethe. Jf this stone be bruised and grounde, and layed vppon the place that shulde be brente or corue, ozels with vineger smyred ther vppon, it stonieth so the body, that it feleth no sore nother greyse of the brennynge, nor of keruynge.

Of Mirite. ca. lxvi

MJrites is a precious stone, and hath that name for it is lyke to Mirra in colour. And if it be wronge & pressed, it smelleth swete, as Nardus.

Of Medo. ca. lxvii

MEdus is a precious stone, and is founde in the londe of Medes, and is somtyme grene and somtyme blacke, as Dioscorides sayth. The vertue of this stone is ayenste blyndnesse of eyen. And helpeth Podagre, if it be tempryd with the mylke of a woman that hathe a male chylde. Also it is good for ache of the reines, and for frenesye. And if the blacke stone be resolued vppon a fyre, and in hoote water, and that water be yeuen some manne to drinke, it sleeth spewynge and ouertornynge of the stomacke. And if the foreheede be washed therwith, it stipeth wonderly of the skynne, and greueth the syghte, and taketh it awaye euery deale, as it is sayd in Lapidario.

Of Merochite. ca. lxviii.

MErochites is a grene stone, lyke to Smaragdus: but it is more boystous grene than Smaragdus. And so it hath the name of the colour of malowes, as Jsidore sayth. And is bred in Arabie, and is full nesshe in substaunce, and neuertheless it is full profitable, as Dioscorides sayth. And irkepeth and saueth chyldren fro noysull and euyll happes.

Of Marmore. ca. lxix.

MArbyll hyghte Marmor, and hathe that name of the Grekes for grenes, as Jsidore sayth. And he sayth also that marbylle stones, benne noble stones, and ben prayssed for speckles and dyuers coloures. For of marbyll be endlesse many maner of kyndes: but they ben not all hewen out of rockes. But many maner of marbyll is founde in dyuers maner of places vnder the erthe. As marbyll of Lacedemonia that is grene and precious. And marbyll is called Ophites. For it is speckyd lyke an adder: and hath therfore that name. And there is dowble kynde, nesshe and white, and blacke and harde. And marbyll Purpurites commeth out of Egypte, and is rody with white poynctes amonge. And hath that name Purpurites, for it is redde as purpyll. There is other maner kyndes, as Alabastrum and Parium. Therof we shal speke innermore. Also a nother maner kynde hyght Coralliticum, and is founde in Asia, and passethe not two cubettes in mesure. And is whyte nyghe as yuorye, and some blacke speckles in diuers proporciõs. Also a nother kind hight Thebaicum, & is sprõg with goldyshe speckes, & is foũd amonge

Egypciens

Egypciens. And is kindly apte to braye therypon Lolliria oyntmentes that helpe the eyen. Other kyndes of marble bredith in quarreis and in rockes, as marble that hyghte Marmor Lozinthcum. Therof is made greate pillars, pauementes, & toures. Also there is a nother maner kynde, as Laristium, and is grene and best. And hath that name of aspectu, for menne that graue loue it well. For the grene coloure comfortythe the sighte. A nother kynde highte Numidicum, and bredeth in Numidia, and maketh a thynge that is froted therwith lyke to saffron: and hathe that name therfore. Li. xvi. Jsidore setteth ensamples of many other diuers marbles: but these are sufficient at this tyme. But marbyll is more harde & sad, more strog and faire, and more profitable than other stones. In veynes therof is diuers matter founde and precious stones. And for hardnesse therof it is moste hardly grauen and polished, and for coldnesse and solidiousnesse therof, it is beste to kepe in spicery & ointmentes. Ouer al thinges we may wõder, that marbyl stones ben not hewed nother cloué with tré nother with stele, with hamour ne with sawe, as they be with a plate of leed sette bytwene nesshe shingles or spones. For with leed and not with yren marble stones ben hewen and clouen, and playned, as shyngles or smale stones.

Of Nitro. ca. lxx.

NJtrum (as Jsidore sayth) is a stone somdeale whyte, & maye be hewe and cloue, & is full clere. The vertue therof dissoluith and tempzith, draweth and clensith, and wasteth superfluytes of humours. Li. xvi. ca. ii. Jsidore sayth, that Nitrum hath that name of the countre of Nitria, that is in Egypte. Therof is medicin made, and there with bodyes and clothes ben clensed & washen. The kinde therof is not ferre from the kinde of salte: For it hath the kynde of salte, & is made right as salt in vrinesse in olde clyues. The some therof highte Affronitum. And is gendred dropping downe in the countree of Asia, and then dryed with heate of the son. And what is beste dried, it is leste heuy, as Jsidore sayth. And Plateu. sayth, that Nitrum is a veyne of the erthe, and is hote and drie, light, redde or whyte, or citrine. And is bitter, soure, and somdele salte in sauour. Nitrum abateth fatnes, if it be taken in the mouthe, and consumeth & wasteth gleymy humours. Powder therof confect in hony, clarifieth and maketh the face fayre, and clensith scabbes and mater of the stomake and of the guttes, if it cometh of a postume: and clenseth lyse and hedde scabbes, & sleeth wormes of the eares: And clenseth moste perfitly the matter and scabbes therof. Some therof with vineger healeth gnawynge & swellinge, and helpith ayenste the dropesye: and clensith dimnesse of eyen, if it be medlyd with hony. And sleeth venyme, & distroyeth it. And withstandeth mightely the palseye of the tonge, as Plat. sayth & Dyoscorides also. And Nitrum is hote and drye in the ende of the thyrde degre, and laxeth and clenseth, as Jsidore saith.

Of Noset. ca. lxxi

NOset that is orapondine, is a precious stone somdeale white, or of diuers colours. Jt is sayd, that this stone is take out of a toodes hede, and is clensed in the same heed and in stronge wine and water, as Dioscorides sayth. And sometyme the shappe of a toode semeth therin with sharpe sete and biode. This stone helpith ayenst bytynge of serpentes and of crepynge wormes, and ayenste venim. For in presence of venyme the stone warmeth and brenneth his fingre that towchith hym, as Dioscorides sayth.

Of Onichino. ca. lxxii.

ONichinus is a stone of Jnde and of Arabia, and hath in it selfe coloure medeled lyke the naylle of mankind. The Onyx of Jnde hathe coloure of fyre, with white veynes & strakes, & the stone Onyx of Arabia is blacke of colour & hath white veynes

veynes. And therof is. v. maner of kindes. One is Sardonix / & hathe that name of company of two, of whitnesse of the Onix / and rednesse of the Sardonius, as it is shewed innermore of Sardonice. It is sayd, that this stone Onix hathe many noyful effectes. For as Dioscorides saith, if it be borne abowte the necke, or on the fynger / it exciteth sorowe / cleyngnesse / & drede / and multiplieth plee and strife / and meueth the hart to contencion and debat, and exciteth in children noysull superfluite of spotell, and maye not greue in presence of the stone Sardius. This stone Onix is clere of the kinde of mirrours: and therfore ymages and fygures benne seen therin, as it were in a myrrour: but that is derkly, as Dioscorides sayth.

Of Optallio. ca. lxiii.

Optallius hight Oppalus also / and is a stone distingued with colours of diuers precious stones / as Jsidore sayethe. Therin is the firy colour of the Carbucle, the shinynge purpyll of the Ametistus, the bright grene colour of Smaragdus. And all the colours shyne therin with a maner diuersite. And hathe the name of the countree. This stone bredeth onely in Jnde, and is demed to haue as many vertues, as hewes and colours. Of this Optallius it is sayd in Lapidario, that this stone optallius kepeth and saueth his eien that hym beareth / clere and sharpe and wthout greif. And dimmeth other mens eyen that be about with a maner clowde / and smyteth hem with a maner blindnes that is called Amentia, so that they mow not se nother take heede what is doone to fore theyr eyen. Therfore it is sayd, that it is moste sure patrone of theues / as it is sayde in Lapidario.

Of Orite. ca. lxiiii.

Orites is a precious stone blacke and rounde. And a nother maner kind therof is grene with speckles. The third maner of kynde is whyte in the one side & playne in the other. And is in substaūce, as it were a plate of yrē. This stone borne vpō a man / kepeth hym fro bityng of crepynge wormes and of wilde beastes and other. Also this stone letteth a womanne to conceyue, if she beereth it abowte her. And makethe her to be delyuered anone with oute dewe maner / yf she be with chylde.

Of Petra, ca. lxv.

A Stone highte Petra, and Petra is a name of grewe, and is to vnderstone, sadde or stedfaste, as Jsidore sayth. For the substaunce of a stone is gendred of sad and harde parties of the erthe. A stone hath this name Petra of Penetrādo, thyalynge. For he thirlethe the sote whā it is harde thurste and trode on. And is also thirled with dropes of reyne and of water / that falleth downe of spoutes and of guttero. A stone hath a nother name, & hyght Lapis, and hath that name of Ledendo hurte and greyf: for it hurtethe the sote with the hardnes and sharpnes ther of / as Jsid. sayth. But cominly a plaine nesse or a rounde stone is called Lapis. And a stone that is hewen oute of mountaynes is called Saxum. And a hard flint stone is called Silex, And hath that name of Exilire, for fyre lepeth out therof. Jsid. sayth, though a stone be mooste colde of hymselfe / yet fire commeth oute therof / whā it is smyten with yren. For by strōg vyolence & smiting of the aire bitwene the yren & the stone, the ayre lepeth sperkling out of the flint. Quarto Metheororum Aristotle sayth, that a stone gendryth not of erthe alone, for vrinesse hath maystry therin, and suffreth it not to renne. Stōes are made eyther by comelacion / ozele by conglutinacion. By medlynge to gethers of water and of erthe is clay made, that is meane bytwene erthe and stone, and tornethe in to stone somme and somme by constreyninge and fastninge of parties. And soo slymye clay is mooste mete for suche tranmutatyon. For if it be not satty, hit woll all to falle by maystry of dryneſſe

mayſtry of dryneſ / and not conteyne and holde to gether. Then by ſtronge medlynge & faſtening of humour, erth tourneth in to kynde of ſtone / and taketh dyuerſe colours of diuerſe qualite of the erthe. Alſo ſomtyme ſtone is gendred by freſynge of water, In ſome place water ſhedde on the grounde tourneth in to ſtone of dyuers colours / and that by ſome vertue of ooze that is in that place, and freſeth the water that is the matter of ſtones, as Ariſtotle ſayth. Stone is bredde of fatte claye, by vertue of the ſonne that maketh the ſen dreuely reune / and the partyes cleue and faſten together. Other ſtones ben bredde of water froze by ſome vertue of ooze that bryngeth therin kynde and ſhape of ſtone / and be mater of ſtone, and ſome is neſhe and feble of compoſition, and ſome more ſtronge. And ſome ben gendred ſwyftly, & ſome ſlowely, & ſome ſtrongely, As the myght of the qualytees that werke more or leſſe / & as the qualitees that let & withſtonde be leſſe ſtronge or more: as theſe qualitees ben medled in ſubſtaunce of ſtones. Stones ben dyuers in vertue, and in kynde. For influence of heuenlye vertue cometh in to theyr places, & putteth therin the effectes therof, and after as it fyndeth matter more able & obedyente to his werkynge / the more noble impreſſion hit printeth therin. Therfore precious ſtones folowe vertues of kynde of planetes in effect and werkynge / as it fareth of Topaſius / that foloweth the moone / as it is ſayde, as Ambroſe, Baſilius, Iſidore, Dyoſcorides and other telle / as hit ſhall be knowen here after. The knowen properteyes of ſtones be theſe. For generallye a ſtone is colde and drye, ſadde and faſte / harde and heuye, and meueth downewarde by his owne heuynes and weight and lyeth heuy on the erth, and ioyneth and myneth together the partyes of the erthe / for it ſhoulde not breake and departe aſonder. Therfore Ambroſe ſayth / that ſtones bene the boones of the erthe, for ſtones doone in dyuers partyes of the erthe, as bones done in the body, for ſtones make the erthe ſad and ſounde / and holde the partyes togethers / and helpeth that it falleth not nor departeth aſondre, by ouermoche dryneſ therof. Stones be not made neſhe with lauynge and waſſhynge with water. Neuertheleſſe they be bored and made holowe with droppynge of guttero, as Gregory ſaith. Alſo if fyre hotte ſtones be quenched in wyne, they corrupte the wyne, and tourne it in to vyneger / as Iſidore ſaythe. Alſo in ſtones generallye nedethe pureneſ of mater, vertue, and precious colours / dyuers figure and ſhape / and manye maner mo profites. For ſtones ben nedefull & profitable to makynge and buyldinge of houſes and of walles, of pauementes and of brydges, and to putte of enmyes, wolfes / and houndes and other euylle beaſtes, and to drawe mettalle oute of the ſubſtaunce therof: and to helpe and heale men of dyuers ſikneſſes and euylles, and to make and to encreaſe toures of kinges. To buylde and to ſtrengthe cities, caſtels, and toures, and for defence ayenſte wyld beaſtes. Alſo ſtones ben fyrſte take oute of the quarry, and then ben hewen, playned, and ſquared, and layed and ſette in order in werke of buyldynge, the more vnder the law / and ſet to gether with cemente / & couered without / & plained with cement.

Of Pario. ca. lxxvi.

PArius ſtone is a kynde of noble marbyll and precious / as Iſidore ſayth. This ſtone is founde in the ylonde Paron / and is therfore called Parius. The quentyte therof paſſeth not lauoes & craters, and is good to kepe mens ſpicerye & oyntementes. The gloſe ſup Deſai ſaith, that Parius is a kynde of mooſte whyte marble, & betokeneth therfore chaſtyte.

Of Praſſio. ca. lxxvii.

PRaſſius is a ſton as grene as a leke and comforteth feble the ſyghte: And is ſometyme found with red dropes, and is ſometyme diſtingued with whyte dropes. Of this ſtone it is ſayde,

in Lapidario, that no profite is therwith, but that it is grene, and maketh golde semely.

Of Pirite. cap. lxxviii.

PJrites is a redde brighte stone, lyke to the qualite of the ayre, moche fire is therin, and ofte spercles come out therof. And this stone brennethe his honde that holdeth it right fast, therfore it hath that name of Pir / that is fyre. Jn Lapidario it is sayde, that he woll easely and softely be handled and holde. For it brenneth if it be harde wronge.

Of Pyonite. ca. lxxix.

PJonites is a stone that is sayde to be of female kynde, as it is sayd. At certayne tyme it conceyueth and beareth suche a nother stone. And helpeth women with chylde / as Dioscori. sayth.

Of Panteron. ca. lxxx.

PAnteron is a stone of dyuers colours / stronge and distingued, for it is seen blacke, redde, grene, pale, purpyll, yelow, and also brighte grene in coloure. This stone maketh a man bolde and hardy, soo that he shall not be ouercome that daye, that he seeth this stone erely at sonne rysynge / as it is sayde in Lapidario.

Of Plumbo. cap. lxxxi.

LEade hyghte Plumbum, and hathe that name, as Jsidore sayth, de metal. li. xvi. For syrste with balles of leade men assaye depenesse. De sayethe, that of leed ben .ii. maner kindes, white & black / and the white is the better, and was fiust founde in the ylondes of the see Athlant in olde time, & is nowe found in many places. For in Fraunce & in Lusitania is a maner black erth fond full of grauel & of smal stones / & is washe / & blowen / & so of that mater cometh the substaunce of leed. Also in golde quarryes with matter of golde ben smalle stones founde / and bene gadred with the gold, and afterwarde departed frome the golde / and blowen by theym selfe, and tourneth all to leade, and therfore golde is as heuye as leade, as Jsidore saith. But of blacke leade is dowble kind. For blacke leed cometh alone of a veyne, or is gendred with siluer in medled veines, & is blowen / & in blowyng syrst cometh tyn, & then siluer, and then what leueth, is blowen and torned in to blacke leed / as Jsid. sayth. But in Jnde is nother brasse ne leed founde, but Jnde is rewarded ayene with Margarites & precious stones. Jsidore saith / blacke leed is beste in trauelous werkes, as in pipes & plates. And that Spayneyardes & Britons haue proued. Vnc vsqz Jsi. Quarto. li. Methe. Aris. saith, that of brimstone / that is boistous & not swiftly pured, but troublye & thick, & of quick siluer the substance of leed is gendred / & is gendred in mineral places. so of vncleneesse of vnpure brimstone leade hath a maner neshenes, & smorchethe his honde that towcheth it. And with wiping & clensing, this vncleneo of lead may be taken away for a tyme, but neuer for alway, a man may wipe of the vncleneo / but alwaye it is lead though it semeth siluer. But strange qualites haue maistry therin & begile men, & maketh them erre therin. Some mē take Sal armoniacum, as Ari. sayth, & assignethe cause of this vncleneo / and sayth / that in boystous leade is euill quicke syluer heuy and fenny. Also that brymstone therof is euylle vapoure & stynkynge. Therfore it freseth not well at ful. Jn li. v. Alchimie Hermes sayth, if thou hange leade ouer vynegre / it hurteth it. For vyneger shall thyrle the substaunce therof / & tourne it in to pouder / and in to to white colour of floure of leade. And if thou poureſt vynegre thervppon, it commeth white, and distroyeth the myghte of vyneger. Brente leade bredethe red coloure and dymme, and if the fire be to stronge, hit tournethe in to cytryne. And there after, with shirynge / driengē, and tempryngē with vynegre, hit tourneth in to white colour of floure of leed.

And

And if thou makeſt ſtronge fyre, hit tourneth all in to the fyrſte matter of leade / & is made erthe, as it is ſayde there. Also lead medled with other metall gatherith togyders the kinde parties of the mettal / and departeth & clenſeth away the other parties. Therfore lead is put with ſiluer in the fournes, that the ſiluer may be ſoner clenſid. For the leede ſaueth the ſyluer parties fro waſtynge, and the leade is wa ſhed and brent, and clenſith the ſiluer. Jer. ſayth the ſame in Gloſa ſuper. vi. ca. Fere ibi conſumptũ eſt plumbum. &c. Also Hermes ſayth, that lead in boylynge / vndoth the hardnes of all ſadde and harde bodies, & alſo of the ſtone adamante. And in libro Meth. orozum Ariſtotle ſpeaketh of lead & ſayth / that leade without doubt whan it is molten, is as quicke ſiluer: but it melteth not withoute heate / and then al that is molten ſemeth red. Wonder it is, that though lead be pale or broune, yet by burnyng, or reſudation of vinigre ofte it gendreth ſemely colour and fayre / as tewly, red, and ſuche other: therwith wymen paint them ſelf for to ſeme faire of colour. And lead is good for medicine. For lead is colde and moyſt in the ſeconde degree / as Conſtant. ſayth, and helpeth wonderly ayenſt burning of fire and hote poſtumes / and ſtaunceth bledynge woundes: and ſtaunceth & abateth rennyng of the eien, and ſwageth ſmytynge of ſcorpions and dragons: and letteth the ſeruyce of Ven⁹, if a plate of lead is laied to the two reines, and hath other medicynal reaſons. Loke therof innermore de Coloribus, of the colour that hyght Stibiũ and Ceruſa / and is alſo called floure of lead.

Of Pulucre. Ca. lxxxii.

Powder highte Puluis / & hathe that name for it is puſt with the winde, as Jſidore ſayth. For lyghtneſſe therof the winde taketh it vp and bloweth it abrod. Contrary wyndes cometh in to powder, & bereth it about, and maketh the whyrle wynde, as Beda ſaythe. Powder beaten ſheweth the kynde of the thynge that it cometh of: nowe by ſauour, nowe by colour / nowe by odour and ſwell. Therfore powder is made of ſpicery / that the inner vertue therof may ſhewe it ſelfe / that by medlynge and onynge of parties / it may receyue the larger vertu, that it may yeue forth the more fragrant ſmell / and cauſe the ſweeter taſte, and that it may the more effectually dry and clenſe putrified woundes, and eate and frette away the deade fleſhe that it grow no more: as powder of brent lead dries & clenſeth away ſuperfluitie of woundes, and gendreth and ſaueth quycke fleſhe, as Conſtant. ſayth. And therfore of pouder plaſters be made / confection that hyghte Thimiamata and other dyuers medicines and oyntmentes. Pouder is made of Thus and of mirra: with brennynge in to powder beaſtes weren offred to our lorde god. Also of powder is made noble electuaries / that helpeth and healeth bodyes that ben alyue. Also of powder is oyntment made / that kepeth and ſaueth deade bodyes, that they rotte not nor falle in to powder.

Also ſenne is made by medlynge of powder and of moyſture, and tourneth in to a clotte by werkynge of dryues, as Jſidore ſayth. Also powder deſoyleth the face & greueth the eyen. And many maner wormes brede of powder / and bene fed therwith. And powder is bred to the ſerpent, as Jſaie ſayth lib. xii. Of powder bodies with ſoule have begynninge and endeth & tourneth in to that it cometh of / as it is ſaid to man, Powder thou arte, and in to powder thou ſhalt torn. Also powder infecteth the ayre, and letteth ofte the eye that it maye not ſee the clereneſſe of the ſonne. For of powder medled with moyſte ayre, oft the myſte is gendred betwene yo and the ſonne, whoſe commynge hideth the ſonne that it is not clerely ſeen. Also motes in the ſonne beame cometh of powder, and the pouder is not ſeen in the ſonne beme, that cometh in at the window.

Of Quirin, ca. lxxxiii.

QVyrin is a stone that is founde in Lapwynges nestes, as Dioscorides saith. This stone bewreyeth & discouereth in slepe counsaylle & preuyte. For this stone layd and set vnder a mans heed that slepeth / maketh hym telle / as he thynketh slepynge: And moultiplyeth wonderly fantasyes. Therfore wytches loue that stone: for they werke witchecraste therwith.

Of Quandros.ca.lxxxiiii.

QVandros is a stone of a vile colour / but it is of greate vertue / as Dioscorides saith, and is founde in the heed of of a Vulture. And helpeth ayenst all euyl causes, and fylleth teates full of mylke.

Of Rabi.ca.lxxxv.

RAbi is a stone / and hath a nother comon name, and hyght Bolus Armenicus / and is a stone or a veyne of erth. And is of colde and drye kynde, and hath a red coloure, and is founde in Armenia, and hath vertue to constreyne and make harde the wombe, and to staunche bloud out of what place of the body it renneth.

Of Reyben.ca.lxxxvi.

REiben / as Auycen saith, is a lyttelle stoone / and is founde in a crabbes heed. And is sometyme whyte / and somtyme somedeale yelowe / and is nesshe in substaunce, lyttell harder than the blacke of a fisshes eye, and is in shape rounde and playne without, and somedeale holowe within, & is in vertu kindly cold & moiste. And helpeth ayenst bytynge of scorpions and of the wesell, if it be beaten and layd therto in a plaster wyse. Also it is sayde / it helpeth ayenst the bytynge of a woode houd, if the powder therof be take in milk. If the pouder therof be brent, it clenseth teeth and dryeth woundes, & helpeth scabbes / and letteth teares.

Of Saphiro.ca.lxxxvii.

SAphirus is a precious stone, & is blew in colour / mooste like to heuen in faire wether & clere, & is best amonge precious stones / & most precious & most apte & able to syngres of kinges. And is found in many places, but that that is found in the east / or in Inde, is accoũted best, & namely if it haue as it were pouder of golde medled therin. And this saphire stone is thick & not passing bright, as Isid. saith. This stone is most praysed in Lapid. And for it is so noble & so excellent, it is called gẽma gemmarum / as it were cheyse of precious stones, for it lyghteth the body, & kepeth & saueth lymmes hole & sound. And hath a bryght sterre / & by brightnes of that sterr his vertu is knowen. A nother maner saphire hight Sirtites, & is foũd fast by the place that hight sirtes / among the grauel of the see Libicum, as Dioscorides saith / & is also founde in veynes of mines, where Lasurium is also found / & in the same veynes of saphire in the myddel / as it were in the wombe, is a certayne kynde of carbuncle founde. Therfore many men wene, that the saphyre is the carbuncles mother. For many men meane / that the carbuncle is gendred in the Saphires veynes, and manye men meane, that the carbuncle is somedeale byshadowed with a certayne blewe spercle of the kinde of the saphire / as Dioscorides saith. And Dioscorides saythe / that the saphire hathe vertue to rule and accorde them that ben in stryfe & & helpeth moche to make peace & accord. Also it hath vertue to abate vnkind heat / therfore in Lapidario hit is sayde of the Saphire / that it keleth heate of the body within. For the saphire keleth moche the hete of brenning seuers, if it be hanged nie the pulo & the veynes of the herte. Therfore he saith / that it helpeth ayenst moch seuers, that haue time of changing in accesse time. Also it hath vertue to comforte & to glad the hert / therfore it is said / that it helpeth ayenst the Cardiacle, and ayenste all melancolike passions. Therfore it staunch eth rennyng and swette that cometh of anguyshe / & other swette also, as it is said in Lo. De staũcheth swette that rẽneth to swyfte

swyfte. &c. Dioscorides sayth the same / & hath vertue to staunche blodde. And soo a Saphire of theest stauncheth bleding at the nose, if it be layed to the temples. Also he hath singular vertue to swage blowynge. For certen it is / that the Saphire abateth and swageth swellynge of postumes, if it be soone layed therto in the begynning of noysull drawynge. Also the Saphire helpeth ayenst an euyl postume, that highte Antrax / for it putteth out the mighte of ventosite & of malyce of that postume, for it ouercometh & putteth out the wodenes therof / & suffreth not the smoke therof comme to the harte, nor the malyce therof to infecte the spirites / as Dioscorides saith. His vertue is contrary to veryme, and quencheth it euery deale. And if thou put an attercoppe in a boxe / & hold a very Saphire of Inde at the mouthe of the boxe anye whyle, by vertue therof the attercoppe is ouercome and diethe / as it were sodenly, as Dioscorides saith. And this same I haue seen proued ofte in many and dyuers places. His vertue kepeth and saueth the syghte, and clenseth eyen of sylght, without any grefe. Therfore it is write in Lapidario, that it taketh awaye fylthe out of eyen, and ache of the fore heede. Also his vertue healeth byles and botches. For as Dioscorides sayth, this stone beaten in to powder / and medled with mylke, healeth woundes, and this also hath ben proued in woundes by experience. Also this stone was of so gret auctorite in olde time / that men held that it was most worthy stone to theyr god, & so it was singulerly halowed to Appollo, for whan nations axed counsel of Appollo in tyme of sacrifyce, they hoped to be certified and to haue aunswere sooner, if a Saphire stone were prestnte, as Diostori. saith. And this is touched in Lapidario. And they that vsen negramancye meane, that they haue answere of god more ther by / than by other precious stones. Also witches lowe wel this stone, for they wene that they may werke certayne wonders by vertu of this stone / & also this is touched in Lapidario / where it is said. This stone bringeth men out of prison bondes / and vndoth yates and bondes that it toucheth. Auctoure write those doynges & manye other of the singuler vertue of the Saphire / & al auctours acord in this point & say, that the saphire is a precious stone, & loueth chastite / & therfore lest the effecte therof be let in any wise by his vnclennes that him beareth / it nedeth hym that beareth it to lyue chaste, as this story meaneth / but he that it beareth / is commaunded to be mooste chaste. Also in Lapidario hit is sayde / that this stone doth awaye enuye, and putteth of drede & feare, & maketh a man bold and hardy, & master and victor, & maketh the harte stedfast in goodnes / and maketh meke and mylde, & goodly. I wene that al this is said more in disposition than in effecte & doyng. But this sufficeth at this tyme.

Of Smaragdo. ca. lxxxviii.

SMaragdus of all grene precious stones is the chiefe, as Jsyd. saith. Men in olde tyme yaue therto the thyrde dygnyte after Margarites & vnions. Smaragdus hath that name of grene colour, as he sayde there. For it is sayde that al grene thyng is bitter, Jn no herbes nor in precious stone is more greneo than in the stone Smaragdus. Jt passeth herbes and gras / twigges & braunches. And it infecteth the ayre abowte it with passinge grene colour. And his grene colour abateth not in the sonne in no maner wise. Nothynge comforteth more theyr eyen, that ben grauers, than this stone. If the body therof be streighte & clensed or polished, then ymages benne seen therin as it were in a myrroure. Cesar Nero vsed to see fighting of swerd players in this stone, as Jsidore sayth. Therof benne. xii. maner of kyndes, but the mooste noble benne founde in Sithia, and in Bactria holdethe the second place / And Smaragdus benne founde amonge and vnder stones and in chinnes therof, whan the northen winde bloweth. For then the erthe is vncouered and Smaragd' shineth amõge the stones.

For in ſuche wynde grauell and ſonde is mooſte meued. The Egypciens haue the thyrde, other ben ſounde in mettall or ore of braſſe, but they ben gleymyng, for they haue ſpecies lyke to braſſe, or to ledde, or to ſalte. Though the ſmaragdus be grene by kynde, yet if it be medled with wyne or with oyle, his grene colour encreaſeth. There is a maner ſmaragdus, that gothe oute of kynde, though it be grene, for it is ſomwhat vnſemely by veynes of braſſe, & is called calceſmaragdus. Huc vſq; Iſid. li. ca. de Viridibus gemmis. This ſtone is taken of and fro Griphons, and plente of ſmaragdus may not be ſounde, for great Gryphons lette the commynge of menne by the way that goth therto, as Iſidore ſayth li. xiii. ca. iii. And this ſtone mulpli-eth his grene coloure, of hym commeth a beame, that dyethe the ayre aboute hym, and maketh it greue. The body therof is clere and of glaſſy kynde, and ſheweth fy-gures ymages and ſhapes of thinges that bene nyghe therto. And hath of gyfte of kynde a goodnes of vertue to heale dy-uers ſyknesſes and euylles. Dioſcorides ſayth, it encreſeth riches, and maketh men haue good wordes and fayre euydence in cauſe and in plee. If this ſtone be hanged abowte the necke, it helpeth the fallynge euyl, and ſaueth & comforteth feble ſight, and repreſſeth wanton mocions of leche ry, and maketh good mynde, & helpeth alſo ayenſte all fantaſies and Japes of fen deo. And ceſſeth tempeſte, and ſtaúcheth blood. And it is ſaid, that it helpeth them that vſe to dyuine and geſſe what ſhall be fall, as it is ſayd in Lapidario.

Of Sardio. ca. lxxix.

SArdius is a precious ſtone of rede co-loure, as it were rede erthe. And hath that name, for it was fyrſte founde in Sar dio, as Iſidore ſayth, and the gloſe ſuper Apoca. Though this ſtn be preci⁹ & faire, yet many acount it leſte in value of preci-ous ſtones. For as they meane, out take ſhinynge, there is no profite there with, but onely that the ſtone Onix maye not gre ue in his preſence. For as it is ſayd, Oni-chinus, that hath ſome euyll properties, maye not ſhewe them in dede in preſence of the ſtone Sardius. And Dioſcorides ſayth, that ouer this vertue Sardi⁹ hath many other vertues. Of Sardis bene. v. maner of kyndes, but the beſte comme th out of Sardius, and is good. For it encre-aſeth Joyes, and putteth awaye, dreede, and maketh men bolde and hardy, and ſharpeth the wytte, and in his preſence, Onix maye not greue. Alſo he ſayth, that Sardius, that is all rede, ſaueth his berer fro Inchauntement, and fro wytchecraft.

Of Sardonice. ca. lxxx.

SArdonix hath that name of company of. ii. ſtones of Sardius and Onix, as Iſidore ſayth: and is of. iii. colours. For blacke is loweſt, white the mydel, redde as vermylon is hygheſte. This ſtone only taketh nothyng of the ſubſtaunce of the wexe, whan it is printed therin. And is ſounde in Arabia and in Inde. Hereof ben fyue maner of kyndes, but whiche of them hath mooſte colours and mooſt de-uyded, and is thyckeſt, is beſt. It is ſaid that it puttethe of lechery, & maketh men meke and chaſte.

Of Solis gemma. ca. lxxxi.

THe Sonne ſtone hyghte Solis gem-ma, and is whyte ſhinyng, and hath that name for it ſhyneth with beames, as the ſonne doothe beſhyne the worlde, as Iſidore ſayth de Candidis gemmis.

Of Silenite. ca. lxxxii.

SIlenites is a ſtone of Perſe, and is grene as graſſe. His coloure is lyke to the ſtone Jaſpis, as hit is ſayde in Lapidario, and ſhynethe with a whyte ſpeche, as though in brightneſſe it conteyned the ſhappe of the moone, and the ſtone Silenites foloweth the moone & wexeth and waneth as the mone doth, as Iſidore ſayth, and Dioſcorides alſo.

His

hio vertue reconsileth loue and accorde. It is trowed / that it helpeth Tysike and seke men.

Of Stanno. ca. lxxxiii.

TIn hight Stannum, and is a mettal / and hath that name of Ethimologie of Grewe, as Isidore sayth. Tynne departeth, for in fire it departeth mettalles of diuers kynde, and it departeth leed & bras fro golde and syluer / & defendeth other mettal in hot fire. And though bras & iren be moste harde in kynde / yet if they ben in stronge fyre without tynne, they brenne and waste awaye. If brassen vessell be tinned / the tyn abateth the venym of ruste, and amendeth the sauour. Also mirroure be tempred with tynne / and white colour that hight Ceruſa is made of tyn / as it is made of lede. Hec vsqs Isidorus li. xvi. ca. de Metallis.

¶ Li. Metheororum Aristotle saith, that tyn is compowned of good quicke siluer & of euyll brimstone. And these tweine be not wel medlyd but in smale parties compowned, therfore tyn hath coloure of siluer, but not the sadnesse therof. In libro Alchemie Hermes sayth / that tynne breketh all mettal and bodyes that it is medlyd with / and that for greate drinesse of tyn. And distroyeth in mettal the kynde that is obedient to hamour werke. And if thou medlest quicke syluer therwith, it withstondeth the crasslynge therof, and maketh it white / but afterwarde it maketh it blacke and defoyleth it. Also there it is sayd / that brente tyn gendreth redde colour, as lede dooth: and if the fyre be stronge, the fixte matter of tynne cometh sone ayen. Also though tyn be more neshe than syluer / and more hard than leade, yet lead maye not be sone soudred to lead nor to brasse / ne to yren without tyn. Nother these maye be soudred without greace or talowe.

¶ Of Sulphure. ca. lxxxiiii.

BRymstone is a veyne of the erthe, and hath moch ayre & fyre in his composition: therfore it is called Sulphur, as it were, solum vrens, brennynge of the grounde. Fyre is called Vr / for the fyry vertue of brymstone is knowen in feruente watere, for water that renneth and passeth by veynes of Brimstone / taketh whitnes or heate therof, sauourinesse, effecte, and smelle. And hereof it commeth that hote welis springing out of the erthe bring therwith the qualitees of veynes of brymstone. And nothynge is so soone set a fire as brymstone, and bredeth in the hotte yondes Eolie bytwene Licilia and Italy, and some men meane / that those yondes brenne: and brymstone is founde and digged in other places, as Isidorus sayth, of brymstone there be foure kyndes. One hyghte viuum, the whiche whan hit is digged, shineth and florisheth / the whiche allonly amonge all the kindes therof / physitions vse, as Isidore sayth. An other is called Bleba / and serueth onely for fullers. The thyrde highte Liquor, and is good and profitable to caste and sparple on wol: for therwith they make neshe & white. The fourth serueth to light of lanternes / as Isidore sayth. And sayth therto, that the vertue of brimstone is so gret that certayne sikenesses are perceiued with brightnesse therof. If the flame therof cometh streight in to a mans face / it bredeth fowle and euyll paleneſſe to theyr syghte that loke theron, to the lykenesse of deed men, as Isidore sayth li. xvi. capitulo. i. Auicen and Plate / meane, that brymstone is hote and drye in the fourth degree, and is tourned in to kinde of brymstone in party of water, of erthe / and of fire, and that brymstone is somtyme great & boystous & ful of drauftes, and somtyme pure white clere and subtill, and somtyme meane bytwene bothe. And by this dyuers disposition, diuers mettall is gendred of brymstone and of quicke syluer, as it is sayde iiii. Metheororum. There it is shewed that brymstone & quicke siluer is the matter of mettalles. Some brimstone is called quicke brymstone, suche as it is whan it is take

out of the erthe. And some is deed brimstone or quenched, and is made by craste, and put in pottes or in other vessells for medicin. The beste is the quicke with hete bright & shynynge whyte/ or grene without stone, and that maketh grene colour, and if it be put in the fyre, it hath vertue of temprynge and departynge/ of consumynge and wastynge, and of makinge subtyl and thin/ and of restorynge. Therfore it letteth the cough, & helpeth theym that haue the fallynge euyll, and clenseth skabbes, and withstondeth venym, and awaketh men that haue the sleping euyl, and helpeth for the gowtes/ Podragre, and the Palsey, if the remedy therof be vsed in dewe maner and medicinable, as Auicen/ Dioscorides/ Platearius/ and other auctoures saye.

Of Sale. ca. lxxxv.

SAlte hight Sal, and hath that name of Saliendo, lepynge: for it lepeth out of the fyre, and fleeth the fyre/ though it be fyry of kynde, as Jsid. sayth. Other men meane, that it hath that name Sal of Sale/ or of Sole, of the see or of the son. For it is gendred of see water by werkinge of the sonne: for some of the see abideth at cleues/ and is dryed with the son, and is somtyme drawe oute of salte pyttes, and sodde tyll water torne into hardnesse of salt/ that was fletyng tofore/ and so made hard and thycke with hete. And is somtyme gadered amonge grauel and sonde in wexynge of the moone by nyght. For ofte in Cerenia salt is founde vnder grauell and sonde. Also in some place bene rockes of salte, and oute therof stones be hewen with iren/ that tourneth afterwarde in to kinde of salte. As it fareth in Arabia and in Pannonia. Also tho stones ben so harde/ that they make houses of them/ and the comyne salte craketh and sperkleth in fyre/ and lepeth out therof, but Sal agrigentinum of Cicilia suffreth fire, and melteth in fire ayenst kind/ and sterteth and lepith out of water. And salte is diuers in colour: for Sal memphiticum is red. Jn a countre of Licilia, wher moūt Ethna is/ is pure salt. Jn the same Cicilia in Pathmoo is so bryght & clere salte, that ymages ben seen therin. Jn Lapado. is yelowe salte digged and myned, as Jsidore sayth. Also salte varieth, and is diuers in sauour, as he sayth. For in some place it is swete in sauour/ and in somme place moste salte, and in some moste bytter. And the more bitter salte is/ the more hote it is, or is the more hoter demed, as Auicen sayth. Salte is moste nedefull, for with out salte nyghe al meate is werishe and vnsauery. Salte maketh potage and other meate sauery, and exciteth good appetite in all meate. With salte al meate is made sauery and likynge. Men wene it hath this name salte of the sonne: for no thynge is more profitable than the sonne and salte. And so we se diuers bestes come to pasture moste for lykynge of salte. Also mylke and chese ben the more aboundant for goodnesse of salte. Also salte hardeth and dryeth thynges, and kepeth and saueth deed bodyes fro rotynge. Duc vsq; Jsidorus. li. xvi. ca. iii. Also Plat. and Auicen tell, that salte hath generally vertue to vndo/ clense/ and waast rotted humours. Also to departe and distroy vento site/ and namely if powder of salte be sod and layed all hote in a bagge to the mouthe of the stomake. Also his vertue oneth and saueth kynde moysture in the body, & wasteth and distroyeth vnkynd moysture therin. And so water of salte welles dissoluyth and wastith swellynge and boillynge, and also the Dropsy/ as he sayth. Also salte fretith awaye deed flesshe, and namely if the salt be brente/ For thenne it withstandeth beste rottinge. And drieth, clenseth/ & thirleth in to the inner partes, as he sayth. Also salt nesheth the wombe/ and bringeth out superfluite/ and namely salte that hight Gemma, and hath that name, for it is clere as a precious stone, & werketh wonderly in ordeyninge of the guttes. And nesheth what is harde, and putteth out superfluite, and so dooth Armoniacum and comyn salt also. Also salte medlid with hony/ breade/ and wine, hea-

leth

leth the postume Carbúculus or antrax/as Auicen sayth. Also salte dooth away spekles of the face, if it be tempred with water, and Camphora/ and the face be washed therwith. Also salte clenseth the body of scabbes and tetres, namely if it be medlyd with sope. Also salte healeth venemous bytynge and stynginge of scorpyons and crepinge wormes/ if it be medlid with hony and nuttes, & with other certayne thynges, as Auicen sayth. Salte hath these vertues and many moo, that were longe to reken al arowe, But these suffise at this tyme.

Of Topazio. ca. lxxxvi.

TOpazius is a precious stone/ & hathe a nother name Topazion indeclinable, as Isidore sayth li. xvi. And is of shining kynde, and shineth with al colours/ and was fyrste founde in an Iland of Arabia, in whiche ylonde whan the Trogadites were diseased with hunger and tempest/ they digged vp rotes of herbes/ & thei founde this stone therwith/ and called it Testam nebulis. After that shipmē sought and founde the stone, and called it Topazym in the langage of Trogodites. Therfore this stone that was so sought & foūd is called Topazius, and hath that name of the ylonde. Topazim in theyr langage is to saye Siche, and is gretteste of precious stones. Plinius wrote, that a stone of this kinde was founde soo greate/ that Philadech made therof an ymage of foure cubytes longe. In the Glose super finem Apo. it is sayde in this maner: The more scarse Topazius is, the more precious it is. And hath. ii. colours, as it were of golde and of clere ayre, and shineth moste whan it is smite with the sonne beame/ & passeth in clernes all other precious stōes, and comforteth men & beastes to beholde and loke theron. And if thou wype this stone, thou derkest it, and if thou leueste hym to hys owne kynde, he is the more clere. And in treasory of kynges no thinge is more clere ne more precious than this precious stone. For clernesse therof taketh to hymselfe the clernesse of other precious stones that bene abowte hym, and hit is sayd, that he foloweth the course of the mone. And helpeth ayenst the passion Lunatike. And so it is sayd/ that as the mōe is more full or lesse, so his effecte is more or lesse/ as it is sayde in Lapidario: And stauncheth blod/ and helpith theym that haue Emoroides/ & swagith feruent water, and suffreth it not boyle, as it is saide in Lapidario. Dioscorides sayth, that it swageth bothe wrathe and sorowe, and helpeth ayenst euyll thoughtes and frenesie, and ayenst sodein dethe. And hath the shape of a myrroure, and thimage that is therin, is seen in a holowe myrrour.

Of Turgote. ca. lxxxvii.

TVrgotes that highte Torcois also, is a whyte yelowe stone/ and hath that name of the countree of Turky, there it is bredde. This stone kepeth and saueth the sighte/ and bredeth gladnes and comfort.

Of Terra sigillata. ca. lxxxviii.

A Serten veyne of the erthe is called Terra sigillata, & is singulerly colde and drie. And Dioscorides calleth it Terra sarecenica and argentea, and is somedeale whyte/ well smellynge & clere. The cheyf vertue therof byndeth and stauncheth. And powder therof tempred with the whyte of an egge stauncheth bledyng at the nose. And helpeth ayenst swellinge of the sete/ and ayenste the gowte, if it be layed in a playstre therto/ as it is sayde in Lapidario.

Of Tartaro. ca. lxxxix.

TArtarum is wyne drasses/ and lyke to a soste stone cleuinge harde to the sides of the tunnes. whose kinde is hote and drie in the thirde degree/ and is good ayenste scabbe and scall/ and vncleneste of the heed. And it hathe vertue to make thynne, to waste, to clense/ and to laxe/ as it is sayd in Plat.

Of Vitro. ca. L.

Glasse (as Auicen sayth) is amonge stones as a sole amonge men. For it taketh all maner of colour and paintynge/ and is called Vitrum/ as Jsidore sayth. For by his vertue he is brighte and clere, and lyght shining, there through all that is conteyned in warde in other mettalle & in veynes of erthe is hid. In glasse al maner lycour is seen outwarde suche as it is with in, and is shewed as it were to closed eien that loké theron, as Jsidore saith. And glas was fyrste founde beside Tholomeida in the clife beside the ryuer that hight Pell⁹, that springeth out of the sote of mount Carmelus/ at which shipmé arriued. For vppon the grauel of that ryuer shipmen made fire of clottis medlid with bright grauell/ and therof ranne stremes of newe lycoure, that was the begenning of glasse, as Jsidore sayth. Nowe glasse is made of asshes of trees and of herbes, with stronge blaste of fire, with the whiche it is medled/ nowe glasse, nowe brass/ and nowe bothe/ & so torneth in to glas. Whan glas is molte in the fornayes and perfectly clensed/ then it taketh purenes, bryghtnes/ & clerenes. Glas is died with all maner of colour/ soo that it soloweth Jacinctus/ Smaragdus/ and other precious stones in colour and brightnes. Also it is so pliaunt, that it taketh anone dyuers and contrary shapo by blaste of the Glasier/ and is somtyme bete/ and somtyme grauen as siluer, as Jsid. sayth. And no mater is more apte to make Mirrours than is glasse/ nor to receyue payntynge. But moste worship is in whyte glas, that is nexte to Cristall in colour. For it is often chose tofore siluer and golde to drinke in, as Jsidore sayth. Also there he sayth/ that the stone Obseanus is rekened amõg kynde of glas. And this stone is somtyme grene, and somtyme blacke, and is clere & brighte. And is called Specularis, and is with fatti sight. Of this stone many men make precious stones/ as Jsidore sayth. And all maner glasse hath this propryte, that it is moste pliaunt, while it is melting hote and neshe, and moste bryttell whan it is colde and harde. And if it be broke, it maye not be amended without meltynge agayne. But longe tyme passed/ there was one that made glas pliaute, which might be amended and wrought with an hammour, as Jsidore sayth. And brought a vyole made of suche glasse tofore Tiberius the emperoure/ and threwe it downe on the grounde, and was not broken/ but bended and folded. And he made it right and amended it with an hamour. Then the emperour commaunded to smyte of his heed anone/ leest that his crafte were knowen. For then golde shulde be noo better than senne, & al other mettall shuld be lytill worth, for certayne if glasen vessell were not bryttill, they shulde be aconted of more value than vessell of golde/ as Jsid. sayth. Then glas is clene and pure/ and specially brighte and clere. And ymages and shadowes ben seen therin, and is pliaunt whan it is meltynge hote/ and bryttille whan it is colde and harde. And receiueth al colours, and soloweth precious stones more in colour than in value, and clenseth awaye superfluite and filthe, as Auicen sayth. Powder therof clenseth the teeth, and dothe awaye webbes of the eien/ and helpeth greatly ayenste the stone of the bledder and of the reynes, if it be dronken with wine/ as Auicen saith.

Of ydacie. ca. ci.

Ydachites is a precious stone of redde coloure, and rounde in shappe. And hathe a nother stone within hym/ and sowneth by tynklynge therof. Netheleſſe wyse menne meane, that tinkling is not the inner stone, but some spryte that is within, as Dioscorides sayth. This stone sweeteth water, soo that it semethe that it conteynethe a maner welle springe within itselfe. Therfore some menne tell, that this is the stone that highe Enidros. Loke tofore in this same boke.

Of Jerachite. ca. Cii.

Jrachite

YRachites is a stone/ the man that bereth it shall not be bite with no flies/ nother stongen with bees/ as Dioscorides sayth. And so men wene/ that it helpeth ayenste venym.

Of Zimiech. ca. Liii.

ZJmiech is a stone/ or a veyne of erth, wherof Lapis Lazurii is made, as it is sayd in Lapidario. The more lyker this stone is to the colour of heuen, the better it is, & hath smale peces as it were of golde medled theron. Those that ben whiteste ben more erthy, & therfore they ben not so precious. These maye be longe kepte without corrupcion. And helpe ayenste many euyllcs/ & ayenst swowninge that cometh of melancolyk fumosite, if they ben yeue in dewe maner to the pacient. It shall neuer be geuen without it be grounde full smalle/ and ofte washed full clene. And the signe of perfite washynge therof is, if the water that it is washen in be lytyll or nought dyed. This stone clenseth & lewseth wonderly the quarteyne, & shal not be yeuen with the decoction. For then it shulde fall to the botum/ but after, or tofore/ and that with wheye/ as Dioscorides sayth, as it is sayd in Plat. And as Cerusa is made of plates of iren: so is lazurum made of plates of siluer with veneger. Ofte the stone Lazurius is found amonge siluer oore, & amonge golde oore. And ofte in the veynes of Lazurius bene founde Saphiros, Jacintes, and other suche blewe stones.

Of Zingutte. ca. L. iiii.

ZJnguttes is a stone with glasy colour/ If it be borne abowte the necke, it helpeth ayenst victipolam. And stancheth blode/ and putteth of rauynge and Frenesi. And if it be holde to a tree that brenneth, it quencheth the flame therof, as Dioscorides sayth.

FINIS LIBRI XVI.

INCIPIT LIBER XVII.

DE ARBORIBVS ET HERBIS.

AFter that by goddis grace and his helpe this boke and treatise is nowe ended/ in which is openly shewed the proprtes of tho thinges that ben gendred in the erthe within, as of precious stones and mettall, & other thinges that ben gendred in veynes of therthe: Nowe we shall shortly speake and treate of suche thinges as growe vpon the erthe by the help of god. As of the proprites of trees, herbes, fruites/ and sedes, and of mores & rotes. But fyrste we shall speke onely of trees and herbes, of whom mencion is made by name in holy write, in text or in Glose/ after the fourme of the a. b. c.

Of a tree. ca. i.

ATre is called Arbor/ and hath that name of Aruio, scides. For it cleueth to the erthe, and rotes ben faste ther in/ as an herbe dothe/ as Jsidore sayth li. xvi. ca. v. A tree & a herbe cometh forth in one maner/ and after one waye. For of one cometh the other. For if thou sowest the seed of a tree, first it sheweth & springeth forth as an herbe, and is then confect and riseth and toweth in to the kynde of a tree. And in space of shorte tyme/ that

that

that semed an herbe / tourneth in to a tendre and yonge tree, and is then called Arbusta / as it were the shaft of a tree. For the place wherin trees growe, is called Arbustum, and where wylowes growe highte Salictum / as Isidore sayth. In li. de Vegitabilibus Aristotle settethe these propritees of trees and of plantes / & sayth that in trees and in plantes is lyse and vertu, lyke as in beastes, but dyuersly. For in plantes lise is hidde, and in beastis it is openly knowen perfect and complet. For trees meue not wilfully fro place to place / as beastes do, nor chaunge appetite and lykynge, nor felyth sorowe, though some Philosophers meane other wyse / as Anaxagoras & other, that Aristotle repreuith. In plantes is lyse vegitatise / and therby humour is drawen to saue and to fede the tree or plante / but therin is no soule of felynge, and so it soroweth not whan it is hewe or kit, nor hath no liking whan it is norished and fedde, nor it waketh not, nor slepeth, nor it breetheth not in nor out, nor hathe other conditions / that belonge to the soule of felynge.

Nor a tree gendreth not / nor is gendred by medlynge of male and female. But a tree hath vertue in it selfe of sedinge, and may therby bringe forthe a nother lyke it selfe in kinde. But this myghte & vertue werketh not in dede but by some outewarde helpe. As by helpe of tymes of the yere. Winter nedeth to gader together the seminal humour: Springinge tyme nedeth to bring out the humour. For then is not gret cold, fresing, nor thurlyng outward / nother strong hete breming the sede nor corrúping it. Also the son nedeth to resolue & tempre the partes therof, that were before clonged by colde. And hete cometh in & depart eth thumour seminal fro thumor that nourisheth and seedeth. Also erthe is more nedeful to trees and herbes / than to other thinges that gender. For the well of sedinge of a tree is of erthe, as the son is wel of generation therof as of the cause that werketh. Therfore in. li. de Plantis Aristotle sayth / that the erthe is moder / and the sonne fader of trees and of herbes. For the erthe fedeth, as the moder, and the sonne werketh as the fader. In trees and plantes some menne taken hede of generacion, of sedinge and norishinge, of increasinge / and of the rotes yerely renouation, and seen no purgacion by vryne nor by dute, trowen therfore / that trees ben more perfect than bestis. But Aristotle repreheth this, and sayth, That a tree is bounde to the erthe, and hath no meuing of itselfe / nor of the hole / nor of parties therof / Nother hath no determinat shap in the pties therof, so that the pties therof be diuers & ordened to diuers offices & doing by diuers formes & shapes as the eie of a beste for to se, & the eare for to here, nor hath a pfight soule, but a part of a part of a soule / that is a soule vegitatiue. But a beste hath mo werkinges and more noble than a plante.

A tree is diuers in substaunce, in vertue / and in werkynge. For as Aristotle sayth li. de Vegitabilibus capitu. ii. some trees haue gumme, and rosyn / and the cause is for passinge moche humour is not all defyed of heate, nother tourneth all in to sedynge of the tree, but it is put outwarde, and is there keled with colde ayre, that is therabout. Also some trees haue knottes / by meanes of whiche the partyes gendred some after some / ben bounde togethers. ¶ Also they haue veynes / that is chynkes: in the whiche kynde moysture is kepte and passeth therby fro the erthe, in to all the partyes aboute. And haue also path in them, in the whiche the humour is sodde and defied before that it passe in to the substaunce of leaues, of fruite, bowes / and twigges / as he sayth.

And hath rindes without to defende the trees within. For as the skynne dothe in the body of a beaste / soo the rinde doth to the body of a tree, as Isidore sayth. Also generally / as Aristotle sayth / a tre taketh soone fyre and lighte. And hathe the name Lignum / as Isidore sayth, for hit taketh soone fyre and lyghte. And is called Lychnus / a wike: for it yeueth lyghte to them that ben present. Also the shafte of a tree that stretcheth from the rote vpp to

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the toppe, is properly called lignum. And hath somwhat within, as the pith, and therof kynde hath socour whan moisture of fedynge and nourishynge fayleth without, as it fareth in fedyng of a beast whan fedynge and nourishinge fayleth in the membres / than kynde hathe socoure of the bleudde that is in the veynes, as sayth expellely Auycen and Jsidore also. Also a tree hath somewhat that longeth therto outwarde, as the rynde, bowes, leaues, twigges, blossomes, flowres, and fruyte, and the toppe aboue, as Aristotle sayth there. A tree hath the rynde to saue and to kepe al that is within, bowes and twigges to spriede vp and aboute, leaues to saue and to defende fruite, that is tender, fro harme and greues, and hathe fruyte to saue and moultiplie the kynde, and hath a rounde toppe in complement therof. And hath figure and shape as a pyllar commonly al rounde, and that is / as Albumasar sayth, for euen spredynge of humoure in to all the partyes abowte, and for euen werkynge of heate that maketh digestion in all the partyes abowte / and yet euery tree and plante hath a rote / and in the rote many maner knottes and stringes, and the roote is in steede of the mouth. By the roote humour is drawen to sede all the tree / and knottes and strynges ben in stede of synewes / and bynden together the partyes that ben conteyned. Also a tree hath superfluite of partes, that ben not kynde partyes of office / ne nedefull to the beynge of the tree: but suche partyes be in a tree / as heare and nayles in the body. And therfore leaues & fruite ful of trees / by reason of withdrawyng of humoure, as heer falleth of beastes. For whan the humour of fedyng is scarse, thā kinde withdraweth it fro the partes that ben not nedefull / for it shoulde not faylle in the partyes that bene nedefulle. Therfore generally leaues fall of trees in wynter tyme, yet neuer the lesse they abyden on some trees, as in boxe, & suche other, eyther for plente of humoure, or for gleymy nes of humoure / or for sadnes and soundnes of the tree / for trees with thynne substaunce and not harde / but full of holes and pores / lese theyr leues namely whan the humoure of fedynge is thynne and scarse.

¶ Also trees ben diuerse in multytude of parties, and in greattenes and in smalnes, and in strength and in febleues. And the cause is / for in some great trees, humour is mylky, as it fareth in fygge trees. And suche humour is able to spriede hym selfe in length & in breade. In some trees the humoure is gleymy, and may not spriede hymselfe, for the partyes cleue to gether / as it fareth in peche trees. And this is the cause of lytteines and scarcitie of partyes of trees, herbes, and grasse. But suche gleymynge is not cause of febleues in trees / herbes / & grasse, but if the humour be to scarse, or the heate vnsufficyent and vnperfyghte. Also in some trees the humoure is sharpe and of hotte and of drye complection, and that is cause of strength and of myghte, hotte thynge is lyght and subtyll, & thirleth. And therfore suche humoure spriedeth / & the tree wexeth in gret quantitie. Also in parties of trees men take hede of euennes in quantyte, and likenes, for equalite in quantyte and lykenesse in shape cometh of plente of matter / with euennes of heate that werkethe. And the contrary cometh of contrarye cause. In the same wyse men take hede in trees of neshenes and sadnes, for neshenes cometh of hete that is not sufficient to make the humour harde and sadde. Also trees, herbes / and grasse ben diuerse in the maner of fruite bering, for some trees, as Aristotle saith, beare fruite aboue the leaues / and that is for strength of the fruyte, and nedeth of heate of the sonne to make dygestion in the humoure therof. Somme beare fruite vnder the leaues / and that for febelnesse of the fruite, leaste the fruite be corrupte with greate heate or colde. And somme fruite hangethe by a stalke, and the cause therof is by reason of vn-

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myghty humour, and vnmyghtye heate, that may not holde the fruite outwarde. And generally euery tree hathe a moyste rote, that is meane bytwene the tree and the erthe, of whiche erthe the tree hathe fedynge and nourysshynge. Therfore the Grekes call the roote the lyfe of the tree. For it brynget h lyfe therto / and hath a stocke or a shafte that stretcheth vpward by helpe of the rote. And that is nedeful, as Albumasar sayth, to susteyne the body therof. Therfore it is lykened to the stature of the bodye of a beaste that beareth all the lymmes and membres. And so that stocke is a stedfaste foundamente of the tree, and holdeth vppe the bowes and fruytes therof. Also in a harde tree is neshe pythe. And Aristotle sayth, some men calle the pyth the mother of the tree. For therin the semynall humoure of the tree is sedde, as a chylde in the mother. And some men calle hit the guttes of the tree, for therin the pured fedinge is departed fro the vnpure / as is in the guttes of a beaste. And some men calle it the harte of the tree. For therof cometh meuynge of lyfe / as lyfe of felynge cometh of the harte of euerye beaste. Also euerye tree hath a rynde to make it stedfaste and sad, and the rynde beareth of smalle humour / drawen outwarde and dryed with hete of the ayre, as the tree within bredeth of greate humoure and drie essentially / and moist accidentally, as Aristotle sayth and Albumasar also.

¶ And somme trees and herbes growen in crostes and in gardeynes, and benne tame trees and herbes. And some growe els where, and ben called wylde trees & herbes. And trees & herbes of gardeines shoulde be wylde / if they were not kept & pared and shred, as Aristotle saithe. And some suche trees beare boothe fruite and oyle / by cause of vnctuous humoure and ayry that is sufficiaunte, and some beare none for defaute of suche humoure. And in some trees the leaues fall soone, by reason of thynne humoure & not fattye, that dryeth soone. In some is the contrary, for the cause is contrary. Also as trees and herbes bene diuerse in quantyte / so they ben in fayrenes and foulenes. For they be boothe fayre for euennes of matter, and for fayre ordenyng and settyng of parties, and for sufficiaunte heate, that werketh & stretcheth in ryght and dewe disposition of kynde. Foulenes cometh of the contrary / both in trees and in herbes. Also they ben diuers in fruite, good and euyll. And that is for more or lasse swetenes of kind humoure / or for the heate that werkethe hathe lasse or more due proportion to the matter & to the humoure materiall.

¶ Also Aristotle saithe there, that wylde trees and plantes beare more fruite than trees and herbes of gardens. And Albumasar sayth / that that is for more plente of humoure that is lyttell fatty and gleymy, and soone deuyded and departed, & springeth oute and tourneth in to kynde of fruite. But fruite of gardens is better than fruite of wylde trees, as Arist. saith / Albumasar sayth, that the cause is plenty of more humour / fatty ayry and swete / that is perfite in the matter of frute of gardens. Also trees and herbes ben dyuerse by diuersitye of places that they growe in. For some growe in drye place / and they ben lesse in quantite for defaut of humour, & som in moyst place among riuers and pondes, and by the see side, and oft suche ben greate in quantyte. But trees that growe by stronde of salt water, grow not faste, for moche sonde and grauell & dryenes of the humour that is drawen. But besyde the redde see this sayleth / as Aristotle sayth, where ben greate trees, and that is by reason of moche humoure and greate heate / as Albumasar sayth. Also they ben dyuers in leues and in variation of flowers: for some haue sharpe leues, & that is bi reson of maystry of erth & of wines, & some haue smoth leaues / for euenes of moisture of water & due proporcion of hete, some haue clouen & ragged leaues & brode / as the vine, & that is for maistry of erthe, & priuation of gleymy matter, and vneuenes of heate / that stretcheth not the matter euenly al about. For in suche plantes the fatty humour and gleymy passeth

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in to the matter of fruite/ and watry humour and erthy in to the matter of leues, as Albumasar sayth. Also trees and herbes ben diuers in figure and shappe of the vttermoste parties. For in somme the vttermoste parties ben shapen topwise, or prickewise & sharpe. As it fareth in thornes, therin heate drawyeth the moste thin humour swiftely to the vttereste parties, and drieth it/ and maketh it sharpe/ and ioynethe it with the stocke and the rote, as Albumasar sayth, a contrary shape cometh of contrarye cause. And this same is seene in fruyte of trees, as Aristotle sayth. For frute is of diuers shape/ and is not al cornered nother al streyt on a streit lyne/ but some fruite is rounde for euenes of matter of humour, & for euen werkynge of the vertue that werketh, and of heate/ by the whiche werkynge the parties of matter is euen stretched & spaad fro the myddel to the roundenes aboute, and cornered shape cometh of contrarye cause. Also they ben dyuers in colour and hewe, for bothe fruite & flowers, bowes and twigges be diuerse in trees/ as Aristotle sayth. Of colde humoure erthye/ & melancolyke, cometh blackenes in fruyte, and foule coloure, and of hotte humoure cometh red colour/ and so of other, as Albumasar saythe. In all the forsayde doynge diuersite of sauour is gendred in dyuersitie of humour, that hathe the maystry, and of heate that werketh digestion and disposition in the substaunce. Also trees and herbes ben diuers in rypinge of fruite. For in some trees and herbes fruit rypeth soone/ as Aristotle sayth, as moul beryes/ and cheryes, and other suche/ & that is for the heate is stronge and myghty to werke in the moysture/ and to make the frute rype swyftly & soone. For the humour is obedient, & letteth not the werkinge of heate that maketh digestion/ and some fruite rypeth late for grossenes of humoure watrye and vnobediente, and for vnmyght of heate that werkethe digestion. And that falleth most in wylde trees. And for the same cause some trees burgen soone and some late, And leaues springe soone by reasenne of moche watrye humoure vndigeste and not fatty/ that breketh out soone to the vtter partys of trees or of herbes. And of contrarye cause cometh the contrary.

Of Arbore aromatica. capitulo. ii.

A Tree of good sauour hathe sometyme the good smelle in the rynde/ and sometyme in the floure, and sometyme in the fruyte, as hit fareth in Sinamum/ that is a rynde, and the Mace is the floure/ and the Notmeg is the frute. And Albumasar sayth, that the cause of good smelle is drye and erthy/ and subtil medled with subtyll watrye matter, & so that hath maystrie more or lasse in one party of the tree, that partye smellethe better than a nother/ and some tree smelleth wel in euery partye therof, as it fareth of the tree Balsamus. All the partyes therof hath good sauour, as hit shalbe shewed hereafter amonge trees and herbes with good sauoure. Some growe and haue in them selfe matter semynalle, and come forth by couenable medlynge of elementes. And some ben multiplied by plantynge, and of more and rootes, or stocke/ and sedes. And some haue multiplication by graffynge of stockes/ as Albumasar sayth. Amonge all graffynge of trees, the beste is whan the grasse and the stock ben lyke, as Aristotle sayth, and this hath double vnderstondynge/ eyther plantes of one lyke kynde, as if a fygge grasse be graffed on a fygge stocke, & vine on vyne stocke, or elo of those trees, that haue humoure proporcionall and accordynge eyther to other, so that the humour of that one be accordinge to nnourysshe, and to fede that other, as whan a peere is graffed on an appell tree/ and ayenwarde. And it is to wit, that a grasse that is graffed on a stocke, tourneth and chaungeth the vertue and qualite of the stocke in to his owne vertue and qualite. And if an olyue be graffed on a stocke of bete/ the vertue of the olyue cometh downe in the

ſtocke of bete, and maketh it harde, and maketh it dure a certayne tyme. And at laſt it drawyeth the humour to hymſelfe & tourneth and chaungeth the ſtocke in to his owne lykenes and kynde/as Albumaſar ſayth, ſup ſiccm primi libri. And he ſayth there, that lyghtly good trees com not of euill ſeed/ nor of good ſeede/ or of a good rote euyl trees: though the contrary be ofte ſeen amonge beaſtes. Albumaſar ſaythe, that that is ſeed a tree is faſte in the erthe, and taketh nourſhynge of the erth in one wiſe/ and beaſtes done not ſoo, for diuers complexion and contrary appetite. Therfore it is other wyſe in beaſtes than in herbes and in trees. Alſo it is ſo of all kynd of trees, that by tylthynge & craſte wild trees may be tourned and chaunged in to the kinde of trees of gardens. And Ariſtotle ſetteth enſaumple therof & ſaith/ that by craſte of tyllynge bytter almonde trees/ ben made ſwete in ſauoure. And ſo a pummegarnad is made meane ſoure. Alſo he ſaith, that a tree with thick rinde is made ſoone barcyne, and that is for deſaute of fatty humoure, that is the matter of fruyte/ or elſe for the hardeneſſe of the rynde/ that letteth the euapouration of that humoure/ that is idyſull in a tree, & he ſaythe, that if a rote of a tree be ſlytted and cloue, and a ſtone put in the clyfe/ the tree ſhall beare fruyte ayen. And Albumazar telleth the cauſe, and ſayth/ that at this cleſte the ſayde noyſull humoure paſſeth out, and then heate of the ſonne and of the ayre about cometh and waſteth the corrupt humoure. Alſo there it is ſayde, that almondes and pummegarnades leue theyr malyce by craſte of tyllynge. For pomegarnades amende/ if they be dunged with ſwynes dyte, & watred with freſhe water. And Albumaſar telleth the cauſe, and ſayth/ that heate and dryues of ſuch dunge abate ſuperfluite of water in pome granades/ but leſte paſſinge heate/ and dryues, torneth the fruite in to bytterneſs, hit is good to putte therto freſhe water, to temprc the maſtrye of heate and of dryneſſe.

¶ Alſo if nayles ben pyght in an almonde tree, greynes of gumme comen therof/ and that longe tyme/ and ſuperfluite of water that letteth the bredynge of vnctuous humour that is the matter of fruyte. And ſo therby the tre is altered fro his malice/ as Albumaſar ſayth, and there hit is ſayde, that by tyllynge, wylde trees and herbes taken kynde of trees and of herbes of gardens, and bearen well fruyte. To make a wylde tree chaunge fro his malyce in to goodneſs/ place and trauayle in tyllyng helpeth mooſte/ and namely tyme of the yere, in the whiche it is ſette and planted/ as Ariſtotle ſayth, and he ſetteth enſample of Boleno that is hennebane ſeede, for that that growethe in Perſia, is venemous: & it is good to eate/ if it be brought and ſet in Egypte, or in Jeruſalem. And that cometh, as Albumaſar ſayth, for the tēperat place bringeth hit out of vntemperatneſs, & maketh it good to eate. Alſo tyme helpeth moche ſuche a chaungynge. For Ariſtotle ſaythe, trees that nede to be ſette/ ben moſte ſette in ſpryngynge tyme/ and that for temperate heate and moyſture/ that cō forteth heate and moyſture in trees and in in herbes. In wynter benne ſewe ſette/ and that for paſſinge colde & moyſture/ and alſo in Veruelle for colde and dryneſs, and leeſte in ſommer at the ryſyng of the ſterre Canicula/ and that for paſſing heate and dryneſs/ that conſumeth and waſteth kynde moyſture in herbes and trees, and namely in the rote.

¶ In Egypte trees ben ſet ones in a yere, whan the dryues of the londe is tempered with flowynge of the ryuer Nylus/ as Ariſtotle ſaith and Albumaſar alſo. Alſo there it is ſayde, that in trees growe dyuers twyggeo and braunches. For ſome ſpryngе of the roote, and ſomme of the ſtocke, and ſomme by the grounde, and ſome in the bowes on hyghe at the toppe/ and ſome in the middell. And the cauſe of this diuerſe ſpryngynge, is dyuerſe humour watry and lyghte/ thynne and not vnctuous, that is the matter of leaues, & is not lyke plentuous in all trees, and heat werketh diuerſly in trees. And therfore of that humoure ſpryngeth diuers twiggeo

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and braunches. Also some beareth fruite once a yere / and some ofter. But the laste fruyte rypeth not / but abideth rowe and grene, and not ripe, for heate may not ripe suche fruyte bycause that wynter is nye. The common vse is moste to beare fruite perfytly once a yere, for once a yere seede is gathered, and onto heate maye spriede humour to the vtter partyes of the tree / and tourne hit in to fruyte / and maketh the fruyte perfyghte and rype.

¶ Also somme trees benne fertile longe tyme, for moche heate and fatty humour, as it fareth in the fygge tree, and some beareth one yere and reste a nother / as the Olyue. The cause therof is, for in the seconde yere the tree is nouryshed / and the humoure restored. For in the fyrste yere so moche humoure tournethe in to kynde of fruyte, that the seconde yere nedeth to restore the humour, though it bere many bowes in restorynge tyme, yet it bereth but lyttell fruyte that tyme. Also some trees ben more fruitefull in youth than in age / for they haue more heate and humour in youthe than in age. Some ayenwarde, beare more fruite in age than in youthe. And the reason hereof is / as Albumasar saith, for in youthe is more moysture therin, than kynde heate maye defye, and so it is inobedyente vnto heate: but in age is lesse & so it is obedient to the hete digestiue, as hit farethe in almondes, in pires & in peres, as Aristo. laieth an ensample there.

¶ Also Aristotle sayth, that bothe wilde trees and trees of gardens ben diuers, for some ben male, and some ben female. For the male tree is more thycke, harde / sadde and drye, and hath mo bowes thanne the female, and the frute therof is more shorte and rypeth better / and the leaues ben diuers, and the grafles also: and the cause of all this, as Albumasar sayth, is, for in the male trees is more heate and dryneſſe, than in the female, that byndethe the partyes of the male trees faste and saddelye together, & maketh the tree more thycke and sadde. As stronge heate moultiplieth humoure, and stretcheth and spredeth in to manye partyes, and makethe the tree more thicke of bowes / so greate dryneſſe wasteth moysture & maketh the tree more drye. Also in a male tre sad yeinces & streyt letteth moch humour to passe to one place of the tre, that hit maye tourne in to substaunce of fruyte. Therfore the fruyte of a male tree is shorte. Also the leues of male and female ben diuers, for the leues of the male be shorte, and lesse in quantite / and more narowe for may stryc of vines / also the male hath harder grafles / the the female, and the reason of that is, for in the female is more moisture than in the male. And Aristotle sayth / that if leaues / or the powder of leaues, or the rynde of a male Paulme be put to the leues of the female / so that they cleue to gethers, the fruyte of the female shall be the sooner rype. For it letteth the fallynge of the leaues, and of fruyte vnto the digestion be complete, and the reason herof is, as Albumasar sayth, bycause the male paume encreseth heate in the female, & that by meane of the ayre that cometh fro the male to the female, & therby the heate of the female is excyted to werke digestion, the whiche Aristotle calleth Depensim li. iiii. Metheororum. And Aristotle sayth, that the male and female be knowen by burgenynge and spraingynge. For the male burgeneth and spraingeth sooner and swifter than the female, and that is bi reason of more perfect hete, and they ben knowen by smelle / for the male smelleth more than the female: for more smalle and subtyll smoke is resolued of the male than of the female. Also Aristotle sayth, that the winde berith smel of the male to the female, and so the fruit rypethe the soner togeder, for the parties of the fruite of the female cleue togeder tyl it be rype / when the leues of the male be take in the female. Albertus sayth, that if the leaues of the male palme be putte to the leaues of the female / they cleue soo together / that vneth they may be departed asonder / without kyttynge or heruynge.

Also Aristotle sayght, that wylde fygtrees helpe fygge trees of gardens, if they ben

sette right afore them. For the wilde ben more hote and drie than the other/ & therfore they excite heate, and comforte those of gardens. Also the humoure of a wylde figge tree resolued and layed to the rote of a figge tree of gardines, comfortith and helpeth the figge tree of the garden. And Aristotle sayth, that the pomegarnad helpeth and comforteth Olyues/ if it be planted therwith. These proprietees of trees we take of Aristoteles wordes. li. primo de Vegitabilibus, and of Albertus Gloss, that translated and expowned the same. ¶ Li. xviii. de Animalibus Aristotle saith that all trees that beare fruite euery yere, ben made slowe. And trees (he sayth) that bere to moche, ben sone drie/ whan the sedinge tourneth in to sede, that is whan the humoure that shulde nourishe & sede tourneth in to matter semynall. Other notable and noble proprietees of trees and of herbes/ we maye take of the wordes of Aristole and of Albertus. li. ii. Vegitabilium. where it is sayde/ that a tree hathe thre vertues. For it hathe sastninge of the erthe/ and ioyninge and oninge of the water/ and stedfastnes of parties togeder, & sadnesse of the fire, and stretchinge & spredinge and beringe and ripenge of fruite, of ayre and of fire. For watry thinge is not fastned, nother holden togeders without heate of fire/ as it is shewed there in Aristotles ensample.

For brente tyle is not ioyned nor fastened to holde together without fyre, that wasteth the watry parties/ and ioyneth and hardeth the erthely parties. A tree hathe nesshenes and pores of ayre/ of water and fyre together/ and myghte to growe & to wexe of the water. For thynge that is vtterly harde & sadde/ maye not wex more and more, as Aristotle sayth there. Therfore the grettest tree synkyth not in water, though it be heuy: where a lyttell golde & smalle stones synken anone. And that is for a tree with many holes & pores hath moch ayre within the pores. And therfore it sleeteth aboue the water. But trees that ben mooste sad and faste/ as Ebenus and other such/ synketh in water sodenly to the grounde/ as Aristotle sayth there. It is also sayde, that the ayre is passed oure of blacke Ebenus/ and therfore it synketh in water. The other that is pory & vnctuous sleeteth aboue the water/ for it hath moche ayre. And the water beareth it vp by kynde/ as it fareth of leaues & lethers, & of all vnctuous thynges. For as Aristotle sayth, it is the propertye of the water to beare vp substaunce of ayre, and to lette heuy thinges sinke. Therfore thinges that ben neshe and full of holles/ to take in aire, sleten on the water. And thinges that ben sounde and sadde/ sinken downe to the grounde. Also erthy vapoure and watry/ fastned and congeled with hete of the sonne be mattere of herbes and of trees/ whiche beinge medled with hote thinges and fire, and by vertue of the sterres/ taken perfect shape and fourme of herbes & of trees to wchinge seed and fruite. Also hete closed in the humoure/ that is coagulate, drawoeth freshe water to sedinge and nourishinge of the tree. And the vtter hete of the sonne helpethe therto.

For werkynge of vtter heate of it selfe maketh digestion in the kinde humour in the same place/ and tourneth it in to a tree, & so as Aristotle sayethe, in mountaynes for the grounde is so swete, and conceyueth swete humoures, therfore there in trees spryngeth, and fruyte rypeth soone. For mountaynes drawoeth to them swete humoure. And the smalle and clere ayre helpeth bothe in drawynge and in dygestion, and the humour tourneth soone in to substaunce of a tree, as Aristotle sayethe. And there it is sayde/ that somtyme colde ayre driueth the heate in to the erthe/ and then the parties therof ben gadred with moysture of water. And by the hete that is driuen in to the erthe by colde, the vapoure that is so coagulat tourneth in to the substaunce of a tree, and by strengthe of heate the place cleueth and chinneth, & soo therout springeth the herbes or trees. Also somtyme ayre medled with water and with erth in the botom of water/ renneth togeder and is sadde, and by doing of terminate hete/ & digesting that myxed thing

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confused / the plante is gendred. So hit saueth in the herbe that highte Demphar, and in other smale herbes and grase, that are wont to growe in water. And the lepes therof coureth the water, & though these herbes and grase growe and spriede not full wyde, yet they growe vpwarde, for swalle ayre and freshe water that beereth them vpwarde/and for sadnes of the erthe and grounde that susteyneth the rotes. And of the grounde the herbe hathe greneſſe in the rote, and susteynynge of the stalke in the reryngе therof.

And Aristole sayth, that in places essentially cold/ an accidentally hote/ as those in whiche hote water rouneth ofte tymes, springethe a plante. For heate of the water drawethe the colde humour vpwarde aboue the erthe to the place of medlynge. And so of the ayre and of the erthly vapoure, with watry humour, by the heate of the water and of the sterres, the substaunce of a plante is gendred. But that falleth not, but in longe tyme, as Aristotle sayth/by reason of accidental heate/ that is not accordynge to the gendrynge of suche a plante. And Aristotle sayth there/ that herbes that men eate, growe better in playne places and in hyghe / and in hot places, than in contrary places therto, for in playne places and euen is moche moysture, and namely whan the ayre is swete and temperate. And so it is in ryghte hye places, for there is clene and pure ayre, & moche swete humoure / and that is by reson of spoūgynes and holes that draweth and receyueth the swete humour. And therfore ofte in mountaynes growethe more fruite and better then in valeys. For in valeys is harde meuynge of the ayre. And so of concussiō of the ayre; thycke vapoure roteth full soone, and so there is euyll digestion. And therof it cometh, that there is sounde salte humours, as Albertus sayth. And salte water is more heuy than freshe, as it is shewed in Aristotl. ensample/ where he sayth, that an egge sinketh anone in fresh water, and swimmeth in salte water. For salte water is erthy & thycke, and beereth vp the heuyneſſe and weyght of the egge. Therfore freshe water is more easely drawen to hyghe places than salte water. For freshe water is pure, thynne/ lyghte, and clere.

And Aristotle sayth / that in fatte clay and tough and fatty, plantes growen soone. For suche clay is soone chaunged & made fatty/ as Albumasar saith. And farther/ if a plante shall be durable, it nedeth that it haue humour well dygest & fatty. For plā tes that haue humour not wel dygested, wydre soone in greate colde. And so a Laurstocke dureth not ouer three yere, but if men grasse theron a plante, & the kynde of the grasse gooth in to the stalke, & therof is made good digestion, & torneth in to the kind of the grasse/ it dureth long time. Also somtime an herbe groweth out of an hard stone, as Ari. sayth, for ayre closed in a stone beseeth to passe vpward/ but when it findeth no free passage for hardneſſe of the stoone, Then it meueth to the partyes of the stone, & of his owne steryng it warmeth/ and whē it is ones hote, it draweth vpwarde the humoure that remaynethe in the stone: & vapour with that humour, with alytell resolucion of parties of the stone gothe out/ and of that vapoure and humoure issued out of the stone, somtime springeth an herbe by helpe of hete of the son/ and helpeth the ayre that was before hote/ and maketh digestion of the humour that issued out of the stone, and torneth it in to the kinde and substaunce of an herbe or a tree, but suche an herbe or a tree, dureth not longe / but it be closed with erth, or watred with freshe water / and comforted with temperate ayre / and that for scarcite of humoure.

And Aristotle saith, that a plant springeth the sooner, if it be nyghe the sonne / that is to vnderstonde, towarde the easte/ and that is bycause of sufficiaunte heate, and spryngeth later towarde the west, & that is for it is serre fro heate. And Albumasar saith there, that euery herbe or tree is kepte by temperate wether. For ouer moche moysture stoppeth the poores and wayes, by the whiche fedynge and nowrishynge shoulde come vpwarde to make

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the tree stretche and spreede. Also to moch drinco maketh the poores shrinke/so that norishinge maye not passe to sede and nourishe the tree. And Aristotle sayethe/ that euery herbe & tree nedeth foure thinges/ Certayne seede/ perfighte and ripe in his owne kynde, and sauyd withoute rotyng, And couenable ground to the generation of the plant, & moderat water, that is to vnderstond/temperate humour, And meanly temperate ayre. For, as Albumazar sayethe / if the ayre be to hotte/ thenne kinde heate passethe awaye by the poores, whiche benne opened. And if the ayre be to colde, it shall styffle the plante. The firste tweyne nede to generacion of the plante, and the other tweyne to sedinge and sauacion therof. Also medicinall spicery and plantes, that growe in mountayneo/ ben les lykinge to etinge/ and theyr fruite is more harde to defieng, and that is for the vehement congulation by the hete that werkith in the moysture. And therfore suche fruite nourisheth not moche, as Aristotle sayth. For Albumazar sayth, The more medicinable a plante is/ the las it norisheth. Also in places that benne ferre from the sonne, growen not many plantes/nor there is no greatte bredinge of beastes in suche places/ as Aristotel saith.

And the cause is, as Albumazar sayth/ for they that ben streight vnder the euennorthe sterre, haue continuallye halfe the yere daye and halfe the yere nighte. Therfore plantes and beastes brede there but selde. For it maye not be in Somer for cõtinuall hete/ nother in Wynter for continuall colde. Therfore as Aristotle sayth, a plante that springeth there, hathe noo vertue/ nor leues, nor fruite, and that is for defaute of heate in one time of the yere/ and for to moche colde in a nother tyme of the yere. And Aristotle sayth/ that a plante with many prickes hath moch fatty humour. And whan it meueth itself by his owne heate, with helpe of hete of the sterres, it is defyed and torned in to substance of the grasse, that is grassed therin. And heate of lyse in the plante makethe that digestion with temperate vtter hete. And the plante groweth smal & stretcheth vpwarde. And soo a plante with many prickes hath this propriete: That a grasse of other kind may be grassed therin. And that is as Albumazar sayth. For it hath moche vnctuous humour drawen by outwarde heate/ and so fastnid togyders/ & put out by inwarde heate in many places/ soo that the ouer partie of that humour/ is smalle and thinne and percinge/whan it commeth vpwarde in the stocke/ wher by it maye open many wayes and poores in the grasse/ and enter therin/ and incorporate and consolidate the grasse to the nether stocke. And a grasse that is grassed in the nether stocke/ chaungethe and tornethe the stocke in to the kynde of the grasse: and not ayenwarde. And the cause is, as Albumazar sayth. For the stocke comforteth the grasse with the humour/ and hete that ascendeth therto. And then the grasse defiethe the humoure, and tornethit in to his owne kynde. And after sendeth his owne vertue in to the nether stocke, and alterethe the stocke/ that it is grassed in, and conuertith the stocke in to his owne vertue and kynde.

Also as aristotle sayth, In fyue maner of wyse a plante is gendred and commethe forthe. Of seed, of rootynge, of humour of water, of plantynge, and of grasses of one in to a nother.

Also Aristotle sayth, somme herbes and trees bearen fruyte rather than leues/ as those trees that haue moch fatty humor, that is matter of fruyte. And whanne the humoure is defied with kynde heate, and with heate of the sonne: it tornethe in to fruyte and rypethe anone. And the abundaunce of fatty humoure lettethe the watry humour/that is the matter of leues, that hit maye not breake out in to leuyo in such a tree tofore the fruyte. And somme trees bringe forthe leaues before fruyte, and that is for defawte & scarcytee of fatty humoure, & for plenty of watry humoure/ that is matter of leauyo. And hete of the son drawethe the humor sooner to theplace of springing of leues, than the

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fatty humour to the place of ſpringing of fruite. Therfore ripinge & fatty humour, that is the matter of fruite, is taried/ and the leues furſte breketh out and ſpringeth. Alſo ſome leues and frute ſpringen at ones, as in thoſe, that haue the forſaid humour acordinge/ and the inner heate euin werkinge with the hete of the ſon, in the ayre, in either humoure, and puttethe out the watrye humour in to leues, and the fatty humour in to fruite. Alſo Ariſtotle ſaith, that men in olde time meaned/ That fruit and leues ben all one in kinde. And they ſayd/ that leues benne not but by cauſe of fruite. And they ben not diuers in maner, but by more digeſtion or leſſe of watry & rawe humour. For watry humour and thinne is ſoone drawen by hete of the ſon, and torneth in to leaues: and the humour that is more fatty and digeſte, torneth in to matter of fruite. Alſo Ariſto. ſayth/ that though ſome trees ben ful of prickes/ that cometh not of the intencion of kynde/ that gendreth the ſubſtaunce of the tree, But it happeth of thinnes of the tree: wherby the colde humour/ that is but littel ſodde, & iſſuinge out by the thynnes of the tree, is gadred in to a pricke or a thorne by hete of the ſonne. And is great by the ſtalke or ſtocke/ and ſharpe at the ende. For ſubtile humour/ that is the humour materialle of thornes and prickes/ paſſeth from the tree ſome and ſome/ & ſtretcheth in length and in ſharpneſſe. And ſoo done all ſuche trees that ben with parties ſhape in maner of a toppe. Alſo generally all trees bē grene with out, and white within. For the matter of the inner parties drawith to white colour. And the vtter partes drowe to grene colour. For the matter that is drawen inwarde, and is dryuen outewarde in to the barke, is ſomwhat digeſted and torned in to grene: For grene is the middill colour bytwene redde/ that comethe of the accion and werkynge of the perfite and complete hete/ and bytwene white/ that cometh of imperfecte. Alſo Ariſtotle ſayth, that trees ben diuers in figure and ſhappe. For ſome ſtretchen vpwarde, & ſome doūward, & ſome aſide, & ſome hold the meane. And thoſe, that haue ſmalle & thinne humoure in theyr pithe, the whiche humour is meued and drawen vppewarde by hete, benne ſhape or haue the fourme of lyght of fire/ that meneth in comyn vertue of fire. And ſuche that haue in theyr pithe thyche vertue of humoure and watry/ growen dounwarde, and bē ſmalle. And ſo thoſe parties meue dounwarde by thyre owne heuyneſſe/ and ben great and lowe by the grounde. In thoſe that haue meane humour, and are tempe rate bytwene thicke and thinne/ ſomme meue vpwarde/ and is cauſe of heuing vp of the tree. And ſome meue dounwarde/ & is cauſe of greattenes therof. And ſoo as that humoure is more or leſſe digeſted in the rote and in the pithe, the tree is more or laſſe in figure and ſhappe. For the firſte digeſtiō is nedeful in the rote to the growinge of the tree. And the ſeconde digeſtiō is nedefull to the pyth for perfeccion/ rypinge, dilatation, and conſeruacion. This dowble digeſtion ſuffiſeth to the perfectiō of trees and of herbes. And the thirde is founde only in beſtes, as Ariſtotle ſaith/ and as Albumazar expowneth. Alſo trees ben diuers in bowes & in leues/ as the humour is more or leaſſe. And as ſtrengeth of heate is more or leſſe. For if the heate be ſtronge with moche humoure, thenne ſpringen many bowes and leaues. And ayenwarde. And if the humour be ſmalle and thinne, and able to be waſtid and ſordried, then the bowes done widder/ and the leues falle, and the tree abydeth alle bare without any leues. And the contrary fallyth in the contrary wiſe. Alſo Ariſtotle ſayth, That not all onely thornes & prickes in trees bē ſhapen in maner of top wiſe, but alſo the ſhappe is ſound in frute & in leues. For if the wayes in a tree ben fyrſte wide and large/ and full thynne in the beginninge of the humour/ and afterwarde ben made narowe by coldnes and drineſſe: Thenne the fruyte and leues ben great and large in the nether ende, and ſmalle and ſharpe in the ouer ende. And that is for drawinge of the more lyghte partie of the humour to the ouer ende by

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strengthe of heate, and puttinge of the heuy humour towarde the nether ende. But full ofte it happeth/ that fruite and leaues ben sharpe in thendes and shapen in maner of a toppe, whanne by the vertue of heate and by the thinne & smalle humour the ouer party is made lyght/ and the nether ende is made sharpe, the humour in the myddel stretchinge and spreding. And soo the substaunce of the fruite and leues ben made smalle and sharpe at eche of the endes by maystri of firy vertue: & greate and large in the myddyll, after the maner of a toppe with two sharpe endes. Also Aristotle sayth there, that some trees and herbes blomen. And the blossom cometh out of smalle humour, and specially pure, that is in the pithe: And is not al harded nor digestid and disposid in to the last perfeccion of frute: but it is disposed to brig forthe fruite: And for gleymy humoure somme trees haue no blossomes, by cause of fatnes that humour maye not be made smalle and thinne to sprede out blossomes/ as appereth in the fig tree/ that hathe no blossom, for the cause afore sayd: and som haue no blossoms. For the humour is to thynne, and maye not be made thicke, as it nedeth to the substaunce of blossomes/ as it farith in plantes, and in other suche/ as Aristotle sayth: and so as the matter is diuers/ in the whiche heate werketh, So colours ben diuerse as wel in floures as in herbes and trees: but it longethe not to this matter to pursue al this: and for noiaunce I holde hit goode for to ceasse of at this tyme. Neuertheles Aristotle putteth to diuers propritees in the ende of the seconde boke, and I holde them not to be dispised/ther he saith, that a tre that hath great barke, is full highe and brode, and that is by reason of stretchyng of humour and for puttinge of heate. For the thicke rinde/ that receyueth and taketh the humour/ suffreth it not to shed. And also the thicknes of the rynde suffreth not the hete open the poores to passe out, and soo the tree must nedes stretche and sprede: as it fareth in the pinapyll, and in the palme, & in other suche/ as Aristotle sayethe. Also there he sayth/ that trees with milke haue great fatnes and strong hete in the barke, and therfore the humours are resolued & cometh to the vtter partis of the tree, and bredeth gumme somtyme thin fletinge, & somtyme renned and fastned with colde ayre without/ & somtyme harde as stones or shelles: & that cometh somtime of colde that fastneth the parties togeder/ & somtyme of hete that comyth and consumeth and wasteth the nesshe parties/ and byndeth togedere the great parties, as Albumasar sayth. Also, as Albumasar sayth/ som trees chaunge as the tyme of the yere chaungeth: For they ben grene in Somer, and pale in Wynter/ and yet theyr leaues falle not, for they haue stronge heate encorporate within: and soo the heate drawith in to the Inner partyes of the tree & of the leaues and woode/ and fleeth the colde ayre of the winter: and therfore the vtter parties ben pale and yelowe: But the leaues fallen not for cleuinge humour & for stronge heate. And there it is sayd, that trees beren fyrste bytter fruite whan they ben newe sette: and then bytternes hathe maystry in theyr fruite, or bytter soureneſſe. And the cause is, for the fyrste digestion is soure. For the humour that is drawen in is thicke and erthy for scarsitee and feblenesse of the heate/ that werkith digestion. Therfore suche fruite is gedred without swetnes: for theyr humour abideth rawe & vndigested: but afterward whan the hete is comforted/ & the humor is augmented and mored more pure, then the heate werketh and makethe the humour swete and sauery. For so Aristotle sayth, that a thinge wexethe swete in the fyre: and that is/ as Albumasar sayethe, for the chaunginge that it voydeth of the fire, that maketh the digestion. And ther it is sayd, that in soure places, colde/ and drie sometyme groweth swete fruite/ for kinde hete cometh in to the soure humor, and is colde therin/ and is holpen by the heate of the sonne, and defieth the sournes, and torneth it in to swetnes. And the fruite is swete, though the leues ben sour: and soo hit fareth in other parties, in the

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whiche is not soo greatte digestion and werkynge of heate/ as hit is the in fruite. But somtyme it happeth, that for superfluite of great heate/ that cometh therto/ and also for brennynge, that suche fruite, so was before swete, torneth in to bytternes, by reason of superfluitee and ouer moche heate/ and scarsyte of the other humour, and there it is said, that in certaine temporate places, fruite rypeth swiftly tofore springinge tyme, and that is for sufficaunt heate and temperate ayre with out. Also there it is sayd/ that some trees bere firste swete fruit/ and ben afterward bytter and soure/ as trees of Mirabolães, And the cause is/ as it is sayd there/ For the fruite of suche trees ben full thynne in the houre of digestion. And whanne the wayes ben great and large/ there is sufficaunt heate/ that disposeth the humoure materiall to fruite/ and ripeth the fruite. And so in the beginnynge of digestion the fruite is swete: but afterwarde the heate passeth out and wasteth the humoure in the veynes and poores/ and bredeth dryenes, that maketh the wayes and poores streyght & narowe/ so that nother heate, nor humoure maye come to the place of fruite: And colde and drines ouercometh the heat, and the humour tofore the fruit chaungeth and is soure: for all passage of kynde heate and humoure benne lette by streyte wayes/ that benne made streite by drines/ and soo colde hath maystry in the fruite for defaute of heate, and thenne is great sourenes: for maistry of drines and of colde. But at the laste heate is holpen and areried to the place of fruite, & strengthed by heate of the sonne, & so heate ouercometh ayen coldnes/ and gendreth strōg heate and drines, and soo the fruite is bitter. Also trees ben diuerse in settinge and in plantinge. For trees that ben set right in the fulle of the mone/ or in the newe or in the chaunginge, they thryue full euyll, if they thryue, theyr fruite is full lytell, & is full of wormes, and fruite of such trees rotteth full soone. And trees that ben feld in such time/ ben soone fret with wormes, and dure not longe/ as Jsid. sayth. Loke the cause tofore. li. viii. de Effectibus lune. Also bytwene the tree and his fruite is a stringe or a stalke/ wherby the fruite cleueth & hangeth on the tree/ as the childe to the nauyll cleueth to the moder/ as Jsidore sayth, And that stalke is fyrste feble and lethy/ and that is for defawte of harde humoure. Therfore in that tyme fruite falleth with lytell shaking, as with a stronge blaste or a puffe of wynde. But afterwarde heate hardith that humour by lytell and lytel/ and the fruite settethe faste and falleth not so soone. But atte the laste whan the fruite is rype and full growen/ that stalke fordrieth or rotteth, and the fruite falleth sone. And the more depe the rote is in the grounde/ the more humour it draweth. And if it berith fruite/ it bereth the more plente of bowes/ of leues, and of fruite. Jf water bowes & superfluitee ben pared of, the tree beareth the better and the more fruyte: for then the humour passeth in to fruite, that shuld elles passe in to superfluite. And this of kynde & propriete of trees in general shall suffice at this tyme.

Of an Almonde tree. ca. iii.

AN Almon tree hight Amigdalus, & is a tree that blometh timely. And the tree hight Hec Amigdalus, and the fruit hight/ Hic Amigdalus. And so one sayth in this maner, Sunt matura mora, pira, ficus, amigdala mora. That is to saye, beries, peres/ figges/ and almondes ben soone rype: But in some place of holy writte, Dec Amigdala, le, is take for the fruit. Numeri. xvii. For (as Jerom sayth) holy write wolde not alway be subget to the rules of Grāmer, nor wolle be ruled by the art therof. And, as Jsidore sayth. li. xvii. Amigdala is grewe/ and is to saye a long nutte. And some men calle it Nucida, as it were the lesse nutte. Therfore Virgill speketh in this maner, whan many nuttes in wodes ben closed with blossome. This tree blometh firste of all trees, and bereth fruyte tofore other trees. Duc vsq; Jsidorus in. li. de Plantis. Aristotle sayth, that almonde trees nede moch tyllinge/ & namly whan

whan they ben olde. And if they ben boryd with naylles/ gumme commeth oute of them, and humour is pured in the pith that is the matter of fruite. Therfore yf they ben wel tylthed, almonde trees bere more fruite/ whan they ben olde, thanne whan they be yonge. And an almond tree bereth double fruite/ swete and bytter/ as it is sayd in Plat. Swete almondes bene goode to meate/ and bytter almondes to medicine, for they ben hote and drye. And Dioscorides sayth/ that the swete almód helpeth the stomake/ if it be eaten newe with the skinne, but it greueth the heed/ and noury sheth dimnes, and kyndleth the seruyce of Venus, and bredeth slepe/ and letteth dronkennes. Also he sayth there, that if a sore eiith almondes/ he shal deie. Ofte that thyng that is holsom and good for menne/ is poyson to other beastes, and ayenwarde. Also he sayth/ that nyghe al the tree that bereth bytter almondes, is medicinable: For the rote therof sodde and brayd, clenseth the face/ and dooth a waye speckles/ and abateth heed ache/ if it be layed to the forehede: And clenseth and helpeth roted woundes/ if it be medled with hony. Also the barke and leues clenseth and healeth: and oyle of almódes sleeth longe wormes in the wombe/ and exciteth and purgeth menstruall blode, & helpeth effectually ayenste deffenes/ and clenseth and purgeth matter of the eeres, if it be luke hote dropped therin/ as Dioscorides sayth. Also floures therof sod in oyle, awaketh them that haue the Litergy, The slepinge euyll. And the floures therof brayed with hony, healeth byting of houndes and botches. Gumme of almonde trees myngled with a drinke helpeth hym that casteth blood, and so lytel or nought is in the almonde tree, that accordeth not to medicine/ as Diosc. sayth.

Of Ser. ca. iiii.

FEr is a tree, & hight Abies, and hathe that name of Eundo, goynge or passinge. For it passeth more lerther & stretcheth more hyghe thanne other trees, as Isidore sayth. li. xvii. The kinde therof hath no erthly humour, and therfore it is able and lyghte tymbre. And other thynges that ben made of this tree ben called Abiegna: And he that maketh any thyng therof/ is called Abietarius, as Isidore sayth. Aristotle sayth, that Fer is a tree that stretcheth in length vpwarde/ and hath moche rarenes in substaunce/ & smal and thinne moysture. And therfore kinde hete therof/ with helpe of hete of the son rereth and bereth vpward that moisture, and torneth it in to substaunce of trees, & so maketh the tree growe ful highe. This tre is wonder highe, and lytel or nought croked/ & that is for vertue of heate and euennes of humour, that is obedient to the werkinge of heate. Therfore it stretcheth vpright withoute any crokednesse. And though the tree be gendred and commeth of lyght humour and subtill/ yet kinde driueth the superfluitee of that humour outwarde/ and bringeth it bytwene the tree and the rinde/ and there by hete of the son it is made clammy, and torned in to kinde of swete smellynge rosen. Also for gleimy fatnesse, that is incorporate to this tree, this tree Abies kindleth ful sone and bieneth lyght. Also this tree Abies helpeth to diuers maner buyldinges, and namely for euennes and lengthe and shape that is steplewise, more smalle vpwarde thanne downwarde/ therof is goode shyptymbre made and shape.

Of Aloa. ca. v.

ALowes is a tree with good sauour/ & bredeth in Inde, as Papias saith, and it is a tree with mooste swete smelle. And sometyme a partye therof is sette a fyre on the ewter in the stede of encence/ and hathe the name therfore/ as it is trowed. Of the tree of alowes it is sayde in Platearius, that hit is an hotte tree and drye, and is founde in the greate ryuer of Babylone, that ioyneth with a ryuer of Paradyse. Therfore many menne trowe, that the forsayde tree groweth amonge the trees of Paradyse/ and commethe out

of

of Paradise by somme happe or vitste in to the ryuer of Inde. Men that dwel by that riuer take this tree out of the water with nettes / and kepe it to the vse of medicin/for it is a good medicinall tree. There be thre maner kindes of the tree aloes, as Constantine sayth, in libro gradium. The firste is full heuy with knottes, and that is with good smel, and with somedeale bytter sauoure / and browne redde colour, and letteth not chuing. And he sayth, whan it is chuyd/anone a good sauour gooth oute of the brayne and sylleth it somdeale. The second is lesse heuy/ and smelleth not so well / nor it is so bytter. The thirde kynde is somdeale white and full lyghte, and hathe no sauour nor smelle but lyttell / but hit be arayed with other thynges, the tree of aloes is feyned with a tree that is lyke therto in weighte and in knottes, and somedeale in smelle. And some men accounte the tree of aloes Siluestris / as it were a wylde tree.

This tree is froted with leade to chaunge the coloure / and eare waxe is put therto to make it somedeale bytter and redde. Then it is put in to lycoure, that the best aloes was sodde in/with Muste/to make it haue good smel. And is so made / that vnneth it is knowen from the beste / but yet it is knowen: for it is full harde / and maye in nowise be chewed. And whiles men chamme theron / the bytter sauoure within is not felte. The tree of aloes comforteth the stomake, & maketh good digestion / and helpeth ayenste feblenesse of the harte, and the brayne / and ayenste sownynge/and namely agaynest the Cardyacle passion. And whan aloes is sod in wyne / it helpeth agaynste all cuylles & passions of the harte, and feblenes of the harte, that comethe of colde. But it maketh the wyne bytter / ye shoulde do but lyttell therin/ and for delicate men tempre the wyne with rose water, & suche wyne may be kept long time, for it is moch amended by the tree. The smoke therof taken in at the nose, heareth the brayne, if it be colde, and comforteth if it be feble. And for to cõclude the praisyng therof in short wordes, it helpeth & soucoureth in all feblenes of the body / if one can vse it in due maner. Duc vsqz Platea.

Of Aloe. cap. vi.

Aloe is the fruyte of a certayne herbe that hyghte Aloe. This herbe is founde in Inde and Persy, and in many other places. The Iuio therof is wronge out and sodde on the fyre, & after warde dried in the sonne, as Plate. sayth. Also of aloe ben three kyndes: Citrinum/ Epaticum/and Caballinum, as Plat. saith. And these three maner kyndes ben diuers in goodnes. For Caballinum is good, Epaticum is better, and Citrinum is beste. And they be knowen by citrine coloure & somedeale reddyshe, and namely if hit be broken, the powder therof semeth as hit were powder of saffronne, and the substaunce therof is mooste clere, whan hit is broke in to lyttelle peces, and that that is broke is lesse stynkyng, and lesse bytter. The aloe that hyght Epaticum is lyke to the liuer in colour, and is browne reddish, as the lyuer is, and hath holes as it were mouthes of veines, and is dimme and not clere, and is more bitter than is Citrinum. The aloe that hyght Caballinum is black dymme & drasty, & most bitter in sauour & most horrible in smel. This aloe Caballinũ/ if it be distingued with powder of saffrõ & vynegre, and if hit be. 3. tymes plunged therin and dried, then hit taketh newe disposition, and chaungeth colour and smel, so that it semeth Epaticum or citrinum / but yet this is knowen. For if it be broken and frotedde with syngres, anone hit is founde mooste stynkynge and mooste bytter. And so fareth not Epaticum nor Citrinum. All maner of aloe, the lasse stynkynge it is & lasse bytter, the better hit is. Thoughe aloe be bytter by kynde, yet it is wonderly profitable and holsome. For it purgeth slewmy Colera and Melãcolia, and comforteth synewy membres: and clenseth and pourgeth the stomake of gleymy humours and noyfull, & releueth

heedach, whan fumositie of the stomacke greueth the heed / and maketh it ake. Aloe clenseth the syght, and vnstoppeth the splene and the lyuer, and prouoketh menstruall bloudde / and maketh good colour in a body that is discouloured / & kepethe fro the dropesye, and cureth the dropsy at the begynnynge. Powder therof taken with hony, sleethe longe wormes in the wombe, and maketh heare abyde / & not fall, and helpeth gouty men, and healeth botches of the preui membres, and easeth ytchynge of eyen / and clenseth rotynge & matter of the gomes and of the mouthe, and healeth, soudzeth, clenseth, and dryethe grene woundes / and is bytter to the mouthe, and swete to the stomacke. For it comforteth the colde stomake and feble, and helpeth digestion. All this is take of Dioscorides / of Plate. & of Auicen.

Of a rede. capit. vii.

A Rede hyghte Arundo, & is meane bytwene a tree and an herbe, and more bryttell and feble than a tree / & more hard and boistous than an herbe, and is smothe without / and holowe within / and is nouriſhed in marreis, and waggeth with the winde, & hurteth the hond soone with splinters. Jsidore li. xvi. speketh of the rede and sayeth, it hyghte Arundo, and hath that name of aresco, dzienge, for it dzyethe soone. Jn pondes of Jnde groweth a rede, and oute of the rotes therof they wringe full swete sauour and lycoure / whiche they drynken. Therfore Varro sayth, that a rede of Jnde groweth to a small tree / & humour is wrong out of the rote therof. And no swet hony may striue with that woos and licour.

Of Amomo. cap. viii.

A Momum hath that name / for it smelleth as cannelle doothe / that hyghte Sinamum, as Jsydore saith li. xvii. Amomum groweth in Siria / and in Armenia. The tree therof sedethe in clusters cleuynge to gethers, and hath a white flouer lyke to the vyolette / & leaues lyke to Brione, and maketh swete sepes with the good smel therof. Amomum is an herbe with good sauour / as Dioscorides sayethe, and is somedeale redde / with leaues Joyned, & with moche seed, and with white flowers, as the violette. Of Amomum ben three maner of kindes, for one is of Armenia, and is called Armenicum / and that is beste of all / and is reddyshe, and beste of smelle, and mooste of vertue and of valewe. Another kynde groweth in moyste places and watrye / & is softe to handlynge / and hath good sauour. The thyrde hyghte ponticum / and is redde and not longe. The beste is that that is newe and white and fulle of seede spradde vpon redde branches, mooste sauouringe / and heuy in weyghte, & biteth the tong with a maner of sharpenes whā it is chewed, & hath colour not diuers / as Auicen saith / and Dioscorides also. These auctours meane / that al maner amomum hath vertue to heate and to dryé, and to heale smytynge of scorpions, and the water that it is sodde in, comforteth the eien, and releueth them of sore ache. And amomum hath vertue to swage wombe ache, and to distroye ventositie, and to expyte menstruall bloudde / and the lycoure that it is sod in, helpeth and soucoureth frenetyke men and Epatike / that ben sike in the lyuer, & them that haue Podagre also. Also in al good receites & medicines amomū is oft put, though some men vse oft to tak in stede of that / a nother herbe that hight Amonides / and is lyke therto in coloure & hewe / & is all vnlyke therto in vertue & in smelle, as Auicen sayth.

Of Aneto. capitu. ix.

A Netum is an herbe, & the seede of it may be kepte three yere in great vertu / as Di. saith / but it is better that it be renewed euery yere. The roote therof is some what worthe / while it is grene, & of no valewe whan it is drye / as he saythe. And hathe vertue to heate & to tẽpre hard matter, and to make it neshe

and

and open, and to deuyd and departe/ and to distroye ventositie and swellynge, and to abate ache and gnawyng of the guttes and of the wombe, and to breke the stone, to excyte menstruall bloudde/ and to open the vrine veynes, and to abate the yexe, that commethe of fullenes/ to make one slepe welle, and to tempre harde gatheringe in the body/ if it be sodde with oyle, and layed therto in playsterwise. And the flower therof sodde with wyne doth away heed ache/ if the heed be baumed therwith. And asshen therof layed to the dropping preuy chose of a woman, drieth it, and stauncheth the dropynge. And Anetum sodde with oyle, releseth shrynkynge and stonyeng of sinewes, and helpeth in many other passions, as he affermeth and sayth.

Of Aniso. capitulo. x.

ANyse hath the same vertue that Anetum hath, and is more swete in sauour, and the sede therof is more smal & rounde, & many men cal it Dulcinium/ as it is sayde in Plat. And hath vertu to tempre and to make nesshe, to consume/ and to waste and distroye ventositie/ and to cõforte digestion, and to open the stoppyng of the lyuer & of the splene/ and to breke the stone/ and to excite menstruall bloud, and to open and to amende all the inner wayes, and so thoughe the sede be smalle in quantitie, yet it is full good and profitable in vertue/ and fulle healesulle and holsome.

Of Allio. capi. xi.

GArlyke hyghte Allium, and hathe that name of Olendo smellynge/ for it smelleth strongely, as Jsidore sayth li. xvi. The smelle therof is so stronge/ that it passeth and ouercometh al other strong smelles. And therfore men that must nedes passe by stinking places, or make clene vnclenly roten places/ arme and defende them selfe with stronge sauce of garlyke, as Dioscorides sayth. Garlyke hath many vertues and propertyes boothe good and euyll. For hit is compowned of dyuers vertues, as he sayth. Garlyke distourbethe the wombe and the stomake/ & bredeth thurste, and bredeth wheikes & woundes in the body/ if it be layed therto. And if coleryke men eaten to moche therof, it maketh the body to hotte, and bredeth lepra/ and is cause of maddenesse and of Frenesy/ and greueth the sight/ and maketh it dymme. Therfore it noyeth colerike men by kynde, for it bredeth redde colera, and encreaseth brente colera, and helpeth wel flewmatike men and colde. Of garlyke is double maner of kynde/ wilde and tame. The wylde is called Scordeon amonge philitions. The floure therof shalbe gadered & put in medicines, & it werketh not violently, as tame garlik doth. Of tame garlike we vse mooste the heades. Jn the kynde therof ben many maner vertues founde. For therin is vertue to dissolue, and to tempre, to consume and waste/ to put out venime, and al venemous thinges. Therfore it was not without cause called Triacle of churles amonge auctours in olde tyme/ as Dioscorides sayth. Jt helpethe best agaynste the biting and the venim of a wod hound, if it be eaten with salte and nuttes/ and with rewe. Stampe these foure to gedere, and yeue ofte therof to the paciente/ in the quantitie o a greate nutte, and that with wyne, and lay the same confection to the soore without, for it helpethe the wounde, and drawethe out venime, and wasteth it/ and kepeth and saueth and deliuereth of peril as effectually as Triacle. And garlyke hath vertue to open, and to tempre, and to deuyde and to departe, kytte and waste great humours & thicke. And therfore it helpeth theym that haue the stone, and theym that maye not welle pysse, and excyteth menstruall blode, and clenseth the wombe/ and sleeth long wormes and other wormes in the wombe, yf it be taken as hit were sauce with Peper and Juyce of mynte and vinegre. And garlyke abateth the ache of the guttes & of the reynes also, if it be clensed and stam-

ped, and sodde with oyle, and layed as a plaster to the sore place. And hit helpethe also ayenste the Morphea, that is the Lepre of the skynne, if the place of the Morphea be garsed and frotted with garlike, and stamped and laied therto as a plaistre shoulde. Also it helpeth ayenst the byting of an adder, if it be stamped & layed therto with oyle de Bay, as Dioscorides saith. Also it helpeth theym that have the dropsye, for it wasteth and drieth the humor bytwene the skynne and the flesshe, & swageth swellynge, and clenseth and healeth great and fowle blody woundes, & soundeth them, if powder of garlyke brenned be layed therto. And garlyke sod with welle water, doth awaye all sore & ache of the place and swellynge also, but it nedeth to beware, that hit be not taken in meates, for hit greueth the eyen, and so meane theie verices.

Allia, uina, uenus, puluis, neruus, faba, fumus.
Ista nocent oculis sed vigilare magis.

¶ The meanyng in this. Garlyke, wine, and Venus, Powdre, winde, and Beneo, and Smoke, Greue the eyen, but waking dooth more. In li. de Plantis Aristotle sayth, that garlyke is like to the lilie, and accordeth therwith in disposition of the heed, and in the cloues hath vertue seminall, in the cloues of the roote, and is the greynes of the toppe of the stalke, and of the cloue of the nether heede of the garlyke cometh a plante of garlyke, and so doth lyke wise of the seede that groweth in the toppe of the stalke, and of a cloue of the ouer neade cometh also both plante and sede. And therfore a cloue of garlike, set in the erthe, bringeth forth a plante, & so lyke wyse doth the sede, and hath many pilles and leaues steple wise, and a holowe poorye stalke. Also garlyke, as the lyly, fyrste hath seede on his stalke, the graynes clustered together within a smalle thynne leasse, but the oynion dothe not clustre his graynes together, but nourisheth & sendeth them out on smalle fete. And garlyke hath heary rotes, lyke as a lylie, and Saffron and other suche. But in this the rotes of garlike and lylies differre: for the rote of garlyke spredeth not in bowes, as the lylie dooth: and as the garlyke reneweth his leaues, soo it reneweth his rotes, and seedeth but ones in the secõd yere after that it is sowen. Ther sore garlyke hath many cloues spreding, that those cloues may be fedynge and norysshynge to the seconde rotes, and to the seconde leaues, and to the stalke therof. For whan the seconde leaues growen & the stalke, thã the cloues therof vanisheth away in the erthe. And so it fareth in oyneons. In this garlyke and oyneons ben diuers, for of euery cloue of garlyke sette cometh a plante, and so it fareth of the lilie, that of a cloue planted in the erthe sendeth oute a stalke, and that cometh, for in euery cloue of the lylie and of garlyke is semynall vertue. And it fareth not so in the oyncon, for there cometh not of euery cloue of the oyncon an oyneon, though it be sette, but of the hole heed springeth a plante, if it be sette. For the seminall vertue is not in euery cloue of the oyneon, but in the hole heed. And garlyke and the lilie ben diuers, for the stalke in the spire of garlyke springeth oute of the one ende of the cloue, & the spire of the lylie springeth out of the side of the cloue, and not of the end. Hec vsqz Aristotelco de planito secũdũ nouam translationem.

¶ Of wormode. ca. xii.

Absinthium, wormode, is a ful sharp herbe, hote and drie, ful sourishe and bitter, as Dioscorides saith, therof is two maner kyndes, that one is grene in colour & soure & bitter in sauoure. That other is somdele horish & les bitter, & les vertuous, & is gathered in thende of spinging time, & dried in shadow, & kept al a yere in great might & vertu, & hath cõtrary vertues, as P. saith, for it laxeth & bideth, it bideth by thick substãce & sowerne, & laxeth by hete & bitterne, & so whan it is take in to the body, if it finde thycke matter & harde, by sowerne and thickenesse of his substance, maketh it the more thicke and harde. And so it is cause of more bindynge. And if the matter be able and digeste it tem-

pereth

pereth and nesheth it with heate/ and hea reth it downe with sowerneo/ and put teth it oute of the body. And sirop made of wormode helpeth the lyuer/ and com forteth the stomake, and exciteth appetit, and withstondeth dronkenes/and healeth the iandes, and amendeth and chaungeth the coloure. The ieuis therof with pow der sodde vnstoppeth the splene/ and sol ueth and abateth ache of the stomache/ & wombe ache/ that cometh of ventositie. And iues therof propped in to the eares/ drieth vppe moysture that renneth fro the eares. Wormode stamped with a bulles lyuer/ and put in to the eares, distroyeth tynklynge and ryngynge that is therin, and comforteth & amendeth the heringe. Juis therof swageth heedache, that com meth of fumositie of the stomacke, wor mode with powder of commyn and ho ny dooth awaye moles and speckles/and ache that cometh of smityng/if hit be lay ed therto in a plasterwise. Jues therof sle ethe longe wormes of the wombe, and wormes of the eares, if hit be droppedde therin. Jeuis therof dronke/ clereth the syghte, and dooth away reddenes & webbes of eyen, if hit be ofte put therin. And wormode kepeth and sauythe bokes & clotheo fro fretynge of myce & of wor meo/ if it be layed therwith in chestes or cofres, as Macro. sayth. And helpeth a gaynste bytynge of wesels & of Dragons, and healeth it, if it be dronke. And the ly cour that it is sodde in, swageth ventosi tie and swellynge of the wombe/ if it be dronke, as Dioscorides sayth. And hath ouer these vertues some conditions and properties, that ben not ful good. For it infecteth the taste with sowernes and bit ternes, and greueth the smell with strong odoure. And maketh mylke & wyne byt ter/ and all other swete thynge, that it is meddelyd with. Therfore been that vsen floures of wormode/ make the hony bit ter, as Dioscorides sayth. Plinius sayth/ that wormode shall not be gyuen to them that haue seuers. Wormode letteth wam lynge in the see, if it be fyrste dronke: and excytethe slepe, if it be layde vnderlynge lye vnder the heed. And withstondethe moughtes and wormes, if it be layed a monge clotheo. And maketh blacke heare, if the heare be anoyntedde with oyntement made of the Jeuis therof and and oyle of rose.

¶ Of Apio. cap. xiii.

Merche hyght Apium/ and is a com mon herbe knowen nyghe to all men. And hath that name, for somtyme victours had garlondes of it, as Jsidore sayth libro. xvii. Hercules made him fyrst garlondes of this herbe. Rootes therof withstondeth myghtly venym, as Jsidore sayth/ but of Apium is manye maner of kyndes/ as he sayth. One hyght Petro sum/ and hath that name, for it is moost lyke to Apium in leaues: and Apium of the Grekes is called Silenum, & groweth in stony places/ and in mountaynes, and rockes. And therfore Latins calle Petro cilium Persely, Petrapium/as Jsid. sayth. Of merche and apium is a nother maner kynde, as Dioscorides sayth, as Apium of frogges, apium of laughinge/ Apium of emoroydes: Apium of frogges hath that name/for it is ofte founde in watrye places, where frogges be in. And if this apium be sodde with wine/and layde in a playster wise to the wombe/& if it be laied to the reines, it helpeth & abateth the ache therof. Apium risus, of laughing, hath the name of werkyng & doing/for it pourgeth melancoly humour: for of superfluite of su che humour cometh elengenes & discofort. And he telleth/that if it be eten or dróke in gret quátite/it sleeth a má with laughing. And helpeth also a yenste the stone/and a gaynste difficulte of pyssinge, if men pysse often and lytell, and exciteth menstrualle blonde, if it be sodde in water or in wyne, & the nether partyes of the body washe & bathed therwith.

¶ Apium of emoroydes hath that name, for pouder therof layed therto fordriethe the biedynge. Commune apium comon mer che, vnstoppeth and openeth the splene, & bricketh the stone/& distroieth the Jandes,

and helpethe ayenst the dropesie, & ayenst frenesie, if the pacientio hede be ofte anoi-ted with the Juis therof / medlid with oylle of rose, and with vineger. The rote therof socoreth ayenste venemous biting, and withstondeth venym/as Dioscorides sayth. And al apium greueth and noyeth them that haue the fallynge euyll. For it vissolueth and nesheth the matter, & meueth vpwarde. And it greueth children also/ by cause of moche moysture and febelnes of vertue and streyghtnes of membres, and of wayes/ that aege is disposid to that euyll. Therfore a nouryce that sedethe a childe/ shall spare apium/ leest the chyld take that euyll/ as Dioscori. saith/ and Plat. also.

Of Aristologia. ca. xiiii.

ARistologia is a full medicinable herbe, though it be bytter: and therof is two maner of kindes, longe and roūd/ and eyther is hote and drie, and the rote is more medicinable than the leaues. And shall be gadred in Deruest/ and is kepte two yere, and hath vertue to dissolue and putte out, and to waste venim/ and maketh good brethe. And nesheth the hard splene, and openeth the stoppinge therof, And dooth away ache of the wombe and of the side/ and helpeth theym that haue the Podagre and the fallinge euyll: and men with lymmes and synewes shronke. Powder therof, with the Juis of Minteo helpeth ayenste venemous biting, and powder therof freteth dede flesshe easely and softly in festre and the wounde. The rote of this herbe putteth a ded child out of the wombe/ if it be sodde with wyne. Dactemus Dioscorides de Aristologia. Plinius sayth/ and Jsidore li. xvii. That it is beste for wommen with childe: For if it be dronke with pepir and wine/ it clenseth the fylthe of them that traueyllen of childe, and purgeth the moder, and exciteth and purgeth menstruall blood.

Of Agno casto. ca. xv.

AGnus castus is an herbe hotte and drye, and hath vertue to kepe men & women chaste/ as Plinius sayth. Therfore the women of Rome vsed to beare with them the fruite of this herbe in Dirige and seruyce of peed men/ whan they muste nedes lyue chaste for commen honeste. This herbe is alway grene, as Dioscorides saith and Pla. also. And the floure therof is namely called Agnus castus, for with smell & vse hit maketh men chaste as a lambe. And Dioscorides saith & Plat. also, that hit makethe chaste/ openynge the poores and drawinge out and wastynge the humoure and moysture seminal. And he saith, that the broth therof helpeth agaynste colde & white dropsie/ if it be sodde with Fenel seede, and a lyttell of Elula. And there it is sayde, that the broth of that herbe sondzieth superfluites of the mother/ and maketh the mouthe therof narowe and streyte, and excytethe menstruall bloude, and doth away Litargia/ the slepynge euyll, if it be sod in salte water with Apium and sage/ & the hinder party of the heed strongely washe therewith, as Dioscorides sayth.

Of Artemesia. ca. xvi.

ARtemesia, is called mother of herbes, and was somtyme halowed by men of nations to th goddesse Diana, that hyght Arthemis in grewe, as Jsidore sayth, libro. xvii. and is an hotte herbe and drye, and the rootes and leues therof accorden to medicine, and is good namelye agaynste barrenneo, that cometh of moysture, and is noughte worthye in hote cause and dry, as Dioscorides saith. It exciteth menstruall bloudde, and clenseth and cōforteth the mother, & abateth heedache, if it be sodde in wyne or in water/ and bringeth out a deed chylde/ and the bagge that it is in. And buckethe the stone of the reygnes and of the bledder, & driueth away sendes, as Plinius sayth/ and withstondeth euyl thoughtes, and abateth sceke ache, that cometh of trauaile of goynge. And therof is manye maner

kynde

kynde / and it is sayde, that the goddesse Diana founde out the vertuous therof / and taughte theym to mankynde / as Plinius sayethe and Dioscorides also. And Auicen telleth other vertues therof.

Of Ootes. captiulo. xvii.

Auena, an hote, is an herbe / and the sede therof accordeth to the profite of men and of horses, & hathe that name Auena, for it cometh and growyth soone after that it is sowen / as Jsid. saith. And hath vertue to relaxe / & ayenst swellynge, and to relaxe noysull hardnes, and to clense of vnclennesse of the face / as it is sayde in Platearius.

Of Balsamo. ca. xviii.

Balsamum is a tree or a shrub / that neuer groweth passinge the heyght and quantite of two cubytes, as Jsidore saith, and is lyke to a vyne, and lyke in leues to rue: But the leues ben more white & chaũgen alwaye, and fallen neuer. And the tree highte Balsamum, and the stocke Oriobalsamum: and the fruite or the sede Carpobalsamum / and the Juis Opobalsamum. For if the rinde of the stock be smyten with yren combes / thenne droppethe therof noble Opobalsamum. The Juys therof droppeth out of the holles of the rinde, as it were out of dennes. A deuse in englyshe in grewe is called Opo, and it sayneth dropes by medlynge of Lypies or of hony: But suche as is seyned by hony is knowen / for if a droppe therof be put in mylke / it rennehe as cruddes, and if hit be medlyd with water / it fletethe aboue the water as it were oyle / that is seyned with oyle. And if it is seyned and putte in fresh water / anone it sinketh to the grou̇d, and defoyleth not a clene cloth that it toucheth. Pure and very bawme or Balsamum maye not be suffred in the hande / if the sonne cometh therto. Duc vsqz Jsidorus. Plinius li. xii. ca. xvii. sayth in this maner: Balsamum is sette tofore al other smelles, and was somtyme graunted but to one londe amonge all londes, that is to wite Judea. And was not had ne founde but in two gardens of the kinges. The gretter garden was of twenty dayes erth or eringe: But afterwarde whan the Romayns were lordes / those feldes of Balsamum spradde in to manye mountaines & hylles. This tree is more lyke to a vine than to Mirtus, & filleth the mountaines and spredeth as a Vine, without rayling and vndersettynge of bowes. For the bowes therof bearethe them selfe / and the height therof is within two cubites. Jt nedethe beware / that the tree be not kytte within with yron, and soo it nedeth that keruynge with yron passe not the rinde in warde in to the tree. For if the tree be hurte within / then all is loste. The tree is al medicinable. The chiefe grace therof & first, is in the iuis / the seconde in the sede, the. iii. in the rinde, & the left in the stocke. The beste of this is swetteste smelle / in the gretteste sede and mooste heuy, bytynge in taste, and feruent in the mouth, and rede in colour. Duc vsqz. Plinius li. xii. cap. xvii. Dioscorides sayth, That there is a maner kinde of Balsamum, that growith abowt Babylania, where the. vii. welles ben / & if that maner balsamum be sette in a other place, then it bereth neither flour nor fruite. Jn Somer tymes the bowes ben softly kitte with a knise of boone, or with sheres / that be not sharpe / leest the tree were hurte within, and soo perysshe. Vnder the rinde that is thirled ben sette vyols of glas to gader therin the dropes that fall. Jf one drope be do to the rousse of the mouthe / it heateth the brayne that it semeth on fire. Jt hathe vertue to dissolue and tempre / and to consume & waste / and kepe and saue deed bodyes withoute rotynge, for as moche as it dissolueth & wasteth, as it is sayde in Platearius. And exciteth menstruall blood, and bringeth a deed chylde out of the wombe, and the Molas out of the Moder, and oute of the wombe: And breketh the stone in the bledder and in the reynes / and doothe awaye the Jliaca passion, and all euylles of the heed: if it be taken in due manner. And helpeth

helpethe in seuero Cotidian & Quartane, and withstondeth venemous byting/and hath these vertues and many other noble vertues: that were ful long to reken them here all arowe: But these shall suffyse for this tyme.

Of Bidellio. ca. xij.

AS Plinius sayth. li. xii. capitulo. x. Bidellium is a tree mooste named Couth/and is a blacke tree, mooste lyke to the Olyue in leues and in myghte. The gumme therof is mooste sounde in vse of medicin: For the gumme therof is bright and bytter in taste, and wel smellinge. And smelleth the more/ if it be wette in wyne. Also in the Glose super Genisio. ii. hit is seyd, That there bidellium is sounde/and the stone Onichenus. It groweth (as Plinius sayth) in the countrees of the East, as in Arabia, India/ and Caldea. Li. xvii. Isidore sayth, That Bidellium is a tree of Inde, and of Arabia, and the gumme of the tree of Arabia is beste, and smelleth well, and is brighte, somwhat white & lyght, not heuy. And is fatte and lyke to waxe, and is soone made neshe, and is bitter with good sauour, and not medlyd with tree nor with erthe. And the gume of the tree is fowle and blacke, and counterfeyted with gumme, which is not soo bytter in taste, from whens someuer hit commeth. The substaunce therof is gleymy, and stoppeth & drawethe. Therfore/ as Dioscorides sayth/ and Plat. also, It is contrary to the blody fluxe, which commeth of sharpe matter/ & is good for them that have the flyxe, whiche is engendred and cometh bycause of stronge dreuges. And also is good ayenste Postumes with in and without: if they ben anoynted ouerly therwith: And bicketh the stone/ and abateth the cough/ and withstandeth venym of crepinge wormes and bestes/ and easeth ache of the guttes/ as Plat. sayth: And healeth them at the beste, that benne lumme broken, so that the guttes falleth in the bagge of the Genitours, & sowdrethe well the inner parties. With gumme of Bidellio accordeth Pernix, which highte Bernix also. And that is called a maner gumme: and men say that it is gumme of a tree hauynge vertue to souder/ to clarifie, and to saue. Therfore Peyntours occupie it most, For it byndeth, as bidellium dooth: but it is of a nother kynde: For it is colde and drye in the second degre: and bidellium is hote and moyste/ as it is said in Platearius.

Of buxo. ca. xj.

BOxe highte Buxus, and is a name of Grewe somwhat corrupte among Latyneo, as Isidore sayth li. xvii. For amõg the Grekes it is called Pixos. And this tree is alwaye grene. And for smothenes of matter it is able to receyue writinge of letters and figures to be made on. For a table of Boxe/ whiche is well planed, receueth white colour, and therupon diuers letters and dyuers fygures and shappes be writen and made, and afterward may be put away easely and soone, as Isidore sayth. All the vtter tree highte, hec Buxus/ And the inner stocke, hoc buxum. Therfore one sayde on this maner, Hec buxus crescit, hoc buxum crescere nescit. It appereth that he wold meane, that this tree is called buxus, whyle it groweth, & is called buxum, whan it groweth not. And is a tree of sadde matter and fast. And the nutrimentall humour therof is full gleymy and cleuynge togeders, as Album. sayth in li. Pegil. Therfore the stocke therof is harde, sadde, and heuy, & sinketh in water, as Debenus dooth, & that is bycause of sadnesse and fastnes of the stocke/ whiche hath no poores/ where ayre myghte enter, by the whiche entringe it myghte flete aboue the water/ as Albu. sayth. And therfore the leaues therof ben longe grene/and fall not soone/but some & some. And whan one falleth, a nother comethe in his stede. And hathe many smal leaues and thicke, and lyteli fruite or none. The shauynge of boxe/ for it is colde and drye, staunceth the Fluxe, if it be sod in pytte water, as Dioscorides sayth. And dyeth

heereo,

heere, that is oft washē in the broth therof. The sauour therof is bytter/ as Plini. sayth. li. xvii. ca. xvii. The smell is heuy, & though it greue the taste with sauoure/ yet it comforteth the syght. For it is allwaye grene, and namely in Somer. In wynter the leaues therof were somdele pale/ but they falle not/ as Albumasar saith. And the cause is of gleimy humour/ that is therin, and moche fletynge moysture that is in the rote, and therfore the leues falle not. Whan heate cometh, the humour is drawen outward/ and thenne by werkinge of heate the leues ben grene. And whan colde commeth, the humour is smyten Inwarde, and then is grete vrines, and soo the colour is yelowe or pale. And bore groweth in hote places & stony, and is therfore harde and sadly warrid/ but the tree within is smothe/ & couenable to be planed: And holdethe longe tyme shapes and sygures, whiche benne made therin: So therof ben made sayre ymages and longe duringe. Also of bore ben boxes ordeyned and made to kepe in Musk, and other maner of spicery, and is good to many maner of other vses and necessitees/ whiche were ouer noyouse and greatly letting of tyme to reherse theym here al arowe: But suche as we haue rehersed now bē sufficient/ as for this time.

of Balaustia. ca. xvi.

BAlaustia is the floure that falleth of the Pomegarnade, for whan the tre shall bere fruite/ the flowers cleuen togeders in a clustre/ and fallen of the tree somtyme. And physitiens take and occupye them to the vsage of medicines: and they may be kepte and preserued in great vertue all the wynter longe. And Dyoscorides sayth/ this floure balaustia is colde and drie, and hath vertu to bynde and to sordrye humours. Therfore it helpeth and is medycinable ayenst the blody flux, and helpeth also ayenst menstrual blode, and hath also vertue to staunche spewing and vometynge, if it be sodden in vynegre, and layed with a spoung to the brest pitte. Also powder therof healeth and cleseth and soudeth woundes/ and powder therof healeth the gummes/ and cleuseth and dooth awaye the rotynge therof and fastneth and maketh stedfast the rotes of the teeth, and also healeth welkes of the lyppes. And Pisidia, the rind of the same tree, dooth all the same thinges, & namely the fruite and apple of the same tree. And the apple shall be taken whan it is rype.

Of Beta. ca. xvii.

BEta is a commen herbe of gardens as Dioscorides saith. And therof is dowble kinde/ blache and white/ & of eyther the Juys dropped in to the nosethrylles, purgeth the heed, and abateth the ache of the eares. And amendethe and dooth awaye nyttes and other vnclennesse of the heed/ and speckles and moles of the face. And restoreth and saueth heere. And the leaues therof shore & layed to, quencheth the euyll/ whiche hight Sacer ignis/ the holy fyre, and swageth grene woundes/ and nourysheth euyll humours, if hit be ofte vsed/ as Dioscorides sayth. Aristotle speketh of Beta and sayth/ that men may grasse on a bete stocke/ as men dothe on a Laustocke/ and then the bete stocke taketh strengthe, and torneth in to a tree/ as hit is sayd tofore de natura plantarum.

Of Cedre. ca. xviii.

CEdrus is a tree, and the Grekes call it Ledros/ as hit were Leomones Driosticon, that is to vnderstonde, humour of a brenninge tree. The leaues ther of answereth to lykneſſe of Lipressus/ as Jsidore sayth. li. xvii. And he sayth there, that cedre is a tree with mery smell/ and endureth and abydeth longe tyme/ and is neuer distroyed with moughte, neyther with Terredo, that is the tre worme. And for the Cedre endureth alway/ therof ben rafters and other timber made/ belonging to places of kynges, and to temples also. The gumme of this tree is called Cedrina/ and is moste necessary, and kepith and saueth

saueth bokes. For bokes which ben vernesshed with that gume/ be not fret with wormes, neyther aege in tyme. This tree growith in Affrica/ and in Siria, and namly in mount Libany. Then the Cedre tree is moste highe tree/ lady and quene of al other trees/ as Rabanus saith super psalt. and is moste fayre in sight/ and all waye grene with good smelle/ and the smell of it dryueth awaye serpentes and all maner of venemous wormes/ as he sayth. And it is moste swete in fruite. And the appels of cedre ben grete and long, & be of citrine or elles of yelowe colour, with a wondrefull smell/ and moste plesaunte sauour, & hath thre maner of sauoures: for in the midyll abowte the greynes the apies ben citrine and soure, and without swete by the rinde/ and meane bytwene swete & soure in the pith of the fruite within. Then the cedre is of many diuers and grete doinge and vertues, and also full medicinable & holsom. For the gumme therof is shapid somwhat in maner lyke to a toppe, and is sharpe and feruent. And it brenneth & drieth/ as Dioscorides sayth. And it wipeth and clenseth awaye dymnesse of the eyen. And it sleeth and distroieth the wormes of the eares, and it helpith ayenst the ache of the teeth/ and it helpeth ayenst the bytynge of serpentes. And also it doothe away tingeling and ringing in the eares, with the Juys of Esope. And swageth & abateth the swelling in the Jowes, & healeth certen woundes in the longes. And kepeth and sauyth neshe flesshe fro roting. The cedre tree enoynted with his owne gumme, kepeth and sauyth deede bodyes from rottinge/ that ben layed therin. Also the sede of cedre abateth the cough, and exciteth menstruall blode, and bryngethe out Secundinas, baggis that chyldrene benne wrapped in, in the moders wombe, And clenseth and purgeth the Moder, & nesheth and slaketh synewes, that benne shronken with the crampe/ and makethe one to pisse, and clenseth away the gravell in the reynes and in the bladder. And Dyoscorides setteth many other vertues of cedre/ and of the Juys and fruite therof. And Plinius speketh of a maner cedre in this wise: A certen tree hyght Modica/ and is fyrste brought out of the lode of Medes, and the Grekes call that tree Agechia or Cedronilla. And hathe the name/ for it semeth, that the appies therof folowe the vertue of cedre and the sauour also/ as Jsidore sayth li. xvii. And appies of the same tree be contrarye to venyme/ as Plinius sayth, and he sayth, that this tree is fulle of fruite nyghe alwayes: And some fruite therof is rype/ and some grene and soure, and somme in blossome. And that is selden seen in other trees: And manye men call this tree Assiria, as he sayth.

Of Cipresso. capitulo xxiiii.

Cipressus hyght Liparistus in grewe, as Jsidorus sayth: libro. xvii. For the heed therof aryseth rounde and sharp vpwarde as a toppe, or a pyneappylle with the poynte vpwarde. And suche a poynt is called Conon/ as it were a nother roundnesse. And the fruyte therof is of suche a manere dissposycyon/ and hathe this name therfore/ and is called Conus. And soo cypresses are named and called Confere. This forsayd cypresse tree hath vertue moche nexte vnto the Cedree tree. And is fourmable and necessary to edifyenge and buyldynge of toures and temples/ and for other great and pompous edifices. And forbicause it may not rotte/ hit sayllethe neuer: But abydethe and durethe and lastethe allwayes in the firste astate and condicion: And hathe a righte goode sauoure: and mooste swettest smellynge. Therfore in olde tyme menne vsed for to make fyre and fume of the braunches and twyggis therof/ for to dystroye and putte awaye the stenche and lothesome sauour of deed caraynes, and other dongerous and contagious ayres. Nue vsqz Jsidorus.

The Cypresse tree is hotte in the fyrste degree/ and hit is also drye in the seconde degree. The appies of the sayd tree/ and the

the stocke and leaues, ben accordinge and right necessary to medicine, as Platearius sayth. For they ben soure and healinge, and sowdreth and fastneth. Therfore they ben necessary for to helpe ayenste the flux of the wombe, whiche commethe for desawte of the vertue Retentif, if it be made in powder, and then receiued in meate or in drinke. And is medicinable, and helpith ayenste the siknes and the passion Iliaca. And helpeth ayenste the disease and ache of the loynes, if it be prepared and sod in pit water. And wine watered with the forsayd water and leaues of Lipresse clẽseth, purgeth, and putteth awaye the corrupcion and filthe of newe woundes, and cureth and healeth the euyll, whiche is called (Sacer ignis) called in Englishe the holy fire: and purgeth and clensith sneuelynge nosethrylles. And dothe away the stenche, and staunceth bleding. The sede of the sayd Lipresse tree with drie figges tempreth the hardnes of the Reume, and staunceth the Fluxe: And helpeth ayenst the venemous and deedly postume, that is called antrax, and beerethe downe the malyce therof, and letteth the spredinge therof. And withstondeth venemous bytinge. Dioscorides rehersith all these vertues of Lipresse and many mo. Plinius. li. xvii. ca. xxxiii. sayth, that the Lypresse is a tree with many bowes, & hath voide knappes in stede of fruite, and hathe bytter leaues, and a vyolent smelle, and gracious shadowe. Of Lipresse is dowble maner kinde, male and female. The female is bareyne & fayre in sight, the bowes therof ben thicke at the toppe, and wound togeders. The bowes of the male ben more thinne, and yf they ben kitte, they bourgyn agayne.

Of Lipro. ca. xxv.

Of Ciprus it is writen Cañ. iiii. Cipri cum nardo &c. Li. xii. ca. xxvi. Plinius sayth, that the cipre is a tre in Egipte, lyke to Olive in leaues, but the leaues ben more grene and more fatte, with blacke floures and white sede, swete smellynge. And if the sede be sodde or confecte with oyle, out therof is wronge an oyntmente for kynges, whiche smelleth well, and is mooste velycions, and is called ciprus. Also Jsidore li. xvii. and Glose super cañ, & Plinius meaneth, that the best of the kind of this tree groweth in Egypte vppon the riuer Nilus, in the region of Canopia: & the seconde in Ascalone, and the thyrde in Liprus. And therof the smelle is wonderly swete. And as he sayth, to this tree a nother tree is lyke, whiche hyght Alpala too, and is lyke to the rose in floure. And of the rote and floure therof is made a notable oyntement. Also he saythe, that in euery Schrub, where the reynbowe shineth streyght theron, is the same swetnes of sauour and smelle, all the whyle that the bowe shineth there, and if the bowe shineth on the same tree, hit makethe the smell and fayrnes of it encrease more than we maye tell, and is lyke to a white thorn and hauynge the colour of fire, or is red, and smelleth somdeale as Castorium. And some men cal it Eliseus sceptre, as he saith there. Verto Dioscorides sayth, that Liprus is a medicinable tree, of couenable and gluynge vertue. The leaues therof chewid, abateth swellyng of the mouthe, The broth therof sleethe wormes of the hed, and infecteth the heere, if it be washe therwith. The floure therof sod with vineger, dothe awaye hed ache, as he saith. Liprus is a tree that hight Lentiscus by a nother name. Loke the vertue therof in littera. L.

Of Cynamomo. ca. xxvi.

Canell hyghte Linamum, therof it is writen Ecc. i. and Exod. xxx. And as the Glose sayth there, it is a shrub that groweth in Jnde and in Ethiopia, & passeth not two cubytes in quantyte, & hight Cynamum. for it hath smalle stalkes bended with colour of ashes or of blacke coloure. And of them, whan they ben brok, cometh brith that is seen. The more subtyl and smal canell is, the more dere it is, & the more great it is, the lasse worth hit is

hold

holde. And li. xvii. Jsidore meaneth/that Canell hathe that name Linamum, for the rinde therof is small and rounde, as a cane, and groweth on a shorte stocke with smalle braunches, and whan it is broke, therof cometh a brethe as it were a miste smellynge moste swetely. Super Ecc. v. ca. xxiiii. the Glose sayth, that canell is a shorte tree with good smell & swete/ with colour of asshen. And is twyse so goode in medicine as the pype. Also li. xii. ca. xxi. Plinius speketh of canell and sayth. That of canel and of Cassia men tolde fables in olde tyme/ that it is founde in birdes nestes, and specially in the Fenix neste. And maye not be founde, but what falleth by his owne weyght, or is smytten downe with leade arowes: But these men doo feyne to make thynges dere and of greate price: but as the sothe meaneth/ canel growith amonge the Trogodites in the lytell Ethiopia, and cometh by longe space of the see in shippes to the hauen of Bellenites. And is a shorte tree of two cubytes longe at the most, and a spanne longe at the lest, and hathe a stocke of foure or syxe ynches great, and smelleth notte but whan it drieth. For drines is lyking therto/ and is moste fructuouse in wynter, contrary to the kynde of other trees. And growith amonge bieres/ and moste thick bushes, therfore it is not gadred without great trauell and dyfficulte. And no man hathe leue to gader therof tofore the sonryssinge, nor after the sonne goynge done. And whan it is gadred, the preest by measure dealeth the braunches/ and takethe therof a parte. And soo by space of tyme marchauntes byen that other deale. The chief goodenes therof is in the mooste thickest and smalleste braunche/ and that that is in the mydell of the stocke, is of lytell value or of no thinge, for there is but lytell of the rynde. In the rinde is the moste vertue and grace of Canell. Therfore the toppes and the ouer parties ben beste of goodnes. For in theym is moche rynde. The tree within is lytell or nought worth in comparison to the rynde. Duc vsqs Plinius. li. xii. Dioscorides and Plat. meane, that canell is hotte in the thirde degree/ & drie in the seconde degree. And of canell is double maner kinde, that is to wit smal and great. The greate is lesse worth than the smalle/ and is put in vomytyue medicines. And the smalle is better and more nedefull in other medicines. The beste is thynne and smalle/ with sharpe bytynge sauour, medlid with swetnes/ with somdeale rede colour/ and with moche good smelle. And the canell that is somedeale white, is lesse worthe. By goode smelle canell hathe vertue to comfort the brayne/ And hathe vertue by fastnes of parties to soudre and to fasten. Canell hathe many maner vertues, as Dioscorides sayth. For it abateth the coughe, that commethe of thicke moysture. Powder therof medlyd with vineger, dooth awaye scabbes, and drieth moysture of the eyen medlyd with colirium/ an oyntment for the eyen. And swageth the swellinge of the reynes, and cureth the dropesy, and healeth bytynge of crepynge wormes, and comforteth the apetite/ and exciteth menstruall blod, and openeth stoppynge, and deffieth meate & drinke, and dyssolueth, vndooth, and distroyeth postumes. And canel dronke with wyne, bringeth out Secundinas/ bagges that chyldre be in in the moders wombe. And, wypeth of dymnes of eyen, and socureth and helpeth in swownyng/ and in the Cardiacle passion.

Of Cassia. ca. xxvii.

Of cassia is mencio made in Exod. xxx. And is a certen kynd of spicery, with good smelle and noble. And growith in Arabia, as Jsidore sayth. And is a rodde with a stronge rinde and rede purpyll leaues, as the rynde of Peper, and is lyke to canell in vertue, But not so myghty in effecte and dede. Therof in medycins dowble weyghte is take in steede of canell, as Jsidore sayth. The Glose super Exod. xxx. meaneth, that cassia bredeth in watry places, and groweth strongly, and yeuith good smell. Li. xii. ca. xxi. Plinius speketh of cassia and sayth, that the tree of cassia

groweth

groweth faste by Cinamum in feldes, and is thre cubytes longe, and his braunche is greater than the braunche of canel / & hath thre colours. For the fyrste is white, and then redde, and then blacke / and that party is beste / and the whyte is les worthe / for it is soone ete with wormes & holyd, & that for it is neshe in substaunce / & for lesse bitternes & vertu of the rinde. Casia is proued whan it is newe by smellyng, sauour, and colour. For the noble casia is somedeale swete and bytyng / sharpe of sauour / and swete and mery of smell / and browne as peper of colour, and heuy of weyghte. And that casia is beste that breaketh not soone / but bendeth and foldethe. And a nother maner of kynde of casia is lyke to Balsamus of Saba in smelle / but hit is bytter. And therfore the fyrste, that is blacke with somedeale swete and bitynge in sauoure, and with good smell / is more prayſed amonge phisitions. Huc vsque Plinius ibidem.

Platea. & Dioscorides meane and speake of two maner Casia. That one is called Casia fistula / and the other Casia lignea. that is the rynde of a lyttell tree, that groweth nyghe the marches of Babylonia. And therof is dyuers maner of kynde. One is lyke to canell, and is somdeale red and rounde, and sadde in substaunce / and foldeth not whan it is broken or beate / but withstondeth, and hath a sharpe sauour and somdeale swete. And vseth phisicions vse this maner kynde. The other maner kynde is somdeale bytter, with somdeale dyuers colours / and phisitions vse this maner kinde.

¶ And that is beste that breakethe not soone, but bendeth and foldeth, and hath sharpe sauoure / medled with swetenesse with good smelle, and hath whan hit is broke, somwhat white colours distingued within with redde medled amonge, and is somtyme seyned with medelyng of the rinde of capar, but is knowen, for it is somdeale bytter of sauour, and hath vertue diuisitiue of his subtille substaunce. Also Casia hath a vertue to tempre, to deuyde & departe, & hath of his owne qualytees vertu to consume & to wast. And hath by good smel vertue of comfort, & cureth the Rewmes & colde causes, & helpethe them that haue the falling yl, & comforteth the brayne, and pourgeth the reynes and the bladder, and ripeth and heleth postumes, & vnstoppeth the lyuer & the spiene, & the reynes. And hydeth and doth away the stynke of the mouth, if it be chewed / and excyteth menstruall bloudde, and comforteth & helpeth ayenst swownyng and faillynge of the harte / if a syroppe be made of the powder therof / and of roses / and of the boone of an harte. Huc vsque Dioscorides et Plat.

¶ Of Casia fistula. ca. xxviii.

Casia fistula is the fruite of a certen tree / that beareth longe seed, that wexeth in passynge of tyme greate and thycke withoute by werkyng of hete of the sonne, and the mary within is black and moyste and swete, & is medled with certayne white greynes within / and distingued with smalle holes / as it were in the holes of a hony combe.

The beste is the greatteſt and most heuy: for therin is moche moysture. And that that is lyghte, & maketh noyse whan it is meued, shall be forsaken. For that tokeneth voydnes and lerenes. Casia fistula hath vertue to make slypper and neshe, And to clense, and to abate wonderly the stynche of bloude, and to clense and pure Colera and bloudde / and to dissolue & distroye postumes of the throte, and is good for the guttes / and profitable and helpeth ayenste euelles of the brest, and bryngeth forth new menstrual blod, that cometh of fat humor, & doth away the swellinge of the ropes & guttes / if it be drunk. Huc vsq; Dios. And though men vse to wryte & to sound Casia with dowble. S. yet it shuld be written & sowned with one lingle. S. & so it shoulde be written and sowned Casia and not Cassia / as Auctours tell.

And so meaneth Ouidius. xv. Metham.
Quo simul ac casias & Nardi lenis aristas. &c.
And so sayth Plinius vbigꝫ, ꝛ other also.

Of calamo.ca.xxix.

A certen cane hyghte Calamus aromaticus, therof hit is wryte Exod. xxx. ꝛ hath that for likenes of comon cane/ as Isidore sayth li. xvii. and groweth in Inde with knottes in many places, with swete smelle, ꝛ smelleth wonderly swete. And if it be broke or kytte in manye partyes, it is lyke to Casia in savour, with a lyttell sharpe bytynge savour/ as Isidore sayth. Papias meaneth/ that it hathe a feruent vertue. In glosa super Exod. xxx. hit is sayde/ that Calamus aromaticus is a maner of kynde of spicery, that growethe by syde mounte Libani, but where euer it groweth, hit is a maner of kynde of spicery/ that is hotte and drye in the seconde degre/ as Dioscorides, Plat. ꝛ Plinius meane/ and is the roote of a certayne smalle tree or wede very lyke to a cane, ꝛ hath a greate smell/ and is holowe within, as a cane, and in the holownes a sticke is founde, that shulde be take oute, for it is of no valewe, but sometyme it is lefte therin for to haue the more weyght. And the same auctours meane ꝛ speke of dowble maner of kynde of suche canes. The one is of Persy/ and is citrine in colour/ and the other is of Inde/ and is somdeale whyte, and tournethe not very soone to powder whan hit is broke/ and hath a wonder vertue of comfortyng/ and so hit comforteth the stomake/ and helpeth dygestion/ namely if it be tempred with wormode, and helpeth ayenste the cardiacle passion/ and ayenste swownynge and faylynge of the harte/ with water of rosis. And Plinius sayth, that the smellynge cane is of Inde, ꝛ is beste/ whan it is somwhat red, ful of knottes ꝛ thicke; ꝛ whan it is broken in many partes, that ben full dry, ꝛ is medicinable al moste as casia, or canel. Loke the vertues of them tofore. It cleyeth menstruall blode.

Of Calamo vsuali.ca.xxx.

Strawe is called Calamus vsualis, as Isidore sayth/ and hathe that name of Laleo/ eo/ for it heteth somdeale whan men blowe therin. And properly it is the middel stalke of corne bytwene the rote ꝛ the eare. And in the eare the corne and sede is conteyned, ꝛ hath a nother name/ and hyghte Culmus, as Isidore sayth/ ꝛ is holowe within and roude and smothe without, with some knottes, strenthed, ꝛ clothed with many leues and hidels, ther by the eare profiteth and taketh sedynge and nourishynge, ꝛ if this stalke or straw faylethe/ the eare is distroyedde and loste with a lyttell blaste of wynde. This stalke meueth hyther and thyther, ꝛ breketh full soone, if it be meued ꝛ wagged. And bendeth downewarde/ and is vneth rered or reparelled agayne.

Of Calamo scripturali. capitulo.xxxi.

A Writynge penne hyghte Calamus scripturalis/ therof hit is sayde in Psalmo/ Lingua mea calamus scribe, My tonge is the penne of the writer. And it is called a reed/ for in olde time men vsed to write with reed/ er vse of fethers were founde. For as Plinius saith li. xvi. capitul. xxxiiii. a rede is good to many maner vse. And amonge water shrubbes reid is cheyse/ and is nedefull in peas ꝛ in warre. For in the north countre men thetch their houses wel with reid, ꝛ hang the red in their dennes ofte to make them faire and gaye and pleysaunte. In the east countrees men warre and make theym dartes of reed, and ben so longe in many countrees, that men vse theym in stede of speares. And reede hath a quycke rote, and so if the reed be kytte/ then groweth other newe more plentuous. And some reed is full of pith within/ and some are all holowe within, whiche are very mete to make pipes of, but pithy reedes/ that ar thyck ꝛ knotty/ accorde more to warriors

and

& to fyghtynge men. And there is ſmalle reyd / that groweth in places that ben leo watry / and hath thynne ſtalkes, and bene full harde / and they haue no pithe in maner within / and are ſmoth and clere with out and not full of knottes, and ſuche ried is good to write with. And the fore party therof is kytte and ſharped, and made able to write, and is ſomwhat clouen for to yeue ynke the better. And the ryght ſyde of the cleſte is ſomewhat lenger than the lyft ſyde. There is other rede, ful of ſwete pythe / and is ſhradde ſmalle / and ſodde with ſoſte fyre in a cawdron, vnto hit be thycke, and fyrſte it ſemeth al tourned to ſome & to ſkumme, but after that it hath reſted / the mooſte beſt & thycke falleth to the ground / and the ſome abideth aboue, and ſome is feyned / and is knowen / for the good ſprankleth in the mouth, and is full ſwete. And the euyll dooth not ſoo / but vaniſheth, as it is ſayde in Plate.

Of Capari. ca. xxxii.

Of Caparis is mention made Eccleſi. vltimo, and is a wede that groweth in the eaſte / and the rynde / leaues, and flowers therof accordethe to medicine, and namely the rynde that is in the rote, as Plinius ſayth, lib. xiii. capitulo. xxiii. and the ſame Jſidore ſayth. And as Jſid. ſayth li. xvii. the Grekes calle it capparis / for hit hathe ſmalle rounde heedes in the toppe. And Dioſcorides ſpeketh of caparis and ſaythe, that it is an herbe or a thorny ſhrubbe ſpred on the ground, & is full of vnction / and helpeth agenſte the hardnes of the ſplene aboue all other medicines, and groweth in harde places and drie, and namely in olde walles. And neſſheth the wombe, if it be eate, it excitethe vrine, and ſpedeth menſtruelle bloudde, and abatethe tothe ache / and Juis therof dropped in to the eeres / ſleeth wormes therof / and hath manye rootes good for the ſayd thinges. Jn Plaſterius it is ſayd, that as ſome men meane, Lapparis is an herbe, that ſhall be gadred in the begynnynge of ſpringynge tyme, and dried and kepte. vii. yere in greate vertue / & is good and noble, & falleth not to powder, whan it is broken, and is ſomedeale bytter in ſauoure, and ſomedeale redde in coloure. The flowres therof ben hote while they be cloſed / & of no valeue, whā they be ſpred. They benne ſalted, and ſo kepte to goode vſe. And haue vertue to excyte appetite, and to defye humour in the mouth of the ſtomake. And ben booth meate and medycyne. This wede helpeth agaynſte deffneo, if it be ſodde in oyle and putte in the fore eare. And powder therof helpethe woundes / that ben feſtred.

Of Cardamomo. ca. xxxiii.

Of Cardamomum is mention made ſuper Eze. And is the ſeede of a certen tree, that ſedeth in ſpringynge tyme / as Dioſcorides ſayth, and beareth knoppes hanginge togehero as it were cluſtero of vynes, & therin the ſede is cōteined. And Cardamomū is double / ſo & more / and the more is called tame, and the leſſe is called wild. The fyrſt is called the better, for it ſauoureth better, & the better is ſomdele red with ſharp ſauour medled with ſwetneo, & hath vertu to cōfort & to waſt, & helpeth therfore ayenſte the cardiacle paſſion, and agenſte wamblynges and indygnation of the ſtomake, and excytethe appetite / and abateth ſpewynge / and comfortethe feble brayne / as Dioſcorides and Plateārius ſayen.

Of Calamento. ca. xxxiiii.

Calament is an herbe lyke minte, ther of holye men in gloſa maken ſomme tyme mention, and is double / as Dioſcorides ſaythe and Plateārius alſo. One groweth in mountaynes, and is the better of the tweyne, and the other is as hit were tame / and not ſo dry as the firſt. And hath vertue to faſten and to waſte, for it is harde and drye in the thyrde degree, as he ſayth / and helpeth ayenſt the cough / and ayenſt euelleo of the breſt that cometh of colde, as dooth Diacalamentū,

whiche is a confection made of flowers & powder of that herbe / and of other thinges / and healethe the euylle and ache of the stomacke and of the guttes / and it helpeth agaynste the rewme and other colde euylles, and healeth bytinge of crepinge wormes and bestes, & draweth outward the venime. The Juis therof doone in eares helpethe the soores / and sleethe the wormes, and it chastiseth lecherye / & helpeth ayenst Lepra, & letteth it, and tarieth and wasteth and distroieth superfluyte & moisture of the moder, as he saith / & hath many other vertues, as Arthemesia: but this is sufficient at this tyme.

Of Larice.ca.xxxv.

Larix / Sedge, is an herbe mooste harde and sharpe, as it is sayde, and the stalke therof is three cornered, and kittehe and keruethe the honde / that it holdeth, if it be harde drawen there through. And hath leues that kytteth in eyther syde, and ben longe shapen as a swerde, & hurteth neuer man, but he towcheth it. And it groweth in a marreys place and neshe, and yet it sheweth, that the substaunce therof is hard & kene / and is accounted amonge kynd of russhes, as Plinius saith / and he calleth it a three edged russhe, and speketh therof & sayth, that the rote of a three edged russhe is of goode smelle, and of good vertue, as the rote of calamus aromaticus, but J vnderstonde, this is not generalle / but specyall / as he maketh mynde. libro.xii. Of Larix cometh this name Caretum / the place that sedge groweth in / and the place that wilowes growe in hyghte salictum a salice as Jsidore sayth.

Of Carduo.ca.xxxvi.

Carduus is Grewe, as Jsyd. sayth, and is a maner herbe or a wede with prickes. The kynde therof is bytynge & cruelle. Therfore the iuis therof cureth the fallynge of the heare. Dioscorides speketh of this herbe and sayethe. That the roote therof sodde in water, gyuethe appetite to drinkers, and is mooste profitable to the mother, and therfore it is no wonder / thoughe women desyre it. For it helpeth the conception of male children, as he sayethe. And Carduus is a male herbe full of prickes, & in the toppe hathe heedes with prickes in stalkes. In the whiche heedes the seed is conteyned, that is blacke without and white within. The pyth and the seede is of vertue of departyng and dealynge, and helpethe ayenste the stone / bothe in the bledder and in the reynes, and groweth in a desolate place, & is eaten of asses / and troden of beastes, as hit is sayde. iiii. Regum. iiii. capitulo, Transierũt bestie sal⁹, et conculcuerũt carduũ. &c. And libro.xx.ca. xvi. Plinius spekethe of Carduus and sayth, that carduus hathe leaues with prickes and prikynge heades theron. And the seede and the roote may be eate. And there is one maner carduus blometh all the somer contynuallye, and whan one falleth a nother springeth, and whan the leaues dryen, the prickes leuen to pricke and stynge. There is an other maner Carduus, that is enmy to corne, that groweth in erth, as he sayth, and hathe moche seede / and may vnneth therfore be dystroyed / where hit ones groweth / but the wedere besyly drawe vppe the moore and rootes. And in drawynge vppe of carduus mennes fingers bene ofte greued with pryckes / by these propertyes hit semeth, that Cardui ben Thystels greatte and smalle.

Of Larica.ca.xxxvii.

Carica is a drye sygge tree / and hath that name of plente. For euery yere it beareth fruyte thre or foure tymes / as Jsidore saith / while one ripeth a nother springeth & cõeth in the stede, & it is said / that if old men ete oft such figges / they do away theyr ryuels, as he sayth. Dioscorides / that amonge fruyte drye fygges ben swetteste, & ben good in meates & in medicynes and nourysshen moche / and fatte the and bred moche grosse bloudde / and comfor-

ten

ten feble men, and clenseth the brefte, and abateth the cough/and cleareth the voyce, and swageth the swellynge of the iowes/ and purgeth the reynes, the bledder, and the mother/ as Physyke meaneth. And suche syggeo sod in wyne with wormod/ cureth the dropsie/ and purgethe the ytchynge of the eares/ if they be stamped or grounde with seyneucy/ but & they ben to moch vsed in meate, they brede swelling, ventositie/ and lyce also/ as Dioscorides sayth. Looke other vertues inmermore de Ficu.

Of Limino. cap. xxxviii.

Lomyn hyght Ciminum/ and is a seed with good smelle and with pale colowre, as Dioscorides and Macrobius say/ therfore Persius sayth in this maner.

Rugosum piper est pallentis grana cimini,

This meanynge is, that Peper is ryueled, and the greyne of Lomyn is pale: and is hotte and drye in the seconde degree/ & hath vertue to tempre/ and to departe, & to distrybute/ and to abate thikenes of fumositie/ and to comforte digestion, and to abate ventosite & ache of the stomake. And to do a way swellynge/ & to staunche the flyxe of the wombe/ if hit be dipped in vynegre, and fyrste perched and blowen in to the nosethrylles, that it maye make a man snese/ and it staunceth bledynge at the nose, and swageth and healeth swellynge and ache of the iowes/ And with bayes of the Laurer tree, it helpeth colde reume/ and dissolueth and dooth awaye blody rewme in the eye, if it be wel medled with clere waxe, and laied oft therto. Powder therof well medled with weze doth away wanne colour/ that cometh of smytinge or other wyse/ if it be layed ofte therto: but by ofte vse therof/ the face shal be dyscolozyd. Duc vsqz Dios. and Plat. And Plinius sayth nyghe the same. li. xx. ca. xvi. where he sayth/ that some comyn is tame, and some is wilde/ and he sayth, it accordeth to many medicines and remedies/ and namely of the stomache: for it dooth away swellynge and blowyng ther of/ and dystroyeth ache and gnawynge of guttes and ropes.

Of Loriandro. cap. xxxix.

Of Loriander is mention made Numeri. xvi. and is a smellynge seede. And the grekes call it corion/ as Isidore sayth libro. xvii. The seede therof take in swete mylke, maketh men the more prest to serue venus. But yet it nedeth to beware. For withoute dowte, if men take to moche therof/ it bredeth woodenesse & lesynge of witte, & is a venemous herbe to houndes, for it sleeth them, if they ete therof, as Isidore sayth and Papias. And he sayth farther more: that Loriandre taken in meate, heateth and constreyneth and hardeth, and bredeth the slepe. And Auctours meane, that it hath compowned vertue. Of the herbe Loriandre Macer saith in his boke thus:

Frigida vis herbe Coriandri dicitur esse,
Austeram simul quiddam virtutis habere.

That is to saye: The herbe Loriander is colde, & hath somwhat of cruel vertue. Galene sayth, that by this herbe oft men distroyen moughtes, and putten long wormes oute of the wombe, if hit be grounde and dronke with wyne/ or medled with vinegre. And this herbe hath a good smelle in it selfe, whyle hit is hoole and sounde/ and stynkethe, if it be froted with hondes, the seede therof is whyte and smale.

Of Coloquintida. ca. xl.

Of Coloquintida mentiō is made. iiii. Regum quarto, and is a maner herbe, that is mooste bytter, and is called Cucurbita agrestis, as it were a manner wylde wede, for the spraye therof bredeth by the grounde, and is lyke to the common Gourd, and hathe rounde fruite. This herbe stretchethe and spredeth in hedges/ as a vine doothe. And hathe smalle fruite and rounde/ as Isidorous sayth, libro. xvii. Dioscorides sayth/ that

one whan ye ete them, maketh the eyen watry, and greueth the syght onely with sauour. Hucusq; Dioscorides.

Of Sepe canino. ca. xliii.

Sepe caninum, as it were an hundys oyneon highte Squilla also, and is founde by the see syde. Therfore Plateari calleth it Sepe marina, as it were a see oyneon. And is somtyme founde alone, & is then venemous, if it be eten, except the venym therof be quenched. Wenne vse to departe it in many partyes, and plante them in closed gardens, and soo quenche the venyme therof. And the malyce therof quencheth, if it be done a lytell space in wyne or in oyle, and soo it is put in medicin. This oyneon shall be kytte, and the inner partye and the vtter shall be throwen away. For the vtter partye is venemous for to moch heate, and the inner for to moche drinesse: But the myddell partye is fulle temperate and accordynge to medicyne. Li. ii. ca. xvii. Plinius spekethe of oyneons and sayethe, that amoge the Grekes is many manere kynde of oyneons, and all theyr smelle makethe eyen watry, and the mooste rounde are beste, and the sharpe and rede are more bytter than the white, and more rawe than sod: And is bothe sette and sowe, and bereth no sede tofore the seconde yere, whan it is sowe. It beereth sede, and thenne the heed is corrupte and distroyed. The hed cometh of corrupcion of the sede, that is sowen, and sedynge is corrupcion of the sede, that is sowe, and sedinge is corrupcion of the hed. Oyneon sede wol be sow in londe that is dolue and clensed of rotes, and other herbes: The sede therof is kytte and gadred whan it beginneth to wexe blacke, or it be all ripe. Oyneons bē beste kepte in strawe, and to kepe theym without rottynge, they must be washen with luke warme hote salte water, and so they dure the lenger, and ben the better to ete: But to sette and to sowe they benne better kepte in sackes. And many menne hange oyneons and garlyk in smoke ouer the fyre, and ben so krpt, for they shulde not spyre and growe. Ofte oyneons and garlyk spyreth, though they benne not in erth, but it be lette by crafte and cunning. Also li. ii, ca. vii. he sayth, that wylde oyneons ben not full holsome nor full good to ete. But they ben full medicinable, and healeth dymnes with the smell, and expelleth mosse with vnction, and healeth botches, and cureth houndes bytinge with hony and with wine. And helpeth ayeyn bytinge of serpentes, and healeth tynglinge of eeres and deefnesse. And helpeth ache of the Reines with gose greece or with hony. And pourgeth & healeth woundes medlyd with hony. Hucusq; Plinius.

Of Cucumere. Ca. xliiii.

Cucumer, cucumeris, is an herbe, of whome Isidore spekethe li. xvii. and sayth, that those herbes cucumeres haue that name, for they ben bytter somtyme, and may not growe swete, but if the sede therof be put in swete milke medlyd with hony. And Dioscorides sayth, that the kinde of this herbe is colde, and slakethe the wombe, and helpeth the stomak, and socureth sayntē hartes with smelle, for leaues therof stamped is medicinable for bitynge of houndes. And the sede therof bruised and dronke with swete wine helpeth the sore bledder. Li. xii. ca. ii. & iii. Plinius sayth, that some cucumer is tame & som wylde, and the rote therof is white & grosse, and of the Juys therof is made an Electuari, that is nedefulle in many medecynes.

Of Cucurbita. ca. xlv.

Cucurbita is a name of grewe, and the originall therof is vncerten to Latines, as Isid. sayth. li. xii. & Plini. sayth the same, that there bē many kindes therof. And som cucurbita is tame, and some wilde. The tame spredeth in bowes and braūches & leues, as a vyne doth, & bideth hit selfe with certen fastnynges and bindynges as a vyne doth, and beereth some what

what white flours/which spiȝe out ther of: Namely ayenst uyghte it blowmeth/ & bereth blossom without vndersettynge. But the fruite therof faylleth and rotteth without that it be rered vp fro the groũd, and rayled with logges and roddes as it were a vyne. Plat. sayth/ that Cucurbita is colde and moyste of complexion, and temperate in qualytees/ and is moste sound in hot countres and londes. Of the sede therof sowen cometh an herbe/ and therof cometh whyte floures, & fruite at the laste full of sede and of pyth. And the ynde therof is fyrst nesshe, and then hard as a tree, whan it is rype. The fruite ther of whan it is newe, accordeth to meate, & the sede to medicin. The sede therof hath vertue to departe and to shede harde mat ter: For the substaunce therof is subtyll, and helpeth therfore ayenst the stoppinge of the lyuer and reynes and bledder. And is to suche as haue the Feuer ague bothe meate and medicine rosted or fryed, for it pourgeth the matter by vryne, and laxeth and abateth the hete, and comforteth the syke. The sede therof is gadred whan hit is rype, and washed and dried in the son/ that it be not corrupte by superfluyte of moysture/ and is kepte thre yere in a drye place. Duc vlȝ Platearius.

And Plinius sayth, that the Juys of this herbe helpeth ayenst the euyll that hyght the holy fyre, and ayenste the swelling of eyen, and abateth ache of the eares, if it be mylke hot put therin, & powder of the sede therof fylleth vp holowe woundes: And asshes of the ynde helpethe ayenste bienninge. Li. xx. ca. iiii. Plinius sayth/ there is a wylde Cucurbita, as greate as a finger, and growith in stony place/ and the Juis therof helpeth moch the stomak and guttes, and the Palsey of the loynes & reines. The pith therof with wormode & salte doth away toth ache, juys therof hete with vineger, fastneth teth that wag. The substance therof without sede/ heleth postumes of the sete/ wine het therwith dooth away reesys of the eyen. Leaues therof sodde and stamped helpeth woundes. Sede therof dronke with wine overcometh venym, and shall not be ete, for it bredeth swellinge. Li. xvii. Jsidore sayth, that a wilde Cucurbita is the same that Coloquintida is/ a maner withwinde a well bitter herbe, and springethe in brau̇ches towarde the grounde/ as cucurbita dooth/ and hath great leaues with heuy smelle/ as cucurbita hath, as Jsidore saith there. Loke tofore de Natura colloquintide. Jt semeth that the fyrste manere cucurbita bereth gourdes, & that the woorste maner cucumer bereth pinopino.

Of Celidonia ca. xlvi.

Celidonia is an herbe with yelow flou rres, the fruite smorcheth them that it towcheth, and hight Celidonia, for hit springeth or blometh in the commynge of swalowes, as Jsidore sayth li. xvii. For a swalowe hight Celidon in grewe. Or elo/ as Jsidore sayth, it hight celidonia, bycause it helpeth swalowes byrdes, yf theyr eyen be hurte, or blynde. And Plinius rehersseth the same and saith that by the Juys of celidonia swalowes eyes torneth ayen to the fyrste state/ if they benne hurte or put out. And hath vertues that ben noble and good, and dissolueth/ drawith, and waiteth/ as Dioscorides sayth/ and abateth ache, and purgeth the heed, and menstruall blode/ and clensethe the Moder, and cureth Festre and canker of the mouth, as Plinius sayth & Dioscori. and Platearius also.

Of Centauria. ca. xlvii.

Centauria is a right bytter herbe, hot and drye in the thyrde degree, and hight therfore the gall of the erthe, as Jsidore sayth. For one that hight Achironcentaurus founde and knewe fyrste the vertue therof, as Jsidore sayth libro. xvii. And therof is two maner kindes, the more and the lesse. the fyrste hath more gretter blossomes and floures/ & is of more vertu than the lesse, as it is sayd in Platearius. And Constantyne sayth there, that hit is sayd/ that the rote of the more is hot and drie

drie in the seconde degree/ and hath some bytternes with swetnes, and hathe therfore vertue of fastenynge togeder, and of the bytternes it hath vertu of tempringe, & of dealynge/ and the leues and floures haue more vertue in medicine thanne other thynges therof. This herbe abateth wombe ache, and clereth syghte, and vnstoppeth the splene and the reynes, and cureth the Palsey, and sleeth wormes of the wombe medlid with hony/ the rote therof closethe and helethe woundes/ as Plinius sayth/ and Dioscorides, and Platerius also.

Of Daphni. ca. xlviii.

The Laurel tree highte Daphnis in grewe, and Laurus in laten, as Isidore sayth li. xvii. & this hath the name Laurus of Laus/ prayslnge. For in great worshyppe and prayslynge Conquerours were somtyme crowned with garlandes of bowes of the laurel tree. In olde tyme it was called Laudea, but afterwarde D. was chaunged into. R. and the tree was called Laurus, as somtyme the vndertide was called Medidies, as Isidore sayth. And the Grekes cal this tre Daphnes: for it is alwaye grene wynter and sommer. Therfore vyctours were specially crowned therwith, as Isidore sayth. And sayth therto/ that the comyn fame is, that onely this tree is not smit with lightnynge/ therfore it was halowed to Appollo by olde tyme.

Of this tree speketh the master in history/ super illō verbum. Consiluit Isaac dñm, super genisis. xvii. And sayth, that Rebeca for tremblinge of Nacions that shee had seen in them that perished/ she layed a maner laurel tree/ that she called Tripodem vnder her heed, and sate her vppon bowes of an herbe that highte Agnus castus, for to vse very reuelacios and sightes and not santasyes

Li xvi. ca. xxi. Plinius speketh of the laurel tree and sayth/ that this tree is properly halowed to triūphal worshyp of Conquerours/ & is had in houses of emperours and of byshoppes: for it worshyppethe the hous, and maketh it sayre. And there is two kyndes, one hyght Delphica/ and the other Liprica. With the Laurel delphica the Delphes were syrst crowned/ whi they were syrst victours. And afterward with the Laurel Liprica the Romaynes crowned theyr victours: & nowe is many maner kynd of laurel tree: But they bē dyuers/ in grene colour, and in gretnesse, of leaues and in likenes of bayes, and is a tree of many maner kynde. And Plinius rekeneth. xiii. maner kindes of the same tree. amonge whome he rekenethe one maner kynd, that was halowed to the great Jupiter and to Appollo Delphicus. Therfore the londe that beereth laurel tree, is sauf from lyghteninge bothe in felde and in hous. And Appollo vsed not to gyue iswores but in presence of laurel trees. And some trowed, that this tree was accordinge to the seruyce and worshyp of god. And for that cause it was had in worship in triumphes & victorie. And it was not lawful to defoylle the Laurel tre in vnhoneste and vnlawful vses, for it shuld be offred & sette vpon aulters/ to please the goddis therwith.

¶ The emperour Tiberius Cesar in thondringe and lyghtenyng, vsed a garlonde of Laurel tree on his heed ayenst drede of lyghtnynge/ as it is sayd. Also there Plinius telleth a wonder thynge, that the emperour sate by Drusilla the empresse in a certein gardein, and an egle threwe fro a right hye place a wonder white hen in to the empresse lappe hole and sounde, and the henne helde in her bylle a bowe of laurel tree ful of baies, & Diuinours toke hede to the henne, and sewe the bayes/ & kepte them wysely, and of them came a wood, that was called Silua triumphans, as it were the wood of worshyp for victory & maystry. For afterward themperour bare laurel tree in his honde, and a garlonde therof on his heed. And afterward other emperours in the same wyse shoulde be crowned with laurel tre of the same wod, whan they had victory. Duc vsq; Plini. And Dioſco. telleth more of the laurel tree

and

& sayth, that it is a tree of semely shape & of great smelle, and is good and of wonder vertue, for the grene leaues therof that smelle full well if they ben stamped, healeth stinging of Been and of Waspis, and dooth away all swellynges, and kepeth bokes and clothes there it is amõge, fro moughtis and other wormes, and sauyth them fro freting and gnawing. The fruite of laurell tree ben called Bayes, & ben browne or rede without, and whyte within, and vnctuous: they ben rounde in shape, hote in complexion, and drye in the second degree, with subtyll substaũce and vertue of pourginge and comforting: therfore they ben profitable to be put in many medicines. Of bayes is made precious oyle, that helpeth ayenste many eyylles and colde passions.

Of Diptanno. ca. xlix.

DIptannus is a medicinable herbe, and the rote therof accordeth moste to medicines. And the substaunce therof shall be hole and not perfed. And falleth not to powder whan it is broke, & hathe vertue to dissolue and tempre, to drawe and waste venym and venemous bytyng, if it be dronke and layed to the wounde, as Dioscorides sayth and Plat. also. And it is sayd, that it hath the vertue of Triacle in many thynges, with fewe thinges put therto. And exciteth menstruall blod, & bringeth out the Secundine, the bagge that the child is in, in the moders wombe. And bringeth out a deed chylde of the moders wombe, and helpeth them that haue the falling euyll & the Palsey, with Juys of Rewe, as he sayth.

In Pli. li. xxvi. ca. viii. it is sayd, that a Dynde taught firste the vertue of diptannus, for she eith this herbe, that she may calue eselier and soner: if she be hurt with an arowe, she seketh this herbe and eteth it, which puttith the yrẽ out of the woũde as Basilius sayth in Exameron & Ambrosius, and the expositor supra ca. where he speketh of hynde calues. Isidore saith, that this herbe growith in many places, but that that growith in fatte feldes, is lytell worth, and that that groweth in drye places and stony is beste, and a litell therof tasted, hetethe the mouthe as he sayth. And li. xvii. Isidore sayth in this maner, Diptannus is a mount in Creta, & therof this herbe diptannus hathe the name. Virgill sayth, that a Dynde woũded, goothe abowte in the laũdes and seketh this herbe Diptannus. This herbe is of so great vertue, that it driueth and putteth yren out of the body. Therfore bestes smyten with arowes, eate therof and dryue the yren out of the body. For this herbe hath a maner myghte of werre to driue out arowes and darres & quarelles, as Isidore sayth.

Of Dragunteu. ca. l.

DRagunteu is an herbe, & hathe that name for the stalke therof is speckled as an Adder. And hathe the lykues of an adder or of a dragon, as Isidore sayth li. xvii. Many men call this herbe Serpẽtaria or Colubrina, for it hath a red floure departed and shape as the mouth of a serpente. And out of the myddell therof spriigeth as it were an addere tonge, sharpe blacke and rounde. And in the myddell of the floure therof ryseth as it were an hed with great sede and rounde, firste grene & then redẽ, whanne it begynnethe to ripe. This herbe hath great vertue and myght, as Dioscorides saith. For the rote therof dryed and made to powder, with water of roses, clenseth the face, and maketh it clere and of good colour, and helith the Festre with frenche sope, and dryeth it vp, and maketh the mouthe therof so wyde, that the bone, that is within broken or rotten, may be drawen and take out at the fulle, and helpeth the Cancre with vinegre and hote lyme. Leues therof sod in wyne ripeth Postumes & botches, Juis therof helpeth herynge that is hurte and greuyd by colde, and cleareth the syght, and exciteth menstruall blode, and dystroyeth the Emorroides, and dryeth the nether veynes that renne full of blode. The Juis therof dronke,

dronke/ maketh a woman haue childe to-fore her tyme. And driueth and chaseth a waye serpentes with the smelle. And a beast that is bawmed with the Juys ther of, shall not be hurte of a serpente. Duc vsq; Diosco. and Plat.

Of Draganto. ca. li.

DRagantum/ as Plat. and Auicenne meaneth, is a maner gumme of a certen tree/ of the whiche tree the kynde humour is harded by noury shinge of heate, or by strengthynge of colde: and therof is treble kynde, for some is whyte/ pure/ and clere, and that is beste. And some is somdeale red and cytrine, and that is not soo good as the white, that hath no erth medlid therwith. The white accordeth to cold medicins, and the redde and the citryne to hotte/ and maye be saued & kepte. xl. yere. And hath vertue of kelynge/ of moystynge and of clensinge. And that it hath of colde and of moysture. And hath vertue of fastnynge thynges togeder of the vertue of gumme: and helpeth ayenst the euylles of the brest in lectuaries and syuppes, for it moysteth the drye brest, and restorethe the humour that is loste: And abatethe the cough/ and healeth chyppid chynnes and whelkes of the lyppes and of the mouthe. And clensith the face, and maketh it white and helpeth them that haue Bowtes/ & agaynste the blody Flux, as hit is sayde in Platearius.

Of Ebeno. ca. lii.

EBenus is a tree growynge in Ethiopia with blacke coloure, and is a playne tree and smoth in gropinge and handling, and is harde and heuy. And soo for streytnes of pores hit sinkethe anone in water downe to the grounde, as it is sayd in liber Pegitabilium, and is somwhat soure & bytynge in sauoure, and taketh fire anone, if it cometh nighe therto, & maketh a soste and swete smoke and smelle, and shewith redde colour, if hit be froted on the rynde, and hath vertue to pourge/ & to comforte. And therfore it is put in Collirias, as Plinius sayth and Dioscorides also. Collirium is a noyntment that helpeth eyen. li. xvii. Jsidore speketh of this tree ebenus & sayth/ that it growithe in Jnde and in Ethiopia, and toweth in to stone/ if hit be longe beten. And the tree therof is black, and the rynde is smothe/ as the rinde of a Laurel tree, with diuers specles. But that that hath no specles is beste, if it be lyght & smoth as an horne. Jt is ofte sette by cradels: for blake syghtes shulde not feere the childre, as Jsido. and Virgil say. Plinius prayseth this tree ebenus li. xii, ca. v. and sayth, that ebenus is the moste precious tree, & therfore the Ethiopyo offred this tree ebenus with golde and yuory to emperours in stede of trybute. And so it is redde/ that the quene of Saba yaue suche thynges to Salomon the kynge. Quarto Regum. x.

Of Edera. ca. liii.

IVy hight Edera, and hath that name/ for it cleueth to trees, as Jsid. sayth, or it hath the name of edus a kidde: for it multyplyeth mylke in gete that ete therof/ and with that milke kyddes ben fed and nourished. The rote therof percethe thynges that ben full harde. And is colde of kynde, and tokenyth, that the ground is of colde kinde, that hit growith in. And is longe grene/ & hath soure and bytynge sauour. And. xvi. li. ca. xxxiii. Plinius meaneth/ that of Juy is dowble kynde/ whyte and blacke, male & female. The male is harder in leaues and more fatte and gretter. The whyte Juy hath whyte fruyte/ and the blacke hath blacke.

Ofte Poetes are crowned with Juy, Jn token of noble wytte and sharpe, for the Juy is alway grene. And they yede crowned with Juy/ that serued in the temple of Liber pater, that hyghte Bachus/ also. And soo this tree was halowed to Bacchus, god of wyne/ and to Mars. Also therfore the grete Alisaunder crowned his knyghtis with Juy/ whanne they hadde the victorye of Jnde/ as Plinius sayth/

saythe, by ensample of Liber pater, that vessed the beinettes of his men with stalkes of Juy. And is a tree that stretcheth moche vpwarde, whyle it fyndeth a tree or walle, wherein it may crepe vpwarde and hathe bowes and braunches and berres, but they be bytter. The shadowe therof is noysfull and greuous, and strong enmye to colde, and mooste loued of serpentes, and bicketh walles and graues. Therfore wonder it is, that it was in worshyppe amonge men in olde tyme. The leaues therof ben cloue with corners and heuy smelle, playne and bytter. And wormes lurken vnder the shadowe therof. Also cap. xxxiiii. the kynde of Juy is ful wonderfull in knowlege and assaieng of wyne. For it is certayne, that if wyne meddeled with water be in a vessel of Juy, the wine fleeth ouer the brinke, and the water abideth. Duc vigs Plinius. Dioſco. sayth, iuy is medycynable, though it be bytter, and is streynynge, and healeth the blody flyxe. Juis of it dropped in the nose purgeth the heed, and abateth ache of it. Juis therof heate with oyle, put in the eares, helpethe agaynste deseneſſe. Also iuy is compowned of contraryes, and werketh in contrarye causes, and therfore it hathe vertue of rypynge of drawynge of clensing and of easynge. And therfore ofte the leaues therof ben layed to sores. The gume therof dissoluethe and temperethe, and helpeth ayenste the stone. A Bote bucke fedde with iuy leaues, makethe the more sharpe blonde to bicke the stone in the bleder, and in the reynes. And there is a maner iuy, and bewe falleth on the leaues therof, and weyeth gleymy, and tourneth to glewe, the vertue therof is greate, and assayed by phisyke. For smoke therof expeyteth menstruall bloudde, and bringeth out the secundines, the bag that the child is in in the mother, & abateth the rewme, and comforteth the heed and the witte. And helpeth ayenst the coughe, & ayenste the fluge of the wombe. And is profitable to be put in medicines.

Of Elitropio. ca. liiii.

Elitropium is a brye herbe, and hath that name, for it bloweth in the ryssing of the sonne in somer, whyle the day is lengest, ende for it bereth & toureth the lefe abowte with the mevyng of the sonne. This is the rodwoorte, and lyghte Solsequium in latyne, as Jsidore sayth li. xvii. For the floure therof vncloseth whanne the sonne aryseth, and closyth agayne, whan the sonne goothe downe. And this herbe is called Perruca; for it distroyethe and dooth awaye werres, if hit be dronken or layed to, in a plaster wise, as Jsidore saith. And Platearius sayethe, that this herbe Solsequium is called the sonnes spowse, And is a colde herbe and meyste in the seconde degree, and the iuis therof dronken helpeth ageynste venime that is eaten or dronken, and helpethe also agaynste bytynge of houndes and other venemous bytynge, if it be bruised and layde to the wounde. Also it helpith moch ayenst chaulynge and stoppynge of the lyuer.

Of Elebore. cap. lv.

Eleborus hath the name of the ryuer Elebrus, for there growethe moche therof, as Jsi. sayth. And the Romaines calle this herbe Veratrum, for it beingeth witte that is meued in to good disposition and heale: if it be eten or dronke. And therof is two maner kyndes, whyte & blacke, and is called whyte eleborus, for it hathe white rotes & pourgeth white & slewmatyke humors. And the blacke hath blacke rotes and clenseth blacke and melancolik humours. Dioscorides & other auctoures meane, that it is a ful vyolent herbe & shal be take redyly & weanly, For it greueth sore and sleeth soone if it be vsredily taken of any person. And helpeth nethelesse ayenst many euylles, if hit be take in due maner, as Dioscorides sayethe. For it dystroyeth the fever quartayne, and sleeth wormes of the eares, and elles where, and powder therof helpeth them that haue the fallynge euyll, & them that haue the Litargi, the slepynge euyll, if it be medled with

breade, and sleeth myce if they ete therof, as Dioscorides sayth / and Platea. also. Of the two maner kyndes of this herbe / the white eleborus is the better, & is hote and drye of complexion in the fourthe degree, and groweth in mountaynes and in moyste places / and hathe leaues lyke to the leaues of plantayn, but they be more longe and more sharpe in the ende, and the stalke is a cubyte longe or more / and the roote therof layeth both vpward and downewarde. And we shall neuer vse eleborus / but the matter be digestedde and made redy to sore honde, and yet then full wysely. Therfore Hippocrates sayth, if thou wolte take eleborus, meue thy bodye / leaste that thou ouerslepe. And hath vertue to resolue moyste mater / & to fourne it to ventositie / and therof cometh stoppynge of spirites and dethe / as Disco. sayth & Plat. also. And the blacke eleborus is mochemore perylous.

Of Esula. cap. lvi.

Esula is a tree that is hotte in the .iii. degree, as Philiciens meane, & drye also, as Dios. sayth. And the roote therof is beste in medicyne. And of this herbe is manye maner kyndes. And the vertue therof is nowe in mylke / and nowe in humoure / nowe in seede, and nowe in the roote. Therof it is sayde / Lac Anabula parit, cacaputia semine gaudet, that is to saye, Anabula bringeth forth mylke, and Catapucia seede. And Esula helpeth by the rynde of of the rote. And so the vertu of the syrste is in mylke, and the seconde in the seed, & of the thyrde in the rynde of the roote. This roote Esula hath playne leaues, and of this herbe commeth humour that freteth and gnaweth, and maketh whelkes aryse in the flesshe and skynne, and pourgeth flewmatyke humoures, and helpeth agaynst the Dropesye and other passions and euylles, that come of flewmatyke humoures.

Of Eruca. ca. lvii.

Eruca is a wlyte herbe / some tyme tame and sometyme wylde, hotte and moyste, and nethynge, and openynge / and comforteth the reygnes, and cureth and heleth the palsey, and exciteth vryne, and pourgeth the bledder and reynes, and is good in mete and in medicyne. And Been loueth and hanteth the floures therof, as Plinius sayth.

Of Enula. cap. lviii.

Enula is an herbe, and is ofte called Enula campana / and therof is dowble kynde, the one groweth in gardens, & the other in feldes, and hath more vertue in the rote / for the rote shall be gathered in the begynning of somer & dried in the son / that it be not corrupt with moysture. And hath vertue to plane & smothe, & to clense and pourge, and to comfort the sinewes / and to consume and moyste gleymye humour / and helpeth wonderly ayenst cold coughe that is keled, and ageynste colde passions & cuylles, of the spirituall membres. Therof it is writen in Macers, boke,

Enula campana reddit precordia sana.

The meanynge is, that this herbe maketh the breste and spiritualle membres hoole and sounde.

Of Epithimo. ca. lix.

Epithimum is the floure of Thime / that is an herbe / and all the vertue therof is in the floure. For onelyr the floure therof is put in medycines / as Dioscorides sayth and Platea. also. And hath vertu to pourge fleumatike humour and melancolyke passions / and helpethe ayenste the Quartayne and Cotidiane, and also ayenste difficulte of pissynge, as Constantyne sayethe, and ayenste Stranguria that is a litel pissing & ofte, & ayenst stopping of the liuer / and of the splene.

Of Ebulo. ca. lx.

Ebulus is a wede mooste lyke to Elerne tree, bothe in leuys and in stalkes, rootes and ryndes, in floures & braun-

braunches / and are good in medicynde; And haue vertu to tempte and dissolue, to consume and waste greate flewme / thicke, and gleymy humours. And the Juis of Ebulus helpeth ayenst gowtes and shrinkynge of synewes of fete and handes / and yenste the dropsye, that cometh of flewme lyke cause and of colde. And helpeth also ayenst swellynges and gaderynges of evil humours bytwene the skynne & the flesshe in every place of the body / wherof and in what place it be gathered. And ebulus helpeth beste ayenste ache and sores that cometh of strokes / betynge and fallynge. For if the pacient be oft washe with broth therof / it abateth both ache and swellyng / and yeueth myght & vertu to the synewes and ioyntes of bones. This herbe ebulus stynketh in smelle, and is not kynde in sauour, but in werkynge and in vertue. In medycyne it was accounted beste amonge men of old time / as Dioscorides, Plinius, and Plates. meane.

Of Ficu. capitu. lxi.

The sygge tree hyghte Ficus / and hath that name of fruitfulnes / for it is more fruytefull than other trees, for it beareth fruite three or foure times in one yere / and while one rypeth a nother springeth anone. And a sygge tree of Egypt is more fructuous holden. And the stocke therof doone in water / sinkethe anone to the grou̅d / & riseth & cometh vp aboue the water after that it hath lyen in the mudde ayenste the commen course of kynde, for whan it is wette, it shoulde by weyghte of the moysture abyde vnder water. To fore Pythagoras tyme / hawkis were fed with sygges, to fore he broughte them to thuse of flesshe, that is the stronger meate. It is sayde, that sygges doone awaye reuels of olde men / if they ete therof among theyr meate. And telleth that fulle crudle bulles become mylde anone if they be tyed to a figtree. And he telleth that the sygtree may be made to beare well fruyte by remedy of a tree that hyght Caprificus. Hucusq; Jsidorus libro. vii. capitulo. vii.

In libro Vegitabilium Arist. sayth / that the humour of the rynde of a tree / that is as it were bloudde in beastes / is whyte / and mylky in some tree / as in a sygge tree and in a molbery tree / that hyghte Morus, but the mylke of the sygge tree hath vertue of renning together / to make chese / as the floure of cordei caseolio. The humour therof is full vnctuous. Therfore the syg tre beareth moch fruite, for what is vnctuous tourneth in to fruyte, & what is thynne and watry tourneth in to leaues / whiche ben brode and clouen and sharpe in the endes. It is sayde, that if the Genitales be bawmed with the Juis therof, they ben meued to lechery. And such meuynge is spoken of in the glose sup Gene. iii. Jbi. Fecerunt sibi de folijs ficus perizomata. Aristotiles sayth / that it happeth, that the sygtree wexeth barreine somtime for defaute of humoure, & sometyme for superfluitie of humoure. And in eyther caas nedethe medicine. In defawte of humoure the gardyner doth therto couenable dunge and freshe water. And if hit be for superfluitie of humour, than he thirleth the tree with nailes, and voydeth the superfluyte of humour / as it is sayde be fore / De arborum medicina. Libro. xiiii. ca. viii. Plinius speketh all that is before rehersed of Jsidore, and sayth / that the sygge tree of Egypte beareth mooste, and is lyke to the tree Morus in quantytie, in leaues, and in syghte. And beareth fruite foure tymes in the sommer, but the fyrste springeth and is not rype. And hereto the sygge tree of Cipris is lyke / and burgeneth and bryngeth fruyte foure tymes / but the burgeninge therof rypeth not excepte they be fyrste kerued and kytte / that the superfluitie of mylke may passe oute therof. And knoppes therof comethe forth without leaues in the ende of bowes / and is lyke to Populer in the roote / and to Olyue in leaues, and lyke therto in greatnes of the tree.

And the sygge tree is a tendre tree, and feble / and is therfore soone greued with strength of colde, and namelye whan hit begynneth to burgen.

 Also

Also libro. xii. capitu. vi. Plinius sayth the same. And he sayth, that there is a sygge tree of Jude, that beareth certayne smalle apples, and hath manye bowes & thycke, that benden soo to the grounde by theyr owne weyght, that they sticke in the grounde, and of them springe new branches aboute the olde stocke, and maketh so greate shadowe, that herdes come and abyde there vnder for socour ayenst heate wynde and wether. And the ouerest bowes of this tree stretchen vpwarde fulle hyghe, and the syde bowes spreden wyde abowte the olde tree, as it were growen, and maken a greate shadowe, and the leaues therof ben ful brode, and shape somewhat lyke to a shylde, and beareth many apples, but they ben smalle and passe vneth the greatteneſſe of a Beane. And ben so ryped amonge the leaues with heate of the sonne, that they bene soo swete, that it is acounted a myracle.

Vereto libro xv. capitu. xix. Plinius saith, that there is a tre, that is called a wylde sygge tree, and hath a nother name, and is called Caprificus, and rypethe neuer, but it yeueth to other that that it hath not of it selfe. For often gardeners make clyftes in the rynde and rote of a sygge tree, & grasse theron grasses of the Caprificus, and by couenable grassynge therof, the rote is disposed and receyueth newe ayre and good humour, and also myght & vertue and grene colour. And so whyte humour, that is matter of sygges, passeth in to nourishynge therof, as it is reherced to fore in the treatyse de causa Fructificacionis arborum et herbarum. Also he sayth, that some trees shall be sette nyghe trees that beare well frute, that blastes of wind may be bore therfro to the sygge tree, and therto the southern winde is better than the northen wynde, for the northen wind greuethe the sygge tree more thanne the southerne wynde. Therfore sygge trees thriue the lesse in the northe countree, for the white humour therof is soone wasted and remeued, where suche wynde hathe the maystry.

Of the effecte and doynge of the sygge tre, towchynge the rootes, leaues, and rynde, and fruyte, loke tofore Jn tractatu de Lerica, in lettera. C. There it is openlye conteyned.

Of Fraxino. cap. lxii.

The Asshe hyghte Fraxinus, and is a tree that groweth in rowghe places and in mountaynes, as Jsidore sayth, and therof ben made shaftes, and speares. Therfore Ouidius saith, Et Fraxinus vtilis hastis, that is to saye: asshe is goode for shaftes and speares. Libro xvi. capit. xiii. Plinius sayth, that amonge trees kynde hath gendred the asshe ryghte profitable, and is a hyghe tree, rounde, and euen, and sharpe vpward in leafe, and is made noble, by prayfynge of Homerus, and the spheare of Achylles. And is in some place sol yke to the Cedre tree, that it begileth the byers, if the rynd be away. The leaues therof helpeth ayenste venym, and the Juis therof wronge and dronke, helpeth best ayenste serpentes. And asshe hath so greate vertue, that serpentes come not in shadowe therof in the mornynge ne at euen. And if a serpente be sette bytwene a fyre and asshe leaues, he woll ſle in to the fyre sooner than in to the leaues. Jn Grece the leaues therof is poyson to beastes, & greueth not other beastes that chewe theyr cudde, & greueth not beastes in Jtaly. Jt blowmeth fyrste or twygges springe therof, and leauethe not the leaues or it beare flowers. And therof is dowble kynde, as the Grekes telle. The one is longe & not knotty, the other is more in leaues, and more harde, and lyke to a Laurell tree. Other men put difference of the asshe by dyuerse place that hit growethe in. That asshe that groweth in feldes, hath more crispe leaues, and asshe that groweth in mountaynes hathe more thycke leaues, & of the leaues some benne better thanne somme. Hec vsq; Plinius. And Platea. sayth, that asshe is a tree hot and drye in the seconde degree. The rynd and leaues therof with Anyse, and mussherumpes that groweth theron, acordeth

to

to medycine, for it staunchethe the flyxe of the wombe & spewynge also, if they be sodde in reygne water and vyne gre / and layd to the stomake.

¶ Of Fago. cap. lxiii.

A Beche hyght Fagus / and is a tree / & the mater therof is nedeful in many thynges. And libro. xvii. Isid. sayth, that the beche is a tree that bereth maste / and hath that name Fagus, for somtyme men lyued by the fruite therof, and toke meate therof. For Fage is grewe / and that is to saye Ete / as Isidore sayth libro xvii. cap. vii. And he sayth, that the mast of the beche is cornered, closed in a smoth skynne: and is lyke to a nutte kernell, but the rinde is more neshe. The Mary therof is derefte to myce / and fatteth glyres, that semeth myce and ben somewhat more in quantitie. And this fruite accordeth with culuours and turtels, and fedeth and nourysshethe them. The rynde of this tree is ful profitable / & namely amonge the north pyctes / for therof is made vessel seruynge to diuerse vses and doynge / as he sayth / capitulo. x. Also there hit is sayde / that maste therof is full swete / and nowrishing and fedynge. And flesshe of beastes that be fedde therwith, is fulle profitable / and may be sodde, and is lyghte. The tree is not full sadde and faste in substaunce / but pory and full of holes / and durethe therfore not ful longe, as he sayth, nethelesse the substaunce therof accordethe to manye thynges, as to make shyngles and other thynges, that longeth to buyldynge. And substaunce of beche that is clene and pure / & not eate with wormes / is moste nedeful to glasiars craft, For of asshen therof with other thynges, & with blaste of fyre, glas is craftily arayed / and lyttel fuell is found that accordeth so well in euery maner to so wounder a werke. The tree is smothe with many pores, and is soone eate with wormes, and rotteth soone. And is soone clouen and sette on fyre, as Plinius meaneth. And beche beareth some flowers / as the tree Tilia doothe, but not so welle smellynge. Nethelesse Been haunte the floures therof, and gather wylde hony in holownes of trees.

Of Faba. cap. lxiiii.

THe Beane hyghte Faba, and hathe that name of Ethimologi of Grewe / as Isidore sayth lib. xvii. And is a maner codwaar, and serueth to potage / and in olde tyme men vsed to eate therof. And herof is double kynd. One is called a bean of Egipt, and the other is the comon bean / whiche is sometyme called Fresa / for men gremme ofte whan they grynde and breake it / as he sayth. And Dioscorides sayth / that beanes ben sowen bothe in gardens and in feldes. The stalke therof arysethe with edges & corners, & is greate and holowe with knottes / with a leafe or leaues in euery knoppe. And the leues ben brod and playnne, and sounde / and narowe in the endes / and beanes beare whyte flowers / with red or blacke specks aboue in the endes: with good smelle. And bees haunte moche the floures of beanes. And in the stalke bene many coddes / that ben thicke and longe, and distingued with in as it were many dennes and chambres, in whiche the beanes benne sette in theyr owne place, departed eche fro other. And the coddes ben fyrste grene without, and whyte within and neshe: and hardeth lytell and lyttell by heate of the sonne, and is blacke at the laste / and that is token of rypenes.

¶ Dioscorides and Platearius meane / that the beane is colde and drye / except hit be grene, and is thanne moyste in the fyrste degree / and nourisshethe but lyttell, if hit be eate grene, and bredethe thycke humours and swellynge in the ouer partye of the wombe, and greuethe therfore the stomake, and bredethe thycke blonde and melancolike / and also thycke smoke, and greuethe the brayne therwith. And beanes causen vayne dreames and dredfull. By sethynge and rostynge therof, swelling ventosytie is abated / but not all distroyed.

De that eateth beanes contynually, hathe ache and gnawynge in the guttes and in the ropes. Beanes stoppe the splene, and make harde the wombe. Beanes eate with the hulles benne harde to defye, and brede moche swelling, but the cleane bean whan the hulle is away clenseth, And so the clensing therof purgeth the face, & clenseth the lounges, if it be dronke, and healeth postumes of the teates and pappes, and doth away wormes and bleringesse of eyen medled with roses, and stenteth humours that sal & come to the eyen, if it be chewed and layde to the temples, & staunch eth the bloudde that rennethe, if hit be slytte and layed to a veyne that is kytte, and staunch eth mylke that renneth out of brestes, and helpeth theym that haue the Podagre and Bowtes, if it be sod with shepes talowe and layed to the sore, and smyteth agaynst swellynges & gadringes and postumes, if it be sodde in vinegre and layde therto in the begynnynge.

Libro. xviii. capit. xii. Plinius speaketh of the propertye and kynde of the beane and sayth, that amonge poulse that groweth in coddes, beanes is called the best. And many medle beanes with breade corne, to make the breade the more heuy. Beanes be dampned by Pythagoras sentence, for it is sayde, th a by ofte vse therof, the wyttes ben dulled, and cause manye dreames. Circle as other men meane, for deed mennes soules benne therin. Therfore Varro sayth, that the byshop shulde not eate beanes. Amonge corne onelye the beane springeth with leaues, and is fulle in wexynge of the moone. And is not sodde in see water, nor in other salt water. And is sowe to fore the goynge downe of the. vii. sterres, that hyght Pliades, and is rype and gadred to fore wynter. And loueth moste water whyle it bloometh, and drought whan it is blossomed, and amendeth the londe that it groweth in, in stede of dounge. Therfore in Thessalia felde that beanes growe in, ben eared whanne the beanes bloume. In many places beanes growe without trauayle of tillinge, and namely in Mauritania, & in the lodes of the north Occean but they ben so hard, that vneth they maye be sodde. Beanes growe in Egypte with sharpe pricke, ther fore Locadilles fle from them, and drede leest they eyen shulde be hurte with the sharpe priches of them. Suche a bean is .i. cubyte to longe, with a heed as a Popie, and therin beanes ben closed, & that heed is red as a Rose. And those beans growe not on stalkes nor in coddes: The genicula tus and stalke therof hath braunches and large leaues. And the fruite is somwhat bytter. The rote therof is eten rawe and sod. And is lyke in quantyte to the rotes of the Reid. Duc vsq; Plinius, li. xviii. ca. xii. And he sayth the same. ca. xvii.

Virgilius, inquit, intro ei amurca fabam profundendus, grandescere eam promittit.

And one sayth, that beanes growen the soner, and thriue the better if they be wa tryd in pisse thre dayes, or they be sowen. Duc vsq; Plinius.

Of Frumento. ca. lxv.

VVheate hight Frumentum, & hath that name of Fruēdo, vsing in eting. And therof corne hath his name Fruges, as Isidore sayth. And so the ouer partye of the rote hight Frumen, and the sauour of the meate is principally knowen. It is a propriety of wheate to haue eyles on hie in the eere, and greynes and corne in holowe holes. For in alle maner wheate the stalke springeth out of the rote, & the eere out of the stalke hyclypped with smalle holes, in the which the greynes of corn bē closed. And aboute the ere groweth smal eyles and sharpe, as it were dartes, and therof the eare hath his name Spica, for dartes ben called spicula. And these eyles defend the eare as it were dartes, for smal hyrdes shulde not byte the eare, and take awaye the greynes of wheate, nor other small beastes. And the stalke is hyclypped with leaues, & hulles soucoured ther with, for it shuld not bende to the ground by weyghte & heuines of the corne in the eare. The stalke is called stipula, as it were vtipula, & hath that name of vtor, brente.

For

For whan it is gadred some of the strowe is brente to helpe and amende the londe. And some is kepte to fodder of beestes, and is called Palea: for it is fyrste meate that is laied to fore bestes, namely in som countreys, as in Tuscan. And the kynde therof is colde, that it sustreth not snowe that falleth to shede, and is so hote that it compelleth appels for to rype. Duc vigs Isidorus libro. xvii.

Many maner corne is called Frumentum, as Isidore saith and Plinius also. li. xviii. as wheate, Barly, Rye, and Mele, and other suche, of whom it shalbe spoken after warde eche in his owne place: But in all corne that is called Frumentum, generally me shal take hede of the grounde that it is sowen in, and of the qualytie of the grounde: for some corne thriuethe in one grounde, and fayleth in a nother, and forthrieth, as Plinius sayth. And so it is to be understonde, of other corne and londe. Also maner and tyme of sowynge muste be regarded. For some corne is soone sowen & some late, for wynter seed is soone sowen, and somer seede is late sowen. And some is sowe vnder forowe, and some aboue. And some wheate is sowe in certayne manner, and in tyme certayne: and barlye in other maner and tyme, and so is mele and commyn, as Jeronymus sayth expressely super Isa. And men taken moste heede of couenable tyme, both in sowynge and in gatherynge of corne. For Plinius sayth, li. xviii. That it is done better in one tyme than in an other, for corne gathered in the full of the moone is saued fro corrupcion. Also of fayre wether and tyme. Sowe, is Serere in latyne, and cometh of Sereno celo, as Isidore sayth, And Serenum celum is clere skye in this maner speche. And then men shall sowe and not in great reyne, and stormes, as Virgyll sayth.

And Plinius sayth there, cap. xiii. If the wynde be to stronge corne is apayred & that in thre tymes and state of the corne. Whan corne bloweth, and whan the blossom falleth, and whan it rypeth. By ony euyll blaste the eare fadith and is distroyed, and leseth the fruite and corne. Also to moche reyne greueth: for then all is lost by colde humour, or els it tourneth vnkyndly in to other herbes and superfluite of leues. Also sodeyn and immoderate heate greueth, that is closed in a clowde, for whyle the humour is drawen in to the inner partyes of the rote, by strong hete, the of hote humour and gleimy, wormes brede aboute the rote. And by fretinge & gnawing of such wormes, the substance of the corne is wasted. Also in corne and greynes wormes brede aboute the leues, and distroyen the greynes of the corne, whan the eares in reynye wether after passing hete be corrupt and rotten. Also in passinge drie corne lacketh humour, and is soo loste for defawte of nourishynge and sedynge, or els grene flyes brede therin, that ben called Cantharides, & freten all the thryfte of the corne. And somtyme many longe flies more and lasse bredeth therin, and distroien euery deale. Also in the sede corne nedeth clenes and pureness. For as Plinius sayth there. ca. xvii. if the sede be towched with talowe, or with grese, it is spylte & lost. Also in corne that groweth, nedethe besyly husbondry, for it nedeth that corn be clene weded & clensed of superflutie of euyl weedes. For as he saith there, among the best wheate somtime growe yl wedes & venemouse, as Locke & Rey, & other such there cometh for corrupion and malyce of the humour that is drawen, or of myght of the heate that werketh not sufficiently in all the matter. Also there hit is sayde, of corrupt dewe, that cleueth to the leues, cometh corruption in corne, and maketh it, as it were redde or rusty. And among all maner corne wheate bereth the price, & to mankind nothyng is more frendely, nothing more nourishing. But hereof seke in lettera. Z. and seke de Messe & Segete

Of Farre. ca. lxvi.

Farre is a maner corn, and hath that name, for somtime it was broke in a morter, er men had the vse and craft of milles. Of that cometh Farrago,

as Jsidore sayth, and is an herbe that is of Barly kynde yet grene, and the fruite therof breketh not to ryppynge.

Of Farina. ca. lxvii.

Mele highte Farina, and is the matter of brede, and hathe that name Farina of Far. For of far or corne broke bytwene mylle stones cometh meale. Or elo that name cometh of Farciendo, fyllynge: for whan mele is made in brede it fylleth the wombe. Or elo mele is properly called farina, whan the corne is welle grounde bytwene mylle stones, and floure and branne medlid and not departed. And the floure of the mele, whan it is boulted & departed from the branne, is called Simila and Similago. Also it hath another name, and highte Pollen and Pollis, and therof cometh hec Polenta, & hoc Pulmẽtum cometh of Pultes, as Jsidore sayth li. xx. ca. vii. But some menne meane, that Polenta is a maner potage made of the moste beste and pured floure, and hathe that name Pollenta of Polline, that is delycate mele, that fleeth fro the mylle stone in the mylle. And highte Amolum by another name, for it is throwen fro the mylle stõe for lyghtnes therof, as the flower is that hyght Simila, small withoute greatnes or weyght: but Polenta hathe other significacions, as it is sayd in Glosa super Josue. v. They shal ete Polẽta of the same yere. And hec Polenta is corne sodde, pylled, and hulled, and shaled with frotinge of handes, as though it were pylled, hulled, and shaled with betynge & stampinge in a morter. And it highte Polenta, as hit were Pilenta, pylled and shaled in a morter: but what name so ever it hathe, mele is good bothe in meate and in medicines. Therof brede is made by medlyng of water, and bakynge of fire. Somtyme therof is meate made for servauntes, and is called Libarius, and is not full delycate mete, & somtyme soure brede medlyd with soure doughe, and some bake vnder asshes, and somme is bake and tourned and wende at the fire, and is called Focacius: a cake. And somme is bake in an ouen, and is called Clibanarius. In this maner of wise and in many other by bakynge craste, bred is made of mele, as Jsidore sayth. li. xx. And all this maner brede comforteth and nourisheth, and pleseth mãnes harte: and restoreth that that is loste, and yeueth vertue and strengthe to theym that trauelle: but passinge all other, fresshe brede & clene made of wheat, is moste frende and accordynge to kynde: as Constantine sayth in Dietis. Mele is grounde at mylle, and sylted with a syse, and medled with hote water & with soure dough, to haue the better sauoure, & kneden and moulde to shape of loues, and bake afterwarde. And at laste after many trauayles manes life is fedde & sustyned therwith. Also mele is good in medicines, whã it is medled in due maner with other thynges, that are accordinge: for mele medlyd with hony, healethe and clenseth the face of scabbes & of whelkes, as Dioscori. sayth. Also mele of wheate or of rye sodde with wyne and with grece layed to brestes and teres, heleth & nesheth the hardnes that commeth in of renninge of mylke, as he sayth, & ripeth postumes and gaderynge of euyll humoures, and slaketh synewes, whiche ben ouercome and spilte as it were with the Crãpe & shrõke, as he sayth.

Of Fermento. ca. lxviii.

Soure dough highte Fermentũ, for hit maketh paaste ferueut, and maketh it also aryse, as Jsidore sayth. li. xx. cap. i. Soure doughe is compowned of dyuers vertues, and hath substaunce and vertue lyke, therfore it hath vertue to heue paast and brede, and to chaunge & amende the sauoure therof, and to torne in to his lykenes al matter that it is medlid with, and hath vertue to drawe soon euyll humoure out of the body, as Dioscorides sayth, & to ripe & to open postumes and botches, if it be medlyd with salte: And openethe the poores of the body by his subtylte, & dyssolueth & tempreth humoures, & highte Fermentum in laten, and Zima in grewe.

And

And so paaste made onely of meale and of water hyght Asima/as it were sima, with out soure dough/ and sima/ soure dough reuth paast & breed that is medlyd therwith, and chaungethe the sauour/ & thyr keth & distributith partyes therof, as it is said super epistolam. i. Cor. v.

Of Fumoterre. ca. lxix.

FYmus terre is an herbe hote and drie in the fyrste degree, & hath that name/ for it springeth & groweth out of the erth in great quantyte, as smoke doothe, or fumosite that cometh of the erth, as it is sayd in Plateari. And the more grene the herbe is/ the better it is. And is of no vertue whan it is drie. And is an herbe with horrible sauour and heuy smelle, and is neuertheles moste of vertue. For it clenseth and pourgeth melancolia/ Flewme/ and Colera, & helpeth ayenst the scabbes and Dropsye, that cometh of colde cause/ and helpeth them that haue the Podagre/ & stoppynge of the lyuer and of the splene: But this herbe hath a vice: for it bredeth swellinge and ventosite, therfore the ventosite therof shall be abated with Fenell, that hit brede not fretynge and gnawynge/ as Platearius sayth.

Of Feniculo. ca. lxx.

FEnell is a comyn herbe/ and is of grete vertue and myght, and is hote & drye in the seconde degree/ and hath vertue to tempre and to shede, & to open, & to kerue and to kytte. And that by subtyll cause & qualytees therof/ as it is sayd in Plat. The sede, rote and leaues therof accorden to medicine. Therof Isidore speketh li. xvii. ca. vltimo/ and sayth/ that Latines call fenell Feniculum: for the Juyce of the stalke and of the rote therof sharpeth the syght: And it is sayd, that serpentes taste therof, and doone awaye the aege of theyr yeres: And the Grekes cal this herbe Maratrum. Isidore taketh this for certen speche of Plinius li. xx. ca. xiiii. Serpentes (he sayth) maketh the fenel nobell/ and they doo awaye aege by taste therof/ and restore the syghte/ and maketh it sharpe with Juyce therof/ and sayth, that vnderstondinge of of Juwitte is aried therwith, and dymnes parte of. And of the Juyce therof fulle good Collirium is made ayenste dymnes of eyen. Of fenel is double maner of kynd, wylde and tame. The sede therof dronke with wine/ helpeth ayenste bytynge of serpentis, and styngynge of Scorpions. The Juyce therof dropped in to the eeres/ sleeth wormes. And the Juyce therof comforteth and strengtheth and hardeth the stomak, and abateth wambelynge, and brekethe the Stone. And multyplyeth mylke in the brestes, The rote therof purgeth the reines and helpeth the Dropesye, if it be sodde in wyne, and healeth bytynge of houndes. Tame fenell dooth all this, but Ipomarathum, wylde fenell/ werketh more strongly/ and dooth all those forsayde thynges, as Dioscorides sayth.

Of Ferula. ca. lxxi.

FErula is an herbe/ and the Juyce therof hyght Galbanum/ as Isidore saith li. xvii. Thereof is mencio made Ecc. xxiiii/ where is mencion made of Storax and Galbanum. There the Glose sayth/ that Plini. sayth, that Galbanum groweth in Siria in a certen hyl/ where plente is of Ferula. And out therof Galbanum renneth, as it were Rosine. And li. xx. ca. xxiiii. Plinius sayth/ that the sede of Ferula is like to annet, and the leaues & the bowes therof sodde in oile and eten with hony/ accordeth to the stomake: But it maketh the heed ake, if men ete therof to moche. And a peny weyght of the rote therof dronke in two Lyates of wyne, helpeth ayenste the bytynge of serpentes. Juyce therof dronke in the quantite of a bee laxeth the wombe. The grene pythe therof dooth away filth of the face. The seed therof dronken in wyne staunceth bloudde, and helpethe them whyche haue the fallynge euyl. And the Juyce therof helpeth clerenes of the eien. Huc vsq; Platearius.

Of

Of Feno. ca. lxxii.

HEye highte Fenum, and hathe that name: for it is fedde and nourished with floures. A floure hyght Flamma in some maner langage, as Jsidore sayth li. xvii. All herbes and grasse, whiche benne rype, or mowen and dryed, maye be called Fenum. And namely if it accorde to fede yonge beastes or olde beastes/ for heye is properly and right conuenyent mete to beastes. The Glose super Jsaye. xl. speketh of heye and sayth, that in growinge heye is grene and fayre, and then beareth floures: and afterward is dried with heete of the sonne, and broughte to powder at laste/ & soo lyke wyse man leseth fayrnes by passynge and drawinge towarde age, & after drawith to his dethe/ and torneth at laste in to powder. For heye whyle it is grene and springeth/ clotheth and maketh fayre downes and medowes/ and maketh men & beastes haue lykynge to loke therō. And comforteth the eyen with grene gras and herbes, and with floures. And for tender substaunce therof, the moysture is soone wasted in the hote sonne. And the herbe, which semyd as it laughed whyle it bare flowres/ is at the laste spoylled and depriued of fayrnes and lykynge: For it faileth and drieth as it were sodaynly, for heye that springeth and growethe this daye & is grene/ is the next morowe dece & drye, and put in to an ouen, as it is sayd in lyknesse of the wicked man in psalmo. Be he as heye that groweth vpō a house. where the Glose sayth. The more hygher heye groweth, the lesse deper ben the motes & rotes, and growith the lesse, and the sooner drieth and fayleth. And soo heye is mowe/ whan it is ful growe, and is put in the sonne to drye the better/ and is ofte reysed torned & wended with pykes, forkes/ and rakes/ for it shulde not by superfluite of moysture apayre by the grounde. And is then lade/ gadered, & made of hepes in to cockes, & at last led home in cartes and in waynes/ and brought in to bernes for dyuers vse and nedes. And heye that groweth in somwhat highe place & meanly drie/ smelleth beste, & is more better to beastes than ne other heye that groweth in lowe medowes/ in marres, and in watry places, as Plinius sayth. For in suche highe places and drye/ the humoure that nourysheth is more dygested than in lowe places and watry.

Of Flagello. ca. lxxiii.

TYe hyghest partyes of trees hyghte Flagella/ & haue that name/ for they suffre ofte blastes and wyndes, as Jsidore sayth li. xvii. And some men call the leues therof trees heere/ and some calle theym Folia/ as it were Fila thredes: for Folium in grewe is Filum in laten/ and threde in englyshe. And that is bycause in leaues is some veynes stretchynge oute in theyr substaunce as it were thredes. Therfore amonge Latines leaues ben called Folia, as it were in lyknesse of threde. And the knottes out of the whiche spryngen leuys and braunches/ be cally̆d Oculi, as it were eyē. For watry humour & thynne, that hath but lityll vnctuosite/ is drawe and arered by hete fro the rote vp to the bowes/ and breketh oute in dyuers places by sharpenesse therof. And cometh as hit were oute at so many eyen. And is there by werking of the Jnner hete/ and of the ayre that is without, torned in to substaunce of leaues, as it is sayde in Commento super librū Vegitabilium Aristotelis.

And after the qualyte of the humour, that hath the maystry/ & the myght or febelnes of hete/ whyche werketh in the humour, leaues ben dyuers in many manere wyse/ as it is sayd tofore hand in the same boke. Vbi agitur de diuersitate, quoad figuram variam foliorum. Loke tofore in the same boke/ in littera. A.

Leaues maken fayre the tree, and they defende the tender blossume, floures/ and fruite, that hit takthe noo wronge of strōg blastes and stormes of wyndes: and of wether and showres of reyne. Leaues receyue the reste of hayle and blastes/ and

shouynge

shouinge of wynde and showres, and stro
kyo of reyne, as it were a shelde, and defe
deth the blossomes and fruite. And leaues
meuen abowte with a lytell wynde/ for
they ben lyght and thynne. But they fall
not soone/ for plente of gleymy humoure
til the fruite be rype that is hyd vnder the
leaues. Therfore leaues springen and ben
grene in springeng tyme & in somer, & fade
and widdren in haruefte tyme, and fallen
some and some ayenfte winter tyme, and
rotten on the grounde at laste. Also leaues
accorden to medicines/ and ben meete to
many beaftes/ as Juy leues, whiche Kid-
des and Gotes eaten moste gladly/ as Isi-
dore sayth. Seke other proprites of leues
tofore in the same boke. ca. xvi.

Floures (as Isidore sayth. li. xviii) hight
Flores/ as it were floures fletynge & paf-
singe, for they fall soone, and benne soone
wasted and consumed. Neuertheles in le-
ues ben many maner vertues and graces,
of smell/ of sauour, of colour, of smothnes,
of vertue, and of myght/ for they pleysen
and comforten the spirytes with smelle/ &
the taft with sauour/ and the syghte with
colour, and the handlynge & tonge with
softnes and smothnesse. And haue many
maner vertues, for they cure many maner
euyls, and breden with westren winde, &
faylen in the southern wynde/ as Isidore
sayth. Leaues aournen trees, herbes, fel-
des, gardens, and wodes with fayrnesse,
and maken theym pleysynge and lykynge
with swetnesse that they conceyue of the
due of heuen. Therfore bein that gader ho-
ny/ visete and haunte floures by cause of
gadringe of hony, whan floures spryngе,
they token chaunge of tyme, and maken
me haue hope of frute that springeth ther
after. For flowers come alwey tofore the
fruite, and are wont to leaue behind them
a hope that fruite shall folowe: floures
come and springe and breke oute of pure
clene vnctuous humour of the stalke of the
yerde, and defoylethe not the yerde, but
bewtyeth it/ & maketh it wonderly faire.
Also oft floures open themself in the son ri
singe, and closen themself in the sonne go-
inge downe. Many floures for scarle and
thynne humour, fallen & wydren by strog
hete that wasteth the moysture therin. Al-
so floures somtyme tourne towarde the so
and open themselfe and spred more & more
as the sonne riseth hier and hier/ as hit fa
reth in the herbe Heliotropia, that highte
Solsequium also/ the rud wortе. And ma-
ny cal it Licoria/ as it is sayd afore. C. And
floures that springen to late & in vntime,
bode and toke sayling of fruit, that shuld
come there after. For suche floures benne
soone corrupte by soden colde/ or with cor
rupte ayre, or if they springe to nye winter
or Haruest, thenne they rypen not for de-
fawte of due heate/ as Plinius sayth. li. xx.
ca. v. And amonge floures he setteth the
Lilye/ Rose, and Violet tofore other/ to
bewte crownes of noble men. Of whom
it shall be shewed here after. Flos campi
is a speciall floure, and hath that name for
it groweth by itself in places that be not
tylthed nother eeryd with a share, nor dū
ged with dirte. And is a lytell floure with
a smalle stalke, and the floure is redde as
blode. Comynly in the floure ben conteyn-
ned and distynguyd. v. leaues, and nother
moo ne lesse. The vertue therof is lyke to
the vertue of Centaurea. But it is not soo
bytter of complexion. And thoughe it be
lesse in leues and stalke then Centaure, yet
was it demid of wyse men in olde tyme, no
lesse worth in medicine thanne Centaurea.
Centaure is a full bytter herbe/ & is ther-
fore called Serene. And therof is dowble
kynde, the more and the lesse/ & hath swete
nes in the rote with a maner bitternesse.
The Juys therof medlyd with hony/ cle-
reth the syght, and abatethe swellinge/ &
healeth venemous bytyng/ and helpeth a-
yenst the deedly Postume, that highte an
trax/ and bereth downe the malyce of the
venyme therof/ and letteth the woodnesse
of the matter, that it maye not passe and
spredde in to the Inner parties of the
moofte noble members/ Duc vsq; Plini-
us, vt supra.

¶ Of Fructu.
ca. lxxiiii.

Fruit

FRote hight fructus, & hath that name of frumen, as Jsidore sayth. For Frumen is the ouer partye of the throte, and there through meate passeth whan it is chewed, as Jsidore sayth. li. xvii. And therof comethe this name fruges. Lome & fruite of trees, and of seldes, that we vien & ete, is properly called Fructus, thoughe we speke vnproperly somtyme, and calle the broode of the beastes fruite. Also it is generally wytte, that the moste noble and vnctuous party of trees and herbes, both in pith and in rote, is often kyndly drawé by heate, that blossomes and floures may passe oute and sprynge in theyr tyme, and dispose the spryngynge of fruite, that matter of fruite maye be gendred of the forsayde noble partye, that is so drawen out of the pyth and rote, and that the matter maye be nourished and fed with goodnes of humour and of hete, and defended with couerynge of leaues, and be made perfyte by heate of the sonne and influence of the vertue of heuen, that the fruyte maye be take to vse of meate, whan it is rype atte full. Grene fruite and rawe, and not digested, greue bodies and make them swelle, and namely bodyes of chyldren and of feble folke, and brede in the wombe longe wormes, & other wormes also. And nourishé and sede euyl humours and corrupte, and apeyre kynde taste and sauour, as hit fareth in women with chylde, that love most grene fruite that is not rype, as Plinius sayth: But good fruite and rype accorde bothe to meate and to medicine, soo that euery maner fruite be take in due maner acordinge, and drinke be take therafter in couenable & due tyme, as it is more playnly taught in li. Dictarum. Generally fruite is fyrst grene and vndigest, & soure or bytter, but the vtter heate comfortethe the inner heate, and maketh digestyon in the soure humour, and dissolueth it, & the erthy matter therof. And the nere rype the fruite is, the more swete sauour & plesynge it taketh. And fruite that growethe most hye in the toppes of bowes, and that is moste streyghte afore the sonne, rypeth moste hastely. Token of rypenesse is chaungyng of grene colour or erthy in to pale colowre, rede or yelowe, and chaungynge of bytter sauour or soure in to swete and plesinge sauour, and lykinge to the tast. Fyrst fruite springeth grene, and whan it ripeth, heate hath maystry therin, and then fruit chaungeth both coloure and sauour. And the more hardnes of erthy mattere is slaked and nesshed by myghte & vertu of hete, and the more maystry moysture of water or of ayre hath therin, the nere rype is the fruite. Therfore ripenesse of fruite is assayed not onely by syght and coloure, nor by taste and sauoure: but by gropynge and brusynge, if the synger denteth in therto, & findeth it nesshe, as Jsaac sayth in Dietis. And fruite of trees that growe in mountaynes ben more pure, more sauory, and more holsom the fruite of trees that grow in valeys and in lowe places. And that is for more swete and more pure, and more temperate fedinge and nourishing, that is in mountaynes, than in valeys, as Aristotel sayth. Loke tofore de diuersitate arborum quo ad fructus circa finem. And some fruite is fyrste swete and sauoury, and afterwarde bytter and soure, as Mirabolani, as Aristotle sayth. Though such fruite be not of hymselfe good to ete, yet with other they ben good and medicinable. And swete fruite, as Jsaac sayth, is moste temperate in soure qualytes, and benne more temperate and more moyste and hote and more nesshing than other. And colde fruite that is soure and harde, stoppeth and constreyneth. Neuertheles it comforteth the stomake, and exciteth the appetyte, specially if it be eten fastinge: But and it be eté after meate, it comfortethe the mouthe of the stomake, and thurstethe togedere and shouyth downwarde the meate, and laxeth and maketh nesshe the wombe. And if the fruite be soure and compowned of watry matter and of erthy, thenne it quencheth sharpnesse of colera: And comfortethe the stomake, and dissolueth & departeth thick humoure and colde, and sharpeth swete humoure, and yeueth to them vertue and myght to thynne and to pas in to all the body. Vnsauery fruite, in whyche watry

moysture

moysture hath maistry/is leo worthe than other fruyte/ and helpeth not the stomak, but bredeth abhomination & wamblinge. And if fruite be perfyghte rype, it hathe good sauour and mery smelle/if it be not roten nother worme eaten/ nor enfected with euylle humoure, nor with corrupte ayre. And suche fruyte is beste kepte, and dureth lengest in a clene place and drye, & namely in hey or straw. And rotteth soone in a moiste place and lowe by the ground. Also rype fruite falleth sooner thanne the greyne, and sooner by nyght than by day: for they ben more heuy whan they benne wette with the nyghte dewe, and falle the sooner. Of spekynge of fruite this sufficeth at this tyme/for moch is shewed of fruyte tofore in the same boke, in tractatu de arboribus in generali. Loke there in. A.

Of Germine.ca.lxxv.

BVrgenynge hyght Germen, and Germen is take for a burgenynge grasse, as Isidore sayth/and hath that name germen of gerendo/bearynge, and therof cometh germinacio, for in burgeninge bredethe the humoure of nourishynge/and the humoure and the vertue semynalle. And also kynde heate thriuethe and werketh therin/and is of most vertue & might in effecte & werkyng/thoughe it be of litel qualyte in substaunce. For the vertue of the rote is drawen, and passeth and tourneth in to the substance of burgening. Therfore herbes accorde best to medicine/while they burginne and spring, and haue plente of humoure, that comethe fro the roote. And so burgeninge is called that that first bricketh out of the rote of an herbe/or of a tree. For whan kynde heate is comforted, that is closed in the pyth of the rote, then the rote draweth to it selfe humour, that is nedefull therto, and that is rered and bore vpwarde by heate, that is closed therin, and dried by ayre that is without, & torned in to the matter of burgenynge. And for drawynge cesseth not in the rote, encreasynge and springynge cesselhe not in burgenynge before there be due perfection and complemente therin. Also heate of heuen thyrlethe & cometh to the pythe of the roote, and draweth to hit selfe the partes of the pyth that ben moste clere & thynne and most vnctuous and pure, and fasteneth them together/& bringeth them in by preuy pores of the erthe. And ceesseth not to torne them in to substaunce of burgenynge, as the Commentoure saith, super libū vegit. And burgeninge taketh and draweth grene coloure/that is meane betwene redde and blacke by mayster of euen parties that ben fyry and erthy, for springynge and burgenynge cometh of erthy humoure and thicke and vnclene, but by medlynge of parties of ayre & of fyre the colour therof is grene, that is acounted meane colour betwene red and blacke.

Of burgenynge comethe the stalke, blossome, floures/and fruite. Firste spring many floures/twygges/and braunches clypped togedere, and kynde maketh them to kepe and saue kynde heate and the substaunce of burgenynge, for the tendre substaunce therof myght soone be hurte and greued/but it were defended and socoured fro outwarde noyances by twygges & sprayes. It is soone greuedde with colde ayre/as heyle, reyne, & with euyl infectiue dewe. And so ageynste suche greues it is defended and socoured with many leaues and sprayes knyt together, as it were with many garmentes. And thus begynninge of burgeninges is fayrenes of erth, for all grene thinges, that spring of therth come of burgenynge, & is signe & token of chaungynge of tyme, and of comynge of nouelte of springyng time/and warneth/that winter gooth, & somer cometh with nouelte of fairenes. And somtyme burgening of buddes ben gnawen & frette with flyes great and smal, and with other wormes, & then is no hope of fruyte.

Of Gramine.cap.lxxvi.

GRamen is a selde herbe, & hath that name, for it bourgeth/as Isi. saith, all herbes ben gendred of humour of the erth by goodnes of hete/for the heate of heuen cometh within therth, & gadereth the most subtyll parties therof, & tourneth them in to kynde of rotes/which pighte in the grou̇d/ closeth hete within themself, & drawith by

vertue therof humoure of the grounde aboute to encreasynge and nourishynge of the same rote, and torneth what is lyke therto in to kynde of it selfe, and sendethe the superfluytie to generation of leaues & of braunches. And for rootes ben manye solde / that come of the humoure / that is drawe by reason of moysture of the matter therfore many herbes & diuers springe of the burgenynge, and growe together, & heale all the grounde aboute / & arayen it with grene colour and with floures. And the deper the rootes of herbes ben in the grounde, the wyder aboute stalkes & leaues of herbes springe and sprede. In the begynnynge of springyng of herbes they multiplien them selfe ryght faste / if they be not pared and cropte, and holde lowe: and if they be suffred in the begynnyng to growe to faste, then they spyre and seede to soone, and lese to soone their fayrenes & grene coloure, as Plinius saythe. And herbes take dyuerse qualyte and vertues of the grounde, that they growe in / and of qualyte of the humour that they be fed and noury shed with, as Plinius, Isaac / and other actours meane. Therfore of humours / with contrarye complexions, somety me herbes and grasse / and all that springeth of the erthe, taketh varienge & dyuers werkynge and vertue, as Plinius / Const. Isaac / and other Auctours meane. Therfore / as the same auctoures meane, herbes of mountaynes and of hyghe places ben thynner and shorter than herbes of valeyes and of meedys / but these bene good and accordynge to shepe, for they ben swete and holsome and meanly drye. And those that growe in marres / and in mores, ben more fatte and large. But herbes that growe in mountaynes and highe places ben beste of all. For as Isaac and Constantyne saye, herbes of mores and marres seede and noury she not beste / for they breede watry bloudde, and dissolue them selfe soone fro the membres, & brede swellyng & gnawyng & curlyng in the guttes. But in contrarye es be cõtrary doinges. It is a rule as Isaac saith / the rule is this. Among herbes, if the rote nourisheth / the seed therof nourisheth not. And if the seed of an herbe nourisheth / the rote therof noryssheth not. And grasse commeth of the greyne, & is plesynge in syghte, & lyking to beestes in pasture & mete, & comforteth the seke in doynge, for as in rotes so in herbes & gras be many maner vertues, as Palla. saith. Herbes & gras loue stern weder, reine & gret showres, for hete & colour of herbes nede moche moysture. Herbes and gras growe and sprede in wylde places, & fade without in stronge colde & in north wind, and sordrye and fayle, as Beda saythe. And Dioscorides sayth a certayne herbe, and specially e that that hyght Gramen, hath knottes and braunches spredynge on the grounde / and brode leaues & somdele sharpe, and the roote therof is knottye & swete. Oxen and other beastes eate gladly of the herbe & the vertue therof byndeth, and also healeth and closeth woundes / & bindeth & stoppeth the wombe, & healeth sores of the bledder & reynes, and abateth ache of the splene. Houndes knowen this herbe, and eaten it to pourge them selfe / but they do it so priuely / that vnneth men may spie it.

of Galbano. cap. lxxvii.

Galbanus is an herbe, and the iuis therof hyghte Galbanum / and is like in brãches to the herbe Ferula. And as Varro saith, galban⁹ is the iuis of the herbe Ferula, as Isi. saith li. xvii. This herbe is kit in somer / & iuis cõeth out therof, that is gadred & dried. Also the best galbanũ is most clene with many dropes, & is lyke to Thus in colour / with smoth greines, & the greyne therof is not to drye, as Plinius & Dios. meane / & is dried in somer about the stalke. The vertu therof is firy & hot in the thyrde degree / and moyste in the fyrste degree. And is seyned with powder of Lolophonie / that hyghte Pirio in grewe, and with beanes shaled and broken, & the shales throwen awaye / and then that powder & the leues medled with the beste galbanum is nethed and tempred. Very galbanum & pure may be kepte longe tyme, and

And hath vertu to dissolue and tempre, to swage / to drawe, to make smothe / and to laxe. Smoke therof awaketh them that haue the slepynge euyll, and helpeth ach & stoppynge of the splene with vinegre / and bringeth a deed chylde out of the moders wombe, & clenseth & purgeth the moder, with hony the pouder of galbanum sleeth longe wormes in the wombe, smoke therof constraineth menstrual blode / & voideth away serpentes & venemous bestes & wormes / and abateth tothache, as Dios. and Plinius meane and Plat. also. And there it is sayd / that if galbanū shalbe put in to medicine, it shall fyrste be pourged of superfluitie / and shal first be molte in a shell on the fyre, and then put in water, than the pure galbanum shall fleete aboue, and the fylthe, as rynde and graucll shal sinke to the botom. But Dioſco. sayth / that galbanum shalbe put in scaldynge hotte water / and what synketh, shalbe gathered / & what fleteth shalbe throwen away.

Of Gut ta. ca. xxviii.

Gutta ryghte as Galbanum / is the droppyng of a certayne tree or herbe and hath a nother name / and hyghte Armoniacum. Twygges and braunches of this tree or herbe, men of the countree kyt in somer tyme / and the droppynge therof is called Gutta / and Armoniacum also amonge phisycions, as Jsidore sayth, and Plinius also / the beste kinde of this gutta is most clene and pure withoute medlyng of erthye matter, and shalbe white and fatte as Thus, and semeth, if it be broke / shyning with in and gummye, as Dios. & Plinius meane / & smelleth like Castorium, Bitter and soure gutta is hote in the third degree, and drye in the seconde degree, & hath vertu to dissolue, tempre / & to laxe, as it is said in Platiarie. A serupul of it dronk with Oximel, heleth yls of the splene / & abateth / & pourgeth smartyng / vnclenes, & filth of eyen / and sleeth e longe wormes of the wombe medled with iuis of wormode, & helpeth ageyne the gowtes medled with harde pytche / and expeyteth pyse / & pourgeth menstruall bloudde, and abateth all swellynge and bolnyng, as the glose saith super illum locum, Mirra & gutta. &c.

Of Gariophilo. ca. lxxix.

Clowes hyghte Gariophili, and ben perfyghte fruyte with sharpe sauour and somewhat blacke in coloure / hotte & and drye in werkyng / and moyste inwardly in doyng, and ben las strong than other in theyre qualities, and bene the fruyte of a certayne tree in Jnde gadered in somer tyme whan they ben rype, and ben kepte fyue here in greate vertue and myghte: And they shall be kepte in a place that is nother to drye nother to moyste, for they rotte in a place that is to moyste, and fordryen in a place that is to drye / and bene somewhat playne withoute / with sharpe sauoure and swete smell, and wosen some moysture, if the naylle be thursted therin. And some benne seyned with powder of good clowes, medled with vinegree and wyne with good smelle, and therof they take moysture, and bene vneth knowen / for they be more sharpe without then the other be / therfore that sharpenes is more withoute than within. But these that be seyned may not be kept passynge. xx. dais. Good clowes haue vertue to comforte by the good sauoure of theym, and to tempre and to waste by the qualities of theym / and they comforte the brayne and the vertue of selynge / and helpeth agayenste faylynge of the hearte / and comforte well the spiritualle vertue, and helpen also agaynst Jndygnation and ache of the stoumacke / that commeth of colde and ventositie, for they helpe the naturall vertue. Huc vsq; Dioscorides.

Of Genesta. ca. lxxx.

Genesta hath that name of bytternes, for it is full bytter to mans taste / and is a shrubbe that groweth in a place that is forsaken, stony and vntylthed. Presence therof is wytnesse, that the ground is bareyne, and drye / that it groweth in.

And hath many braunches knotty & hard/ that be grene in wynter/ and yelowe flowers in somer thycke wrapped with heuy smelle and bitter sauour, and ben nethelcs mooste of vertu, as Dioscorides sayth.
For the broth of the leues therof abateth swellyng of the splene, and helpeth ayenst the tothache, and streynethe menstrualle blode/ and stauncheth the blody flixe. And the iuis therof sleeth lyce and nyttes, and the seed therof is bytter and blacke/ and is in longe coddis & blacke growe/ as it were coddes of fetches or pesen, & is good to the forsayde thynges.

Of Grano. ca. lxxxi.

A Greyne is the leaste party bothe of the seede and of the tree/ dealed and departed and distingued in substance. In euerye greyne is both pyth and rinde/ in the whiche pyth abideth the cause and reason semynall, that a plante may spung therof, to multyplye thinges of that kind/ and to saue theym in kynde beynge. And so ag reyne is fulle littell of substaunce, of pythe/ and rynde/ and is nethcles longe and myghty in effecte and vertue seminal. And as greynes ben dyuerse in kynde, so they ben diuers in sygure & shape/ in place and disposition. Vereof Aristotle speketh libro primo de Plantis, and sayethe/ that some greyne and seede is gendred in plantes or coddes, as hit fareth in Annes seed, and in fennell seede/ or other suche. And some is gendred in coddes & hulles: as it fareth in beanes and in other codde ware. And some beare seede in harde shales/ and in cappes withoute aboue the shales, as nuttes and olyues. And some greynes be ordeined in harde cores within the fruite/ as it fareth in appels and in peares. Greynes that be ordeyned in coddes & in hulles ben dyuerse in many maner wyse in place, for some benne multiplyed in coddes, as it fareth in Celidoyne/ whiche is a good herbe for the eyen/ and some seede is inclosed in the codde and houlle/ as the beane and the pease. And somme in hulle not closed, as wheate and other suche. And some greyne is nother in codde nother in houlle as barley, but the greyne is conteyned to the strawe. And somme is double withoute Interclose/ as it fareth in Celidoine/ and some is double with interclose, as the greyne of Nasturcium.
And some is dowble or treble in dyuerse celles in the codde/ as it farethe in Myrtus. In the fruyte therof benne three celles, and in euerye celle three greynes or foure Joyned withoute Interclose, and thycke bytwene the greynes/ as in casia fystula/ and sometyme thycke and nesshe Interclose, as in Cucumer & Cucurbita.
¶ And sometyme greynes haue the interclose of dyuers substaunce and of dyuerse kynde/ as in Pomegarnade. Therin betwene the greines there is some interclose sadde and thycke, and somme smalle and thynne. But as greynes bene dyuerse in substaunce, so they ben dyuerse in sygure and shape. For some benne rounde/ and some shapen toppe wyse/ and some euenlonge, and three cornered with manye sydes, as it farethe in Licerio Cheryes. The euen longe greynes semethe as thoughe they were cloue in one syde, as hit fareth in wheate and in other suche lyke. Greynes ben warded and socoured with rynde, skynnes/ or hulles and coddes, for to saue the inner pyth and kynde heate. Duc vsqz Aristoteles.

Of Gyth. capi. lxxxii.

Gyth is a maner pulse moche lyke to cummyn, and is put in brede to make it swete, & is blacke of colour, as the glose sayth super Jsa. xxviii. And Plate. Arist. & Dioscorides meane/ that Gyth is an herbe hotte and drye in the second degre, and groweth amonge corne with smalle seede & blacke, as it were three cornered. And the seede is temperynge and neshyng, and somedeale bytter/ and hath vertue to dissolue and consume/ to waste and to open the stoppynge of the splene, and to swage ventosyne/ and to abate the swellynge of Emoroydes/ and to staunche the bledynge therof, and to slee longe wormes of the wombe with honye.

And

And some meane that this herbe is Nigella / and the broth therof sleeth wormes of the eares / if it be luke warme hotte dropped therin / if it be sodde in vineygree. And breketh postumes, if it be sod in wine / braune, and lyne sede / and culuour doung, and so layed therto in a plaster wyse. And is accounted good ayenste Lepra / yf it be layed to with Raphanus sodde in wyne, & a lyttell salte. And excytethe menstrualle bloudde / and procureth hastye bearynge of chylde / if the woman be smoked therwith. If Nigella lye in wyne all a nyght / that wyne dronke helpeth ayenste the euil Stranguria / that is smalle pyssinge, and ofte ayenste the passion Iliaca, and shall not be sodde, leaste it be to vyolente. For as Constantyne sayth, Nigella sleeth, if it be taken & receyued in great quantite.

Of Ilice. cap. lxxiii.

Ilex, ilicis, is a maner Oke / a tree that beareth maste, and hath that name of Eligo / gis, to chese. For as Isidore saith li. xiiii. Fyrste men found & chose the fruite of this tree to theyr meate and foode, tofore vse of corne, men lyued by suche maste in olde time. Amonge trees that beare maste / this maner oke Ilex is accounted most worthy & noble. The fruite therof fedeth many nations, as Plinius sayth lib. xvi. And Ilex is a tree with a greate rote and depe in the ground / and most surest and saddeste stocke / and hathe mooste hardeste and thyckeste rynde / with some maner ryvelles / and with many bowes and braunches, and by reason of many fayre leaues and brode / it causeth pleasant shadowe, & beareth great plente of fruite and of maste. The tree therof is durable and stronge, & nye vnable to roote. For stockes therof layed vnder water, torneth as it were in to hardenes of stone. And the longer time they be in suche moyste places, the more harde they ben. Therfore suche tymbre is able to buyldynge of temples of goddes, and of palayces of kynges. And soo for harde and durable matter and kynde of suche tree, myshileued men made therof ymages & mawmettis of false goddes / as Plinius sayth.

Of Junipero ca. lxxiiii.

Iuniperus is a tree / as Isidore sayth, and hath that name amonge the Grekes, for it growethe brode and wyde by nethe / and narowe aboue, as fyre ayseth. For if it take fyre, it kepeth and holdeth it longe tyme, so that if coles be rake in the asheo therof, hit quencheth not within a yere / as hit is sayde. Fyre hyght Pyr in grew, therfore this tree hight Juniperus, as it were breding fire. And som iuniperus is great, and some is lyttell and smalle, as Isidore speketh libro. xvii. And eyther is a rough tree with pricles and many smal leaues & sharpe. And eyther beareth, but the lasse bereth more frute than the more, and beareth many greines smal & rounde / and ben fyrste grene, and after purpyll, or as it were somdeale redde whan they ben rype at full. Vneth this tree leseth grene colour, eyther fruyte or leaues. And is hotte and drye in the thyrde degre, as Dioscorides sayth. The fruyte therof is gathered in springynge tyme, and is kepte two yere, and hathe vertue to dissolue, to consume, and to waste. The broth therof / if it be sodde in reyne water, helpeth ayenst the flyxe that cometh of sharpenesse and strength of medicyne / if the pacient be bathed therin. Of Juniperus is made Oleum iuniperinum, whiche is most effectyfe ayenst the Quartayne, if the patiente take euerye daye therof the weyghte of a Dramme in meate, or other wyse.

And helpeth ageynest the passion Iliaca / if the place be annoynted therewith, and helpethe theym that haue the fallynge euylle, and breaketh the stone / if hit be put in to the bledder with an instrumente that hyght Siringa. Siringa is a smalle pype / by the whiche the medycyne is putte in to the bledder.

¶ Wyne / in the whiche fruyte of Juniperus is sodde, with drye sygges, powr-

geth the breste/ & dooth away the chough. Huc vsq; Platearius et Dioscorides. Juniperus growithe in stony places, that is not tylthed/ and in wyldernes. Serpentes flee the shadowe therof/ as Plinius saith. Therfore men trowe/ that the fruite ther of helpeth ayenste venym.

Of Jsope. ca. lxxxv.

ISopus is a lytell shorte herbe, and groweth among stones/ and cleueth by the rote to the harde stones/ as Lasliodorus meaneth super psal.

Dioscorides sayth, that this herbe is hot and drye in the thirde degre. The vertue therof is in floures and in leues more than in the stalke or rote. And in somer/ whan it beereth floures ye muste gader them/ & drie them in a clene place and darke, that is not smoky, and they haue vertue to dissolue/to temper/ to consume/to waste, and to clense the lounges. And clenseth & purgethe the breste of alle manere euyls that cometh of colde, if it be sod in wyne with drie sygges/ & the wyne yeuen to the pacient to drinke. And doothe awaye ache of the stomake, and of the guttes. washinge and bathinge with the brothe, and water that it is sodde in/ purgeth and clensethe the Moder of superfluite of humoures.

This herbe Jsope heted in a shell, and layed on the heed, abateth colde reume/ volam cadentem reprimit, and dooth awaye ache/ that cometh of ventosite. And is called/ hec Jsopus, & hoc Jsopum also. And Auctours meane, that the myddel sillable therof is shorte, and some say, that hit is longe. Jt is sayd in Aurora.

Et humilis petreq; suis radicibus herens,
Et uicijs Jsopus, pectoris herba medens.

These two versis meane, that isope is a lowe herbe/ & cleueth to the stõe by rotes and is medicinable for euylis of the brest. and who that can scáne a verse may wite, that the myddell syllable stondethe for a shorte sillable in the seconde verse. And in Anticlaudiano Alanus maketh hit longe/ & is made long in thre verses that folowe.

Se celum terre conformat cedrus Jsopo.

And agayne a nother sayth.

Pectoris herba canas tupes incedit Jsopus.

yet solweth a nother verse.

Ad pulmonis opus confert medicamen Jsopus.

So it is longe in all these three verses, that ben here sette for ensample therof. And Plinius sayethe / thoughe that this herbe be lyttell/yet it was of so great auctoryte among men in olde tyme/ that they trowed, that they myghte not be clensed in theyr temples, withoute sprinklynge with this herbe. Also amõg the Ebrewes, they that shoulde be clensed and purified/ shulde be purified with a bundel of isope/ as mention is made, Exod. xii. et Leuitic. xii. et Numeri. xv. Also the powder therof helpeth ageynste the dropsye, as Dioscorides sayethe, and clenseth the bodye of wanne colour, and causeth fulle fayre coloure in the face: and abatethe tothache, and tinglynge of eares/ and sleethe longe wormes in the wombe/ as he sayth.

Of Jacincto. ca. lxxxvi.

IAcintus is an herbe with a purple flower, and hathe that name of a noble childe that was founde deed amonge pur pyll flowers. And the herbe hathe that name of the happe of the deed chylde, and is also like to a violette in flower/ and rote, as Jsidore sayethe li. xvii. Also there is a precius stone/ bothe of the same name & of the same coloure, whiche is accounted amonge the twelue precius stones in the Apocalypse. Jasinctus is also the name of a man, of a stone, and of a flower. The proper coloure therof is the colour of ayre or of heuen. Purpur hath colour of bloudde or of fyre, and byssus of snowe. with these xii. colours vestmentes of preestes were arrayed in the olde testamente.

Of Jusquiamo. ca. lxxxvii.

IVsquiamus in grewe is in englysshe called henbane/ and canicularis in latyne/ and hath that name Canicularis for in eyther side of the stalke therof groweth as it were crabbes heedes, as it fareth in pom-

pomgarnar des / as Jsidore sayth, li. xvii. The mouthes therof ben departed and cloue, and haue dyuers seedes lyke to popy seede. This herbe hyghte Jnsana, wood, for the vse therof is perilous. For if it be eate or dronke, hit bredeth woodenes, or slowe likenes of slepe. Therfore this herbe is called comonly Mirilidū / for it taketh away wytte and reason. Jsidore saith / that this is a venemous herbe / and hath black seede / redde or whyte, as Plinius sayth and Dioscorides / the blacke is worste / and venemouse, the reede is lasse euylle / & the whyte is leeste euylle. Therfore the vse therof accordeth moste to medicyne / & hath vertue to constreyne and bynde / and also to brede slepe. And those that haue blacke seede, haue blacke leaues / & rough and hard, with purpyl floures / with hard leaues thycke and sadde. Those that haue reddeste seede / haue whyte flowers, and leaues softer. And those that haue whyte seede / haue wyte flowers and fatte leaues and full of iuys, the herbe is colde in the third degre / and drye in the seconde degree. Therfore hit abatethe swellynge, and byndethe the wombe, and staungeth bloudde, and helpeth to heach that cometh of heate. And abateth hotte rewme. Vue vsqz Dioscorides / and Plinius. And Aristotle in lib. Vegitabilium, speketh of henbane seede and sayth / that the sede of the henbane / is poyson / and sleeth amonge the Perthes / and is eaten at Jerusalem, and so by good ground or euyl / where it groweth / the malyce therof & venime abateth or encreseth. Magister in historia super Exodū. sayth / that in the crowne of the cheyse by shoppe stode a flour lyke to an herbe that the Grekes calle Jusquiamos. And vnder that flower in the vtter syde of the crowne or myter, was a cercle of golde abowte the forehede, and the noll and the cercle was distingued in treble order / and vpon the cercle stode golden floures lyke to Planteyn / fro the temple to the temple. And so in that these herbes were priuileged / that the likenesse of theym were worthy to be sette in tokennynge and sygure in the crowne and my tour of the cheif preste.

Of Castanea. ca. lxxviii.

CAstanea, the Casteyne tree, is a great tree and an highe / and highte Castanea among the Grekes, as Jsidore sayth. For the fruite therof in dowble in the lykness of Genetall closed in an huske. And ben take out of the shale as it were by a maner geldinge. Therfore suche trees ben called castanie in grewe: And haue that name of castrando geldinge. If this tree is felde / there springeth as it were a wodde in the place all abowte, as Jsidore sayth. This tree is full proffitable, for the stocke therof is good to buyldinge & to fuell, & the rynde & the leaues to medicine. And thoughe the fruite on the tree be hydde in a vyle rynde / rough and harde, yet whan it is take oute therof / it is founde swete, and namely if it be sod or rosted. Jsaac in Dietis sayth / that this fruit is hote in the myddel of the first degree, & drie in the seconde. And is swete by cause of heete, and sourishe by cause of drines. But Casteyns brede swellinge / yf men ete to many therof / and bredethe also heed ache by cause of sumosite, that is closed therin. But to purge & clese this fruite, hit muste be rosted or sodde in water, that the erthy mater may be wasted by the fier, & the fruite made lesse harde and lesse fastē / or elo that it maye be tempered with nesshenes and moysture of the freshe water, and then it nourisheth well / and bredeth good humours / and temperethe dryues of the body and the breste / and namely if hit be eten with Suger actata, secundum alium librum. And of coleryke and flewmatyk men it shal be eaten with honye / and is good by medicyne, for it restreyneth wamblynge and spewynge / and comforteth the gutte that hyghte Jeiunium. Also a casteyne tempered with a lyttell honye / healeth at the beste bytynge of a wod hound, or manes bytinge. Also this fruyte made in a plaster with barly meale and vyneygre, healeth effectuelye swellynge of brestes and of teates. Also the rynde and leaues brente and made to powder, tempred

with

with vineger/ and laied to a yong mannys heed in a plaster wyse, maketh heere encrease/ and kepethe heere fro falling. Duc vsqz Jsaac in Dietis.

Of Lauro. ca. lxxxix.

The Laurell tree highte Lauruo/ and is a tree of vyctory, and is worthy to be prayſed in many maner wiſe. For ſynguler excellence of grace & of vertue. Somtyme Conquerours were crowned with garlandes of laurell tree, whan they had the victory. And the Grekes call the tree Daphnis. Synguler proprietes of thio tre we haue ſette toſore in this ſame boke, in littera. A. Seke there, & thou ſhalt fynde.

Of Lentiſco. ca. lxxx.

Lentiſcus is a lowe and a medicinalle tree, and highte Scinus amonge the Grekes and Ebrewes by a nother name, as the gloſe ſayth ſup Dan. xiii. The Juis of the leaues therof healethe lyppes and chynnes and wheikes, as it is ſayd there. And highte Lintiſcus, for the pycke therof is blonte and neſhe and ſoldinge, For we vſe to call a thynge that is neſhe and plyaunt Lentus/ as Jſidore ſayth, li. xvii. Of the fruite of thio tree cometh oyle, and of the rynde cometh Reſina/ that highte Maſtyk. And the beſte bredeth in the Jlonde Chio, as Jſidore ſayth li. xvi. Dioſcori. Plat. and Plinius meane, That the leues of this tree ben full hote and drye, and ſo is all the tree. And haue vertue to bynde & to faſten, and to comforte, and helpethe therfore ayenſte ſpewinge, and all maner rennyng of blode, & of other humour. And the gumme therof that is to ſaye maſtix/ hath ſuche lyke vertues. And thes gumme hath the name of Maſtigando, of chewing, for with chewinge it is made toughe and cleuyng, and harde as were amonge the teeth. And ſo chewed/ it clenſeth and purgeth the gummes of rotted humours, and faſneth waggynge and rockynge tethe, And maketh them white and clene. And ſtrengthyth & comforteth the rotes therof and clenſeth and amendeth euyll breathe. Thio maſtycke is gadred in thio wyſe. In the eude of ſpringynge tyme/ the rynde of thio tree Lentiſcus ben hytte & ſlyt/ and the grounde is made clene/ & clothes be ſpredе theron, leſte the lycour that falleth/ ſhoulde falle in to the grounde. And then the lycour that is fayre and clere and clene/ is beſte: That that is dimme & medled with erthe, is nought worthe. Maſtyck clenſeth and purgeth the brayne/ and cauſeth to ſpytte moche, and and comforteth the vertue of digeſtion, and diſtroieth ventoſite and wyndes/ and ſowdreth and ioyneth togeder in a wonders maner/ all broken thynges, as precious ſtones and other thynges that ben broken/ if it be molten on an hote tyle, or ſlatte. And Plinius and Dioſcorides meane/ that lentiſcus is a tree with many prickes/ and with a depe rote in the grounde/ and clouen and deuyded in many partyes. The fruite therof is lyke to Mirtus, but the greynes is leſſe & rered within whan it is rype. And within is a maner rough wolle. And the iuys of that wol ſtaunceth the rennynge & droppinge of women.

Of Lilio. ca. lxxxi.

The Lilye is an herbe with a whyte ſloure: and though the leues of the ſloure be whyte, yet within ſhyneth the lykneſſe of golde. Dyoſcorides and Plat. ſpeken of the Lilye and ſaye/ that hit is hote and moyſt. And ſome lily is wyld & ſome is tame: and ſome beareth a purple ſloure or yelow: And ſom bereth a white ſloure, and that is mooſt myghty in werkynge: and ſome beareth a yelowe ſloure or purple. The vertue of the lilye rypeth botches and ſores, and therfore hit helpeth ayenſt poſtumes and botches, if it be ſtamped with Axungia grece. Alſo the vertue therof tempreth and neſhethe matere. Therfore it helpeth ayenſt hardnes of the ſplene/ if the place of the ſplene and the ſide about the ſplene be annointed with iuys of lilies well medled and incorporate with olde oyle. And vertu therof clenſeth

clenseth and pourgeth, if pouder therof be medled with rose & the face wasshe therwith. And vertu therof easeth sores. Ther sore leues sod and layed to a sore, that is brent, healeth the sore. And the rote ther of doth the same, if it be brused with oyle and layed therto. And vertu therof tempreth and nesheth harde matere, therfore it bryngeth out menstrual purgation. And vertue therof abateth swellynge, and helpeth ayenste postumes that come of swellynge ventosite, yf the rote therof be stamped with oyle, and ofte layed therto. Huc vsq; Dioscorides. And Plini. sayth, that the lily rote maketh the floure therof worthy and noble in many maner wyse. For the rote therof dronke with wine, healeth bytynge of serpentes, and helpeth ayenste the malyce & venym of frogges. And this rote sod in wyne, and medlyd with oyle, helpeth podagre and knottes of the fete, and maketh heare growe in places that be scalded and brente. Also this rote sod in wine and medlyd with hony, helpeth veynes that ben kytte. Leues therof sodde in wine, healethe sore woundes. And seede therof brayed, is laied to the holyfire. And floures and leaues heale sore botches. Huc vsq; Plinius li. xx. ca. xix. Item in eodem li. capi. v. The lily is nexte to the Rose in worthynesse and noblenesse. And in a certayne gadring of oynenét therof, is made a noble oynement and oyle, that hyghte Oleum liliorum, as Oleum rosaceum is oft made of roses. Of the rote therof springeth a stalke of thre cubytes longe, and in the toppe of the stalke hangethe a floure downward, that is narough by the stalke, and wexeth in brede wyder and wyder, shape as a bell. And the floure hath within as it were smalle thredes that conteyne the sede. In the myddel standethe chyues of saffron. And so nothynge is more gracious thenne the lily in sayznes of coloure, in swetnesse of smell, and in effecte of werkig and vertue. The colonre therof is treble, white, rede, and purpyll. Huc vsq; Plinius li. xx. capitulo. v.

The rote of the lily hath many clowes, as the rote of garlyk, as Aristotle sayth in li. Degitabil. And in euery clowe is vertue seminall, & of eche springeth a plante, whan it is sette alone. Seke more herof tofore in the same, de Alleo in littera. A. And herto Aristotle sayethe, that the stalke of the lyly hath many knottes: and if the stalk be bended and layed downe, and couered with erthe, whyle the rote is in the grounde, & ere the sede breke out and vnclose, thenne within fewe dayes thou shalte synde of euery knotte a smalle clowe sprongen as hit were one of the rote, and that is wonder. Also there it is sayde, that lily floures ben fyrste grene, and afterwarde whyte. And if the stalke be kytte all fro the rote, for all the kynde humour of the stalke is closed in the pythe, the kynde heate that is in the pyth, tornethe to the ouer partye of the stalke & maketh digestiō in the mater of the floure. And then the floure spredeth and is whyte, whanne the humoure is fulle dygest. Therfore it is sayde, that versyfiours likned the lily to mannes Inwit, that is besy at laste to thynges that euer shalle last. And there it is sayd, that the lily hath not the vertue seminall in sede and in rote: and in that the lily is diuers and varith fro lekys and garlyk and other that haue semynal vertu in dyuers places. Herof loke tofore in the Chapyter of Garlyk & Oyneons, in littera. A. & L.

¶ Also the lily stalke with floures newe kyt put in a clod of clay, kepeth the floures freshe longe tyme. The lily floure smelleth full swete whyle it is hole and not broke, and stynketh full fowle, if it be broken and froted with handes. And the lily hath only the floure with the sede in stede of fruit, & all the vertue that the lily hath in stalke & in rote, is shewed in the hed in the floure, and in the sede. And the more hygher the floure is on the stalke, the more the heed bendeth downwarde: and the floure therof is playne and smothe without, and soft to towche and to handle, rounde in shape, and lykynge in syghte, with goldisshe greines conteyned within the holoweneſſe of the floure. The whyche greynes dyen and coloure more than saffron: and these thing greynes ben bore vp with. vi. stalkes. And

the lily floure is compowned of. vi. full whyte leaues, that be ful nyghe togedere And is bewtyed with. vii. golden greines, in the middel wherof is the sede in stede of fruyte/ and is wonderly whyte/ and is closed abowte with benefice of leaues of the floure, that the sede maye be kepte and saued fro greuynge of the colde ayre that is withoute.

Of Lactuca. ca. lxxxvii.

LEtuse highte Lactuca, and hath that name of plente of humour/ as Isidore sayth/ ozelo for it maketh oft mylk in women, that nourisshe and sede chyldre. And in men this herbe withstandethe mouinge of Venus. And therof is dowble kynde wilde and tame. The wylde we cal Seralia/ for the backe therof hath sharpe prickes and teeth as it were a sawe, lyke as Isidorus sayth in his seuentene booke, and the laste chapiter. Isaac in Dietis speketh of this herbe and sayth that this herbe wylde letuse, is lyke in shape to the tame, but it hathe longer braunches/ smaler and sharper/ and lesse grene/ for scarsyte of moysture. And therfore it is moche more bytter & dryer. Therfore many men meane/ that it exciteth menstruall bloude, and putteth oute rawe humours, as Dioscorides sayth.

And the tame letuse is colde and moyste, and soo temperate, that hit passethe not measure in neyther qualyte. Therfore vse therof acordeth bothe to meate and to medicine. And is subtyll of substaunce/ and namely whanne it is freshe/ and is therfore soone defied. And abateth gnawynge and brennynge that comme of Colera rubea, and kelethe heate and boyllynge of bloude, and excitethe slepe, and healethe herd ache, that commeth of Coleryk humoure and fumosite/ & multyplyeth milke in women/ and semen in menne. And this is by reason of good bloude that hit bredeth in perfite quantyte and qualyte: but when it is olde, it is harde, and moysture therof withdrawithe, and the herbe is bytter. And then vse therof bredeth blode atte wouste. And apayrethe the syght, and maketh hit sayle/ and sleeth the selynge/ for hit styflethe naturell selynge with soureneste therof.

Suche letuse is mooste greuous to suche as wolle gette chyldren. For hit rennethe and congellethe the seminall matter/ and namely the sede therof, if it be ofte taken in meate or in drynke. Nuc vsq; Isaac in Dictis. Libro. ii. capitulo. viii. Plinius spekethe of letuse and sayethe/ that a maner kynde of letuse growethe of it selfe without tyllynge/ and that maner letuse highte Laptina. For if it be throwen in to the se/ it sleethe all the fysshe that is nyghe there aboute. Mylke therof with vinegre water and wyne/ healeth the Dropesye. The herbe with the leaues stamped & sprongе with salte/ healethe synewes that are forkytte. A nother maner letuse growith in feldes, and leaues therof stamped healeth botches, if hit be layed to theym with meale. And amonge the Grekes this maner letuse highte Isopum other Esoperum. The thyrde manere letuse growith in wodes, and highte Stancio. Leaues therof grounde with meale and flowre, healeth woundes/ and staunchethe bloude/ and healeth rotted woundes. The rote and the leaues abateth the euyll, whiche is called the holy fyre.

A nother maner letuse with rounde leues and shorte/ highte Veracia amonge many men. Hawkes crapen this herbe/ and taken oute the Juyce therof/ and towchen and healen theyr eyen therwith/ & doone away dymnesse and blindnesse whan they bene olde. The iuyce healeth all the euilles of the eyen/ and namely if a womannes mylke be medlyd therwith. And hit healeth bytynge of serpentes/ and stingynge of scorpione/ yf the iuyce therof be dronke in wyne, and the leaues stamped and layed to the wounde in a playstre wyse, swageth and healeth all maner swellynge.

Also the sede of al maner letuse, wild and tame, chasteth in slepe dremes of lechery, & suffreth not the bodi to be polluted nother defoyled, if it be ofte take in meate: But

ofte

ofte vse therof/ and to moche therof ofte greueth the clerenesse of the eyen. Plinius therto leueth many other praisinges in the same chapiter, but this shalle suffyse at the this tyme.

Of Lappa. ca. lxxxiii.

LAppa the Clete/ is a herbe with brod leaues and thycke abowte the groũd/ and hath in the toppes of the staike knottes with croked pryckes, that ofte cleueth to mannes clothes. Li. xvii. Isid. speketh herof and sayth/ that this herbe hight lappa, bycause it hath grete leaues disposed by the grounde; and hight Philantropos amonge the Grekes/ for it is roughe and cleueth to mennes clothes/ And growith by olde walles: and hight Philantropos/ as it were louynge mankynde, for hit cleueth to mannes clothes by a maner affeccion and loue, as it semeth. Therof is dowble kynde, sharpe and rounde, disposed to the lyknesse of an horse sote. Therfore many men calle it Vngula cabalina, an horo howue: And eyther hath leues with heuy and myghty sauor and smell, as Dioscorides sayth. And li. xx. ca. xxii. Plinius sayth, that this name lappa/ is the name of many maner herbes, for it is the name of al maner Dockes, and ben all medicinable. For they heale smytynge of Scorpyons, nor they smyte not a manne, that is bawmed with the Juys therof. The brothe therof helpeth and also comforteth the teeth if it be luke warme hote holde in the mouth. The sede therof healeth myghtily cuylles of the stomake, and helpeth them whiche casten blod, & them also that haue the blody flyxe. For the rote therof with wine byndeth the wombe: but the leaues medlyd with salt laxeth the wombe. The sede dronken, healeth them whiche haue the stone. All the herbe stamped with Axungia, greece/ helpeth ayenste the botche in the breste. Duc vsqz Plinius.

And Plat. meaneth/ that lappa, whiche hight Lappatum also/ is an hote herbe & a drye. And hathe vertue to dissolue, & to tempre and to laxe/ and to open and to kendel. And helpeth therfore ayenste ytching & also scabbes wete & drye, and ayenst the Styngles. And wasteth the humours by twene the flesshe and the skynne. And neseth and abateth hardnesse and swellynge of postumes, and helpeth ayenste the cold dropesye, & ayenst stoppynge of the splene. And the juys therof medlyd with the juys of Rewe, purgeth the brayne of superfluyte of flewme, if hit be droppyd in to the nosethrilles in a bath or in a hote aire.

Of Lappate. ca. lxxxiiii.

LAppates is a manere meate made, compowned and confecte of certaine herbes of gardens, as the glose sayth sup Judith, ca. xv. And Alexander Nequam speketh therof and sayth/ that Lappates cibus est, et olus componit eundem. The meanyng is/ that lappates is a mete made of herbes. And other meaneth, that hit is a maner kynde of herbes and of wortes/ with brode leaues/ as a Clete, but the leaues of lappates ben nesshe and fat & playne and wonderly wrallyd and lapped, and clevynge togedere with a short caulestock, knotty without, and full of pyth within. This herbe accordeth to meate and to medicine/ & therof is good meate made, that may be kepte longe tyme, if hit be besyly compowned and sodde with vinegre/ sinapy sede, and hony. And suche mete is comynly called Compositum, and hathe a singuler vertue to withstonde dronkenesse, as Plinius sayth. li. xx. For if it be eate to fore meate/ hit kepethe from dronkenesse. And if it be taken after meate in dronkenes, it maketh it passe away. And the doctryne and techynge of Ralio meneth, that there is nothyng better for broken bones, and is good to the stomake and to the synewes. Therfore he commaundeth and byddeth, that this herbe be yeue to them that haue quakynge/ and the Palsey, and to them that spitte blodde/ and to chyldre: and bredeth plenty of mylke. The Juys therof helpeth ayenst venim and smytynge of serpentes. And namely the sede therof helpethe ayenste bytynge of houndes, as

Jsidore sayth. libro .xvii.

Of Legumine. ca. lxxxv.

LEgumina/ codware that seruythe to potage, hath this name legumia of legendo/ chesing, as it were chose. For men in olde time chose the best codware/ & made them meate therof. And greynes that ben somdeale more and gretter & thicker then greynes of wheate or of barly, be properly called legumina, and ben not gendred in hulles as wheate/ but in coddes. And ben closed therin/ as it fareth of pesen, fetches/ and beanes. And legumina, codware, is diuers in quantite, in coloure/ in figure, shape, & sauoure. For emonge suche codware, Lupines and beanes ben gretest, & pesen & fetches ben meane, tylles & vaches ben smalleste in quantyte. And ben diuers in coloure. For some ben white and some blacke, and some redde/ and some medlid with dyuers coloure. In shape they ben dyuers, for some ben rounde, and some ben euenlonge, and some thre cornered, & some playn. In sauoure they disser, for some bē soure and harde, and made nesshe/ & good to etynge and sethynge. And some benne bytter of them self/ as Lupines/ and benne made swete and sauorye with good watryng. And codware shal be gadred whā they begynne to rype. For they wolle fall soone out of the coddis, and ben not well seen whan they be shede: as it farethe of lupines, as Plinius sayth. li. xviii. And suche codware is in substaunce thicke, fast/ colde/ and drie, and harde to defye/ and is harde to sethynge, for faste & harde substaunce, and maye not well be sod in pytte water. But to sethe suche codware well, nedeth rennynge water of a welle or of a streme. Ofte of codware boystous meate is made, whiche accordeth to stronge mē of complexion and of kynde, for codware of itselfe is harde to defye, and nourisheth moche. And comforteth whan it is defyed. But it bredeth swellynge and ventosyte, but the ventosite is abated therof by medlynge of thynges that distroyen ventosite, as Lomyn, and Anete and other suche, as Dioscorides sayth/ and affermyth.

Of Lente. ca. lxxxvi.

LEno, lentio, is a maner of codware, and is seruysable to potage, as Jsidore sayth. li. xvii. And hathe that name for it is moyste and nesshe, and namely in grasse. And of Leno, lentio, cometh Lenticula the diminutif therof/ & is write with t/ for dyfference of leno lēdio, that is a nyt/ a lytel heed worme/ and is wryte with d, in the genetise case, and in all the other, oute take the nomnatif case. Therof one speketh in this maner.

Lens lendis capiti, lens lentis conuenit ori.

¶ That is to saye/ that leno, lendio/ is the nytte in the heed, and leno, lentio, is the tyl/ and accordeth to the mouthe. The til is colde and drye/ and compowned of contraryes, as Jsaac sayth. For one vertue therof is in the rynde/ and a nother in the pith & the meale. For it hath in the rynde a maner sharpnesse, by the whiche hit laxeth the wombe: but the pythe and the meale is soury she/ and comforteth the stomake, and constreyneth and byndeth, and gendreth thycke and melancolyk blonde/ and filleth the brayne with thycke smoke, and is therfore cause of horryble and dred full dreames, & greueth the stomake with ventosite and swellynge/ and stoppeth all the passages and veynes of the body, and dryeth the substaunce of synewes and of skynnes of the brayne. And is moste greuous to the skynnes of the eyen/ for it distempereth the moysture therof and sordrieth it. And he sayth/ that it greueth hole eyen/ and then moche more it greueth sore eyen, by cause that it sordrieth.

Ofte vse of this bredeth in the body moste wycked euylles and passions, and namely if that it be eten with the skynne and hulles, and if the body be drye of complexion: But sometyme it helpeth theym that benne hote and moyste. And helpeth them that haue the dropesy, if it be ete withoute the skynne. And greueth with the skynne, for it gendreth moche swellynge and stretchig of gutte & of skynnes Fylle/ that is moste

great

greate and freshe and easy to sethynge, is beste, and that both to meate and to medicine. The mulyce of tylle is tempered, if the skynne be put awaye / and the pyth sodde in freshe water, & then oyle put ther on / & pepper, comyn / and other such thinges. Due vide Isaac in Dietis. Plinius sayth, li. xvii. cap. xii. that the tylle loueth lene londe more than fatte, and drie weder and fayre. And all codware loueth water tofore the blossom, and drinesse after the blomynge.

Of Lino. capi. lxxxvii.

Bothe flexe and seede hyght Linum, and hath that name / for it is boothe nesshe and smoth / & sul lykyng / as Isydore sayth, li. xix. Li. xii capitu. ii. Plinius sayth that flexe is sowen in grauelly places, and playne, and that in springynge tyme and is gathered in somer. Flexe groweth in euen stalkes, and ben yelowe floures or blewe / and after cometh hoppes, & therin is the seede / and whan the hoppe begynneth to wexe than the flexe is drawe vp and gadered all hole / and is thanne lyned / and afterwarde made to knottes & lyttel bundels, and so layed in water / and lyeth there longe tyme. And then hit is taken out of the water and layed abrode, tyll it be dried, and torned and wende in the sonne, and then bounde in praty nytches and boundels. And afterward knocked / beaten, and brayed, and carsled / rodded, and gnodded, ribbed and hekled, & at the laste sponne. Then the threde is sod & bicked & bucked & oft layed to dryenge / weted & washe / and sprincled with water vntyll that it be whyte, after diuerse werkinge and trauayle. And there be manye maner flexes / but the fayreste of all groweth in egypte, for therof is Bissus made right fayre, and white as snowe, as Plinius sayth li. xix. capitulo. xii. This flexe is not most stronge / but therof cometh most winnyng, for therof ben kind vestementes made for prestes. Flexe is nedeful to diuers vses. For therof is made clothing to were and sayles to sayle, and nettes to fysshe and to hunte, and threde to sewe, ropes to bynde, and stringes to shote / bondes to bynde / lynes to meate and to measure, & shetes to reste in, and sackes / bagges, and purses to put and to kepe thinges in. And so none herbe is so nedefull, to so many dyuers vses to mankynde, as is the flexe. And the seede therof is hote and moyste, or elo temperate byt wene moyste & dry, & so therof is oyl made / that is more nedeful to other vse than to mete. For Isaac saith, lyne seede nourisshethe but lyttelle / and is harde to delye, and greueth the stomake, & bredeth moche swellyng: but it tempereth and nesheth if it be perched, and is the better, if it be take with hony. It helpeth ayenste the coughe / and excyteth Venus, & meueth to love, if hit be eaten with honye and peper, and is good for postumes / for it ripeth them / and swageth and easethe, & maketh thicke humour clere and thynne, and so it dissolueth and distroyeth postumes of the moder, if the pacient be ofte noryshed with the brothe therof, as Isaac sayth in Dietis

Of Malo. cap. lxxxviii.

Malus / the appel tree / is a tree that beareth appels / and is a greate tree in hit selfe, but hit is lasse and more shorte than other trees of the woode / with knotte and riueled rynd, and maketh shadow with thicke bowes and braunches, and is fayre with dyuers blossomes and floures, and is lykynge / with good fruyte and noble / and is gracyous in syghte and in taste, and vertuous in medycine, and the appelle hyghte malum, mali, but the tree hyghte hec malus / and hec poumus also. And hath that name for that the frute therof is rounde. And so appelles that benne moofte rounde ben called Mala, as Isidore sayth the libro. xvii. For Malum in grewe / is rotundum in latin / and round in englyshe. The appel tree is dyuers / and varyenge fro other trees of woodes. For the appelle tree / and namely the tame appelle tree, is of dowble kynde.

For the stocke therof springethe on the grounde, and the grasse therof springeth of an other tree, & is grassed on the stocke, and is so oned by grassyng/that of tweine is one compowned, and the grasse so grassed tourneth all the vertue of the stocke in to his owne kynde and qualytee / as Alfredus sayth super sine primi li. vegitabil. Loke tofore in the same boke in the treatyse of grassynge of trees aboute the beginynge.

The appelle tree waxeth barayne, excepte it be pared and shredde, & discharged of water bowes & of superfluite, as he sayth. For the humour, whiche is drawen from the rote, suffiseth not to bringe forth frute/ if it passeth in to noury shynge and sedyng of barayne bowes and braunches. Loke tofore de fructificacione arborum et causa eiusdem.

Of appelle trees is diuerse kynd. For some beareth soury she fruyte and harde, and some ryghte soure / and some right swete with a good sauour and plesaunte. And this diuersitie cometh of dyuerse qualities of the humours, and of more feble or more stronge werkynge of heate / that is in the rote / as hit is towched tofore in the begynninge.

Of Malo granato. ca. lxxxix.

MAlus granatus is the tre that bereth Pomgarnades, & the tree is feminine gendre, & the fruit neutre gendre, & is called Malum granatum, for it conteynethe many greines within the rinde, & the roúdnes, as Jsi. sayth li. xviii. and the rinde therof hight Psidia, & the floure balaustia. And some of the flouers ben white, & some purpyll, & some red as a rose. And these pomgarnades be called Malapunica/ for they cam first out of the contre of Punica, as J. sayth. The tre is ful hard with many knotteo & bowes & branches, & groweth more in brede than in length / and may not well away with colde, & so the flowers therof ben soone lost in hoore froste. And Aristot. sayth, that this tree leueth his malyce, and chaungeth out therof by craft of tylthyng. Loke tofore in this boke de arborum cultura. And Plinius sayth, that of this tree is manye maner of kyndes / but we shalle speke nowe of two manner at this tyme. For as Dioscorides sayth, & Jsaac in Dietis / of pomegarnades is two maner kyndes. One pomegarnade tree bereth swete appelles / hotte and moyste, and some bereth soure appels colde and drye / & maye be kepte lenger than other, but the swete accordeth more to medicine for al the tree is medicinall, and the fruite therof accordeth but lyttell to meate / and so Jsidore meaneth li. xvii. where he sayth / that phisiciens denye, that bodyes shoulde be norysshed with meate of pomegarnades / but they trowe, that it accordeth more to medycine than to sedynge of the body. And all the tree / and namely the fruyte therof hathe vertue to constreyne and to bynde / to comfort & to fastyn, & to hard & dry thin humours and fletynge, and to staunche Coleryke spewyng and to staunche blod, as Jsaac techeth openly, and Dioscorides & Pl. also, Jf it be take in couenable maner and due order hit helpethe ayenste al passiones of the bodi both within and without. but the swete bredythe more ventosyte & swellinge / and they do lesse quenche theyr thirst that be diseased with seuers, & therfore they agree worse with thé that haue the ague, than the sowre done. And of the iuis of the soure is a drinke made, that hight Exzacra, that abateth the hete of seuers, & defyeth & chaungeth the mater of seuers, & exciteth appetite / and restoreth wonderly / & repareth & comforteth kinde, that fayleth by reason of to great hete, & helpeth ayenst chauffinge of the lyuer / & ayenst the cardiacle passion & faylyng of the herte. Flouers fruite & rinde therof sleeth olde wormes in the wombe / if it be made in to powder & dronke, & moste effectually comforteth & pourgeth both teeth & gommes, & helpeth ayenst many other euils, as Dioscor. & Jsaac meane. Pomegardes helpen in al the forsaide thinges most effectually / & though they be yelow & discolored & sourishe, wery she / and drye without in the

the rinde, yet nethelesse within they be redmoyste nesshe and sauoury, and the greynes ben ordeyned in theyr owne celles by passing wonder craste / as Isaac saith.

Of Moro. capitu. C.

Morus is a tree / whiche beareth beryes / and the fruite of the same tre hyghte Morum / a bery, as Isidore saith li. xvii. The grekes calle this tree Moró, and the latynes calle it Rubum: For the fruyte therof is redde, Therof is dowble kynde, tame and wylde / and herdes in deserte eate the fruite of the wilde bery tree / and leues therof slecthe serpentes / if they be throwen or layed vppon them.

And Ambrose sup Mattheū saith xvii. that the fruyte of this tree is fyrste whyte in the floure, and then greue / and then red / and blacke or browne at laste, & the more rype it is / the more blacke it is / and dyeth and smorcheth his hondes and teeth that eateth therof. Plinius and Dioscorides meane, that Morus is a tree, and the seede therof laxethe the wombe, and the iuis therof wronge and dried at fyre, or in the son / constreyneth & byndeth the wombe, and heleth whelkes & sores of the mouth, and swageth and abateth swellyng of the lyppes. The rynde of the rote sodde and dronke, laxeth the wombe, & sleeth brode wormes therin, the leaues therof stamped and laied in oylle, healeth burninges. The leaues sodde in reyne water maketh blacke heare / and healeth the bytynge of Palangio / & of attercoppes / and eeseth the tothache, and clenseth rotynges and matter of the iowes. The beries therof before they ben rype, ben colde / and byndeth & cõforteth the stomak / & the more they wex rype, the more hote they wexen, and also the more swete & moysty. And many ther of eten after mete, torneth in to corruptiõ, & greue soone both heed & stomak / and be wel defied, if they ben eaten fastynge / and nourisheth but full lyttell. Leaues of highe mulbery trees be great and brode, & are greued with Walshragges & flyes, & gladly wormes eate therof / and so like wormes ben best fed and noury shed with such leaues. All the tree is medicinal / and namely the rynde / fruyte / leaues, and rotes. For if the rote therof be slyt / therout commeth gumme, that helpeth in diuerse passions and euylles. For yt laxethe the wombe, and healeth touth ache. Hec vsq; Dios. and Plinius. Of mulle beryes is noble drynke made, that we calle commenly Moretum, olrphauntes drynke therof / & ben the more bolde and hardy, as Rabanus sayth, super lib. secundū. Macha. v. capit. And therof is a letuarie made / that hyght Diameron, that helpethe ageynste the Squinancie and euyls of the iowes & throte, as Plat. sayth.

Of Mirto. cap. ci.

Mirtus is a lyttel tree / and is so called by cause it ofte groweth in the see cleues / as Isidore sayethe. Virgill speketh of the brode cloues of Mirtus, and of the louers of the cloues of Mirtha. And the Grekes calle it Mirecie. And phisitiono write in theyr bokes / that this tree accordeth to many nedefull vses of women. Hec vsq; Isidorus. And Plinius and Dioscorides meane, that Mirtus is a lyttell tree / as it were a shrubbe, and growethe namely by the see syde. And fruyte / flowers / and braunches therof accordeth to medycyne. And the fruyte therof is better than the flowers / and many be kepte lenger tyme, and better in heate of the son than in shadowe place. And the more fresh the fruyte is, the better it is. And all the substaunciallies of this tree haue vertue of sourenes and of bindyng / and of his swete smelle hath vertue comforatiue / and restoreth superfluite of rennynge and droppynge by proper kynde therof. And helpeth the vertue retentyfe, to holde in the body: and so helpeth ageynste the reume that falleth to the spirituall mẽbres, if thei ben sodde in reyne water, & the brest wash therwith, and staunchethe spewynge, if a braunche therof be sodde with vinegre, & layed to the stomake. Powder of this tree healeth woundes easely and soste.

And Plinius sayethe / that some Mirtus is

whyte, and some is blacke / and eyther is byndynge / but the blacke the more, and is therfore proffitably take ayenste bledyng, and it meueth vryn / and helpeth ayenst venim, & ayenste stinging of scorpions, if it be dronke / broth therof helpeth ayenst the euyll Allopicia and fallynge of heare, and helpeth ayenste swellynge of eyen medled with whete meale. Oleum mirtũ is made of the leaues and bayes therof, the which oyle easeth / clenseth / helpeth / and healethe in all the forsayde thinges. And clensethe mattry eares / if it be luke warme dropped therin. Huc vsq; Plinius. Super Isa. ca. xli. Jerum saith, that mirtus hath good smel and rotteth not, and mirtus fasteneth and restoreth and comforteth wery membres and lymmes / and therfore it tokeneth comfortoures of holy churche / and hath vertu to swage, ease, tempre / and to kele, as he sayth super Isaac. lx. ca.

Of Mirra. ca. c. ii.

MJrra is a tree in Arabia. v. cubites hyghe, and is lyke to a thorne called Achantum, the droppynge therof is grene with greate smelle / and is bytter / and hath therfore the name Mirra, as Jsidore sayethe li. xvi. The droppynge that commeth therof by hit selfe is beste, and droppynge that cometh oute at chynnes & flyttes, that ben made therin, is acounted les worthe. The Arabees maken fyre of shredynge therof / and therof is fulle greuous smoke, but if hit be withstand with other smelle of storaxe. For elo of suche smoke, men shold take vncurable sykenes and euylles. Beste mirra and mooste pure is gathered amonge Trogodites in Arabia / as Jsid. sayth, & Plinius li. xii. ca. xvii. where it is sayde / that mirra is a tre of fyue cubytes hyghte, and growethe in wodes of Arabia. The leaues therof ben lyke to the leaues of olyue, but they bene more crysped / and haue more prickes / and is like in bowes to iuniperus. Bowes therof bene kerue and kytte and flyt in two tymes / but it droppeth before it be flytt, and that droping is called Stacten, and is best of all maner mirra, and hyght mirra electa / mirra chose. And of mirra is seuen maner kyndes, as he sayethe / cap. xviii. One hight Trogoditica, and that is wel chose. The seconde hyghte Gelbanitica. The. iii. hyghte Diantrides, The fourth Collaticia. The fifth Pracena, and hyghte also Salbana, and is more thynne than other Mirtes. The fyfte hyghte Duratim and Odoriferam / and is more white than the other. And is feyned with gumme and cloddes of Lentiscus. The seuenth hyght Jndica / and this is the worste of them al. And there with other maner mirtes bene feyned. Huc vsq; Plinius.

And Dioscorides sayethe / that Mirra is droppyng of a tree harded aboute the bowes by heate of the sonne, and the beste is citrine and redde within / and somdeale hyghte / and hereof some is smalle and some is greate / and is called Trogoditica, and hath that name of an Jlonde, whiche it groweth in. And this trogoditica is hot and drye, and hathe vertue to comforte, and that in gatherynge and encreasynge partyes together by his vertue of good sauoure and smel, and dissolueth and departeth and consumeth and wasteth eueniye of the qualities therof. And soo deed bodies ben kepte sause and sound whan they ben bawmed with confections of mirra. And mirra is kepte in his vertue nygh an hundred yeres / and helpethe ageynste all causes flewmatike, and ageynste all inordinate rennynge and droppynge / and comforteth digestion, and pourgethe gleymye humours, and namelye in the spiritualle membres, and hit amendeth stenche, and smel of the mouth, and healeth and drayeth all euylles of the gomes, and healeth and distroyeth and wasteth welkes of the lyppes, and comforteth the brayne / and comforteth strongely and strengtheth the mother / and soudryeth and wasteth all superfluitie therof / and helpeth conception, and sleethe wormes in the eares / and fretethe deed flesshe / and bredeth and saueth quyck flesshe at beste.

Of

¶ Of Mirro. capi. ciii.

MIrrum is an oyntemente made of Mirra and of other spicerye. By vertue therof synewes and other membres of selynge ben comforted ⁊ humours in the ioyntes and tone be wasted. By the good smelle therof spirites of selynge bene restored ⁊ comforted, ⁊ sleeth with bytterneo lyce and wormes / and letteth breding therof, ⁊ abateth stynkyng swettes, and kepeth and saueth bodyes hoole and sounde that they rote not.

of Mandragora. ca. ciiii.

MAndragora hathe that name, for hit beareth appleo with greate sauour of the greatneo of the appleo of Median, and hight Malum terre among Latines. And poetes call it Antropomorfos, for the roote therof is somedele shape as a man. The rind therof medled with wine is yeue to them to drinke that shal be kit in the body, for they shoulde slepe and not fele the sore kittyng. Dereof is two maner of kyndes, the one is female, and is lyke in leaues to Letuse, and beareth appels. That other is male / and hath leues lyke to the bete, as Isidore sayth lib. xvii. And Dioscorides sayth, that Mandragora is a slepyng herbe, and the leaues therof spreden on the grounde, and hath two rotes or three cleuynge togethero, blacke without / ⁊ white within, with a thycke skyn. The male hath white leaues and thynne, and rote lyke to the other. And appelles growen on the leaues, as galles growen on okes leaues, and ben yclowe and swete of smelle, but with a maner heuynes, and ben fresshe in sauoure, and accord not therfore to meate but onely to medicyne. For tyndes therof sodde in wyne, cause slepe / and abateth al maner sorence: and so that time a man seleth vneth though he be cut. but yet Mandragora muste be warely vsed: for it sleeth if men take moch therof / as he saith. For in Plat. it is said, that it keleth / ⁊ somdele sleethe, ⁊ makethe to slepe strongly, therfore the iuis therof with womans milke layed to the temples / maketh to slepe, yea though it were in the mooste hotte ague. And for the herbe is colde in substaunce, it is sayde / that the frute ther of quencheth the euyll that hyghte holye fyre, ⁊ abateth the rese of colera ⁊ fluxe of the wombe. Duc vsq; Plat. But there it is said, that by kynde no shape of man nor of waman is in the rote therof / but it is rather so feyned of churles or of witches. It is sayd, that it maketh women conceyue, but it semeth that saint Austen saith naye super Gen. ii. ca. xix. De sayth there, that by cause of Rachell / that desired Mandragora / he loked bokes of philosophers that treate of vertues of herbes, ⁊ fonde no suche thinges in theyr bokes in that tyme. But saving the auctorite of saint Austē / many auctoure meane / that Mandragora hath this vertu / ⁊ so Const. Dios. Plin. ⁊ Plat. meane, that Mandragora take in due maner, disposeth the moders to cōcey uynge, the whiche moders and matrices of conception were let by to moche heate ⁊ vrines. And so Mandragora disposeth hotte women and moyste to conception and to conceyue. For mandragora is clode and drye / as it is saide in Platearius, and that in disposition / but hit letteth women that bene kyndelye colde and dry of suche disposition.

Mandragora hath many other vertues / and smyteth of and distroyeth swellynge of the body, as Dioscorides sayth / and withstondeth venemous bytyng / and stancheth all droppynges and rennyng aboue and bynethe.

All that is sette tofore is sayde in Plinius boke. libro. xxv. capitulo. xvi. And there it is sayde, that of mandragora ben two kyndes. ꝛc. And after it folowethe in this maner.

¶ They that dygge mandragora, be besye to beware of contrary wyndes / whyle they dygge / and maken three cercles aboute with a swerde, and abyde with the dyggynge vnto the son goyng downe, and trowen so to haue the herbe with the cheyse vertues. The Iuis therof is gadred and dryed in the sonne, the appelles

therof ben dried in the shadow. The smell of the appels is heuy, & bredeth slepe only with smell, as he sayth.

Of Milio. ca. Lv.

MIlium Myle is an herbe with a lõge stalke and knotty, as the Red, & the sede therof is full smalle, colde, and drie, as Isaac sayethe in Dietis. And that wytnesseth lyghtnes and holownes therof, and absence of gleymynesse and of vnctuositie, and nourisheth but lyttell, but it comforteth the stomake by dryues therof, & bindeth the wombe. And as Diosc. saith, is diuretike & assate, & swageth ache of the bely, & gendreth not good bloude, but it keleth and drieth the stomake, as it is said in Dietis.

Of Menta. capitu. L. vi.

MEnta is an herbe with good smelle hotte and drye, and comforteth the stomake, and therof is dowble kynd, wild and tame, one groweth in gardens, and the other in woodes and in moũtaynes: & this heateth more thã the first: & this herbe hyghte colocasia in grewe, and nepta, or calamentum in latyne, as Isidore sayethe, li. xvii. cap. penult. This herbe is full medicinable. Other maner myntes growe in mores and in meedes, and be not so myghty in vertue or in hete, but they haue more heuy smelle and sauour than mynte of gardens, that is an herbe that moultiplyeth it self, & springeth soone out of the groũd. And if the stalke therof be bended downe to the grounde, and healed with erthe, it tourneth in to a rote, & bryngeth forthe anone a newe mynte.

Mynte of gardens is full vertuous, both grene and drie. And dissolueth and tempereth and wasteth by proper qualytes therof. And comforteth and exciteth appetite by odour and good smelle, and by sharpnesse therof. If it be sodde in vinegre, hit dooth awaye stenche of the mouth: & clenseth and pourgeth corrupte and rotted gomes. And abateth with vinegree parbrakinge and castinge, that comethe of febelnesse of the vertue retentyf. And helpethe by sauoure and smell ayenste swowonynge and febelnesse of spirites, and comforteth and clenseth superfluite of the moder. And abateth, yf it be sodde in wine, ache of the guttes and of the reynes. If it be sod with wine and with oyle, and layed to, hit cureth and healeth hardnesse of brestes and tetis that come of renninge and cruddinge of milke. The iuys therof withstandethe venym, and sleeth, if it be dronken, wormes of the wombe, and of the eares also. And mynte sodde in wine and in oyle, dissolueth and healeth colde postumes, & healeth the coughe. Duc vsq; Dioscorides et Plat. And also Isaac sayth the same, libro ii. in Dietis. That it taketh awaye abhominacion of wamblyng, and abatethe the yexeing. And clensethe and smothythe the tonge, if it be sproted therwith, and excyterhe Venus.

Of Malua. ca. cvii.

MAlua the Yocke, is a neshe herbe, & hath that name Malua of Molliendo aluum, Neshinge the wombe, as Isidore sayth. li. xvii. And he sayth, and Plinius also, that he that is bawmed with the iuys therof, medlyd with oyle, maye not be greued with stynginge of been. Also membres bawmed with iuis of hockes ben not biten of Attercoppes, nor stong of scorpione, as Plinius sayethe. Of hocke is double kynde, the lesse and the more, that hight altea. And eyther herbe is moyste & temperate bytwene hote & colde, as hit is sayde in Dietis. And that is knowen by vertue and werkinge therof. For it tempereth and rypeth postumes, & namely the rote and sede therof.

The brothe therof helpeth ayenste fluxe of blode, and hath somwhat of gleymynes. And tempreth thycke humoure of the reynes, if it be dronke with wine, and breketh the stone, & nesheth hardnes of the splene.

The brothe therof makethe slepe, if the face be washe therwith, and the vtter partyes of the body. The brothe of the sede therof

therof helpethe Tyſyk ment and helpethe ayenſt the coughe. The ſede therof ſod in oyle, tempreth hardneſſe, and neſſheth, and clenſethe, and rypethe, as hit is ſayde in Plateario.

Of Nuce. ca. cviii.

The Nutte tree hyghte Nux, and ſoo hyghte the nutte alſo. Jt hath that name Nux, for droppyng of the leues ther of greueth and noyeth other trees aboute, that ben nyghe therto. And many latines call this tree Jouilans by a nother name. For this tree was ſometyme halowed to Jupiter. The fruite therof hath ſo great vertue, that if it be putte amonge frogge ſtoles and venemouſe meates, it ſpylleth and diſtroyethe and quenchethe all the venym that is therin, as Jſidore ſaythe, li. xvii. The fruite therof hathe a harde rynde without and bytter, and a ſwete kernell within. And al maner appels that ben cloſed in an harde ſkyn, rynde, or ſhale ben called nuttes, as pince, caſtanie, and auellane, and other ſuche, as he ſaythe, and the nutte tree is hygh and longe, with large bowes and knottes, and with brod leaues and ſinewy, euen longe, and ſharpe in the endes with cuyll ſmelle and ſauour. The ſhadowe therof greueth theym that ſlepe there vnder, and bredeth dyuers ſyknelſes and euylles, but the fruyte therof, leaues, and rynde accorden to medycines. For as Dioſcorides ſaythe, the iuis of the roote and of the rynde, of the more nutte tree, dronke to the quantitie of one Dragium, helpeth ageynſte difficulte of pyſſing. and is contrary to feuers that come with ſheuerynge and colde, if it be dronke with vinegre. And ſayth alſo furthermore, that it dyethe and clenſethe heare, and letteth the fallynge therof. And hath many vertues and myghte. The fruite therof accordethe bothe to meate and medicine. And there ben many maner of nuttes, but we ſpeke mooſte towchinge meate and medicine of the more nuttes, that ben frenche nuttes, and of the las that ben Auelanes. The comyn nutte hyghte Gallica amonge many men, and is diuers in ſubſtaunce, vertue, and ſhape. For as Jſaac ſayth in Dietario. The nutte in ſubſtaunce is grene, or newe or rype. In the fyrſt diſpoſicion the ſkynne and the rynde is grene and ſoure, & bytter, and ſmoteching his hande that hold leth it harde. And there with in is a ſhelle or a ſhale, that wexethe harder and harder, and there within is the nutte kernell, that is ſauery & full ſwete. And the kernel that is within the ſhale is cloſedde in the ſkin, to ſaue the tender kernel fro cold and hardenes of the ſhale. And therfore that ſkynne is more neſſhe thanne the ſhale, and more harde thanne the kernell, and more bitter founde of them that haue aſſaied. And the nere rype the nutte is, the ſooner the ſkynne forſaketh the ſhale and cleueth the faſter to the kernell, ſo that vnneth the kernelle maye be departed therfro, but by hotte water, or by ſome other crafte, that tempereth that ſkynne, and makethe hit neſſhe. And the grene nutte is kyndly leſſe hote and drie than the olde, and greueth therfore the laſſe. And is enmye to all venyme, if hit be with rewe eatenfaſtyng. And Jſaac ſayth, ſome nuttes bene freſſhe and newe, and ſome ben olde, and ſomme ben meane bytwene both. Jn the freſſhe is mooſte moyſture, and the meane benne more drye, & in the olde moyſture is waſted by werkynge of heate that maketh digeſtion in the humours.

And the olde bene generallye more vnctuous. Therfore manye therof eaten, tournethe ſoone in to coleryke humours, and namelye menne with hotte complexion, if they eate therof manye and ofte. For in theym it bredeth heed ache, and makethe them tornegedy, but they be couenable no ryſſhynge to them that eaten them temperately, and ben of temperate complexion. For ſo they ben deſied well Jnough.

The vertue therof is knowen by effecte of medicyne, for generally they kepe and ſaue the body ayenſte venemouſe thynges. For by his ventoſitie it ſtoppeth the veynes, in the body, & ſuffreth not venim paſſe to the ſpiritualle membres. Alſo nuttes euenlye led with ſalte, rewe, Garlyk, and Hony

medlyd

helpeth in the bytynge of a wood hound, if some be swolowed, and some layed to the sore without, for it drawith oute the venim myghtily, and wasteth it also. And nuttes stamped and medlyd with hony, tempreth wonderly, and dissolueth coleryk postumes and flewmatyk also. Also nuttes stamped & layed as a plaster to the nauyll, distroyeth postumes that brede within, as Isaac sayth in Dietis.

And nuttes ben dyuersly shape. For some be rounde, and some euenlonge, and some playne and contynued within, as it fareth in auelane, and in nutmygges. And some haue clifte in the sydes, and ben distingued in the toppe, as it were with the shape of a Triangle: as it fareth in great frenche nuttes, in the whiche generally the shape of the cros is printed within, as they knowen welle that take hede therto.

Of Auellana. ca. cix.

AVellana is a felde nutte, & a woode nutte in comparison to the frenche nutte. For without craste of gardiners it growethe on Vasels, that ben trees that growe in groues, as Isidore sayth. And for they growé in comin places, where as men passe therby, and pulle & gadre therof, they haue worthily the name Auellana. And auellana, as Isaac sayth, benne lesse hote in substaunce than other nuttes, and more soure, and more saste in substaunce & vnctuous. And ben therfore harde to desie, and the more slowe to pas oute of the body: But whan they benne desied, they nourishe moche the body: and they engender moch ventosite, if they be ete with the small skynnes. Therfore to take away the greyf, it is good to blaunche them in hote water: And helpeth well then ayenst many passions and euylles. The skynne therof medlyd with hony, helpeth ayenst fallynge of heare, and maketh heare growe in the body, as Isaac sayth and Constantyne also. There is also many dyuersytees of nuttes, that accordé to medicine, as Nux muscata, Nux Indica, and Nux vomica, and other suche. Nux muscata, the nutte-mygge, is the fruit of a tree that groweth in Inde in a shale that is harde, and couered with a skynne, as Auellana. And the ryndé therof hight Macio, and is ryghte medicinable. And comforteth namely the harte, and pourgethe the spuite of selynge in the brayne: and he stethe the colde stomak, and comfortethe appetyte, and this ryndé is somewhat bytter. And the barke therof is yelowe, & hathe a sharpe sauour, and somwhat bitter: & that that is blacke or erthy, and hathe not a sharpe sauoure, is to be forsake: and the nutmygge taken oute of the ryndé and of the shale, is bycklypped with a thynne skinne & playne. And the more heuy the nutmygge is in weyghte, and the more swete in smel, and sharpe in sauour, the better hit is. And so the beste is heuy and sounde within, and semethe rody in coloure, and sallethe not to powder whanne hit is broken, & hathe a stronge sauoure and swete, and hit hath vertue to comforte & to heate the stomak. And to consume, and waste ventosite: and to hele hedache, that commeth of colde. The nutmygge holde to the nose, comforteth the brayne and the spyritualle membres, as Plinius, Dioscorides, and Platerius meene.

Of Nardo. ca. cx.

NArdus is a lytel herbe with prickes, and is hote, and smelleth well. And soo amonge the Grekes, Nardus spica hyghte Nardostartes, as Isidore sayth libro. xvii. And therof is treble manere kynde, Indica, Siriaca, and Celtica, but none groweth in Siria: but in a londe hauynge many mountaynes, that stretcheth to Siria in one syde, and to Inde in the other syde. The beste is smothe and lyght, browne and plaine, with smalle eiles, and drieth the tonge whanne it is chewed. And Nardus Celtica hathe the name of the countree of Gallia, for hit growith therin, and is lyke to Nardus or to spicis nardi: But hit is more whyte, and comfortethe by goode smelle, as Dioscorides and Platearius meene. And helpeth ayenst swownynge

swownynge and sayllynge of the harte, and ayenste sekenes of the stomake. And comforteth the brayne, if hit be holde to the nose. And abateth colde rewme, and helpeth ayenste defnesse and postumes of the eares, and doothe awaye ofte euylle smelle of the mouthe, and pourgethe the gomes, and openeth the stoppynge of the lyuer and of the splene. And exciteth menstrual blod, & clenseth the moder, & helpeth concepcion, and bricketh the stone both in the bledder and reynes. This herbe tempereth and nesheth, & departeth harde mater, and thyrleth and passeth in to the inner partyes. And helpeth ayenste palsey of the tonge: and comforteth the senewes, and wasteth humours that let the tonge. Also it is sayd, that it helpeth ayenste the fallynge euyl, if it be ministred in dewe maner to the pacient: and is full good to many other thinges. And out therof wooseth the oyle that hight Oleum nardinum, and is moste necessary to all the forsayde thinges, & to many other.

Of Olea. ca. cxi.

OLea is a tree, and the fruyte therof hight Olyua, and the iuyce Oleum, as Isidore sayth li. xvii. But this tree is ofte called Oliua, and is a worthy tree, & a tree of peace, as he sayth. For the story of the Romayns meane, that without braunches of olyue no messagers were sett to Rome to gete peace, nor to profre peas to other menne. Remigius sayth, that the worthines of this tree is knowen, for in token of reconciliacion and peas made bytwene god and man, the culuour came to the wyndowe of Noes shyppe with a token in her mouth, that was a braunche of olyue, and of none other tree. And li. xv. Plinius sayth that amonge the Athinienses Pictoure were crowned with olyue. And afterward the Grekes ordeined, that theyr victoure sholde be crowned with Oliaster, as he sayth. And the olyue is a faire tree in croppe, in grene colour, and in multitude of bowes and braunches, with whityshe braunches. And this tree is grene al the somer and winter longe, & hath small leaues with good smell, and harde rinde, & bytter rote, & fat fruite sauory & swete. For as Isidore sayth, the oliua springethe of a bytter rote, that is nourishing of light, medicine of woundes, and sedinge of the hungry. For oyle is put in laumpes to sustayne and to nourishe the fire, to sore membres, them for to heale, and in meate men for to seve. And also to make meate lyking and sauery, as he sayth. And oyle is nourishinge of fire and of lyghte, remedy of euylles and sores, and maketh meate most sauery and swete, as Isidore sayth. Then the olyue beareth fruit, and is medicinalle. And leaues and rynde and fruite therof accordethe to medicine. The tree therof is moste sadde and faste, and pure and clene without rotynge. And though it be right harde without, yet neuertheles within the pyth, is moche humour and fatnesse.

Li. xv. Plinius speketh of oleis and of olyues & sayth, that many maner olyue trees that beren fruite, thryue not in countrees that benne to colde or to hote, but in countrees, that drawe more to heate than to colde. Therfore as Plinius sayth, Cato wolde haue olyues sette in hote grounde, that is not to fatte nor to lene. For heuen comforteth them wel, and they loue moch the dewe of heuen, and fayre weder. And if there be moche reyn whanne they rype, then the oyle is appaired and wasted, but fayre weder come sone after to tempre the thickenes of the oyle and lycour. And Plinius sayth. ca. iii. That the olyue tree nedeth not to be pared nor shred with hoke nor with bylle, as vines be: but hit is betake to the son and to the dewe of heuen: and is glade in springinge tyme, & begynneth then to blowme. And fruyte therof is firste gadred abowte wynter, and whā the fruite is gadred, the tyllers of olyues vse to open the erth abowte the rote, and to pare away properly the bompis or knobbis, & noughtye smalle sprayes that grow among the good sprayes of the rotes. And some Italiens vse to call suche superfluite abowte the rote, the goutys of the olyue tree. And so whan suche superfluite is awaye,

awaye/ the olyue thryueth the better, and bereth fruite, and is wonderly amended. And the olyue wylle not be harde beten with stones and polis to gader the fruite therof, as some men do that ben vnredy & vnwise. For such betyng torneth to harm of the tree and to damage of the next yere. For it bereth the worse, if it be so beaten, as Plinius sayth.

Of this tree is many maner kynde. And eche is knowen by dyuersite of fruite. And Isidore sayth, that this name Oliua is the name of the fruite of the tree olea. And therof is many maner diuersite founde, as Isaac sayth. For some olyues benne tame, and somme growen in woodis. The tame bereth fruite, somtyme rype, and somtime not rype/ and somtyme meane bytwene. And amonge these fruites of the olyue/ the firste be erthy soure and grene. And the secõd reddishe, or Jacinctuous/ as Dioscorides sayth, and the laste semeth blacke. And the more blacke they ben without, the more rype they be within & the more fatte and able to yelde oyle. And Aristotle sayth, that it ryperh neuer perfytly on the tree/ though it hong on it many a yere. But to make them perfitly rype/ they must be laied on a hepe togedero/ and they must lye so longe tyme, that by pressing the hete maye be comforted and come in to the inner partyes therof/ and rype the fruite at full. And Isaac in Dictis sayth/ that olyue beryes/ if they benne red and not full rype/ nor ryght fatte, they comforte well the stomake/ and ben byndinge, and exciten appetyte/ and namely if they ben arayed with vinegre, or with sauce. Neuertheles they ben harde to defye/ and nourishe lesse then other. And the blacke that ben as it were rype/ ben hote & temperate bytwen moyst and drye. And nourishen moche, and nesshen the wombe, and ben more harde to defye. For by fatnesse therof, they slete in the stomacke, and come not downward in to the place of digestion. And they torne soone in to corrupcion of humoures, and ben the les worthy to meate. But they be good in medicine. For if they ben stamped and layed to a place, that is brente with fyre/ or scalded with water, they kepe, that blayues shall not aryse/ and do bere them downe/ if they ben aryse, and openeth the poores, and maketh the fumosyte to passe out, that is closed in the skynne of blaynes and swellynge. Duc vsq; Isaac in Dietis. Li. xv. ca. iii. Plinius sayth/ that beryes of olyue apayre not while they be on the tree. For they ben the better: for they gader alway vertues newe & newe, and hangen and sytten the faster. The bery therof is compouned, as he sayth, of the kernell, flesshe, oyle, & drast that hight Amurca, and is bytter: and is neuertheles profitable in medicine. And the shales whan the oyle is wronge out/ with leues, be good to nourysh fyre. And make swine fatte/ as it is sayd.

Of Oleo. ca. cxii.

Oyle is the Juys of herbes of olyue, as Isidore sayth. And the more fresshe it is, the more noble it is, and the more stily it cometh out of the hulles, the better it is and the more noble, as Plinius sayth li. xvii. ca. ii. There it is sayd, that oyle appeireth by age. Also there it is sayd/ that it renneth the better and the clener oute of the drasse in the wringinge and pressynge, if the beries be rosted hand wel stãped or ground with a mylle stone/ and scaldynge hote water throwe theron. By suche hot water the fatnes is departed the better fro the drastes: Hulles and drasse flete aboue the water, and ben craftely departed fro the water atte laste. And as he sayth/ the swifter the oyle renneth out of the presse or of the wringinge, the better it is acounted. For what that is lesse medlyd with erthy substaunce/ the more fatte and swete it is. Hereto Papias sayth, that if a man be vnder water with oyle in his mouth & spowteth out that oyle ther in the water, all that is in the botome and hyd by the grounde, is the more clere, and the more clerely seen of hym. Kynde of oyle maketh good sauoure in meate, and nourisheth the lyght/ and easeth, refresheth, and comforteth wery bodies and lymmes/ & nesshith

and

and saketh hard sinewes, that ben shroke or splyt with the Crampe. And nesthethe and ryp eth postumes that be harde, and namely lyny oyle of lynne sede. Many dyuers oyles bé pressed out of many dyuers thynges. And some oyle is symple, as oyle of olyue, oyle of nuttes, oyle of Popye, oyle of Almondes, of Raphano oyle, of Lynne sede oyle, of Hempe, and of other suche.

And some oyle is medlyd & compowned, and therof some is colde, and some is hot, some is byndinge, & some is constraynynge, and some laxynge. For of composition of hote thynges, is hotte oyle, and of colde, colde oyle, and of byndinge thynges, byndinge oyle, and of laxatif, laxatif oyle. Therfore for dyuerse causes of euylles, dyuers oyles shall be take: as in colde causes and matter oyle de bay, oleum laurinum, nardinum, and pulegium shall be take: and in hote causes oyle of roses, and oyle of vyolet shall be take, & other suche. Oyle maye be so hote, that it shall brede the feuers, if the pulo veynes, & nosthrilo, & the pawme of the handes, and the soles of the fete, bé bawmed therwith, as oyle in the whiche lyons flesshe is sodde, as it is sayd in Compendio Salernitani. Also oyle maye be soo colde, that it shall stony the membre that is bawmed therwith, and slee it, soo that it shall haue no selinge: as it fareth of oyle of Mandragora, that is made of oyle, in the which aples of mandragora be sod, or longe kepte in. But amonge oyles that ben so compowned the temperate oyles benne best and most medicinable. And of symple oyles, oyle of olyue is beste bothe in meate and medicine, and then of nuttes, and of almondes, and then oyle of popie: But that oyle is more colde than the other forsayd oyles, and more drye also: and is moofte made of blacke popye seed, & bredeth slepe, and helpeth ayenste hotte postumes in the beginnynge, and ayenste chassynge of the lyuer, as Platearius sayth. And other oyles ben lesse acordinge to meate, for heuy smelle and stronge sauour, and benne good & profitable to medicine, as Isaac sayth in Dietis. And generally in all oyle is moche ayre and lyghtnesse. Therfore it sleeteth aboue all other lycours, and hath disdaine to be vnder other lycours. Oyle thyrlethe and spredeth it selfe. And so therfore better kepte in glasen vessellos than in treen vessel or in vessel with many holes and poores. Oyle smorcheth & infecthethe clothes that it towchith, and maketh them smell ther of alwaye. Oyle shedde in water fleeteth aboue in rounde droppes, and then the wa ter can not be made all clene of the fatnes and sauoure of the oyle. Oyle with sharpe sauoure and stronge, medlyd with Amur ca, or with the draggos, is not goode to meate. For suche exciteth vometynge and spewynge, and corrumpeth the mouth of the stomake. And oyle sleeth been, and fot les beastes with longe and pliant bodies, if it be shedde vpō them, as Aristotle saith. And vinegre torneth them ayen to lyfe, if it be shedde vppon them. And clene oyle kepeth brighte Iron from rustynge, if the iron be noynted therwith. If the oyle be corrupte or watrye, or medlyd with oyle drastis, then hit distroyethe and corrumpeth the yron that is noynted therwith, as Plinius sayth.

Of Oleastro. ca. xiii.

Oleaster is a wilde olyue tree, & hathe that name, for it is lyke to the olyue tree: But the leaues therof benne broder than olyue leues. And this tree is barcine and bytter, and not tylthed. And if a grafte of olyue be grafted theron, it chaungethe the qualytee therof, and torneth it in to his owne qualytee, as Isidore sayth li. xvii. This tree hathe dowble droppinge. The one is lyke to gumme without any byting qualytee: and the other is bytynge & lyke to gumme Ammoniacum, as Isidore saith. Though this tree oleaster be a wyld tree, yet the Rindes, gummes, and braunches therof accorden to medicine, for the leues therof ben byndinge, soure, and bytter, & heleth botches of the heed & of the mouth with hony. The iuyce of the rynde and of the braūches therof, is soure and binding and staunchethe all fluxe and rennynge of humoure and of blode, as he sayth. And

the

the gūme therof is good to many thinges/ and namely that that is mooste bytynge. For it clenseth and healeth woundes, and helpeth the gūmes that ben gnawen and corrupted and strengtheth ⁊ comforteth the teeth, and putteth of and healethe the euyll that highte Erisipila, and the holy fire that cometh of wood Colera, and gnawith and freteth flesshe and boon. And helpeth ayenste fallynge of heare, and dyethe heare, and hydeth or taryeth hoorenes of heare/ as he sayth.

Of Olere. ca. cxiiii.

Cole highte olus, and hath that name of Olendo smellinge, for as Jsid. sayth, Fyrste men ete Lolles ere they had corne and flesshe to ete, tofore the flode men ete appleo, cole, and herbes, as beastes eate gras ⁊ herbes as Jsidore sayth li. xiii. And though althe herbes that grow in the erth ben able to be sodde, ⁊ acording to mānes meate ben generally called olus in the synguler/ ⁊ Olera in the plurel: yet mooste cōmynly cole is called Olus in the synguler/ ⁊ Olera in the plurel. The stalke and leaues therof growe ī wyfter thā stalkes or leues of other herbes, as he sayth. And the ouermoste croppe therof is called time, as hit were Lume: ⁊ the naturall vertu of this herbe is namely in the croppe therof.

And therfore the effect and myghte of medicine as wel of this herbe as of other is most in the croppe, as he saith. The herbe is cold ⁊ drye, ⁊ bredeth thick blod ⁊ trowbly/ ⁊ horyble smel as Jsaac sayth in Die. ⁊ some cooleis Somer coole, ⁊ some is Winter coole. And this herbe is compowned of contraryes/ for the substaunce is greate and harde to defye.

The wose therof and iuys is remynge and somtyme clensynge and dryeng, and somtyme moysthynge and lasynge in the woombe: But the substaunce without the Juys is stoppynge and byndynge. The malyce therof is withdrawen/ if hit be sodde or boyled in water, and that water throwen awaye/ and the cole thenne sodden in other water with good fatnes and sauery, as it is sayd in Dietis. This herbe thryueth by settynge and plantynge. For this herbe is sowen and groweth fyue in one place, and if hit be thenne take vp and sette in better londe, it groweth faste and thryueth bothe in quantytee/ qualytee, ⁊ in vertue. In Somer the tender leues therof benne eten with smalle Schagges, and with other wormes. And benne constreyned in Wynter with grete frosse and snaw, and benne soo made the more tender to sethyng/ and the better to etyng. For whan the heate cometh in to the inner partyes of the leaues, the substaunce therof is the better delied, and ben the more nesshe.

And li. xx. ca. i. Plinius prayseth strongly the cole worte towchyng the vse of medicine/ and sayth/ that there is thre maner kindes of coles: some with crispe leues and goode for the stomake, and some nesshyth soo medeale the wombe. And a nother with brode leaues and thycke: and is lesse worthe in medicine.

The thyrde with thynne leaues and symple/ and is more better thanne the other/ ⁊ better in medicine. Leaues therof brused and layed to two dayes, healeth woūdes of houndes bothe newe and olde, ⁊ that wonderly. Cole ly tell sodde/ layeth/ and byndeth if it be moch and greatly sodden. Cole withstandeth wyne and dronkennes/ and comforteth the synewes: and is therfore goode for the palseye/ and for tremblinge and quakinge. And causethe abundaunce of mylke for chyldren in theyr nourryces breestes, and the iuys therof helpeth ayenste venym, and also agaynste bytynge of a woode houndes, as he sayth there, ⁊ serpentes flee the smell of cole sodde. And he rehenethe vp many other vertues, the whiche I passe ouer at this tyme for noyfull taryenge. And he sayth/ that Bractea/ the wylde cole, growith without tylthynge, ⁊ hathe stroger vertues ⁊ werkig.

Of Ordeo. ca. cxv.

Barly hyghte Ordeum, and hathe that name/ for it is soone drye, as Jsidore sayth. Or it hath that name of Ordo, for it hathe somtyme in the yere. vi. orders ⁊ rules

rules of greynes. This corne we calle winter bere & so both barly & bere hight ordeum & this bere sodeth more better beastes than whete, & is more holsome to men thã cuyl whete, or rie, as Isidore sayth. There is an other kinde of barly, that hath two rowes of greynes in the eare. The thyrd maner Ordeum hyghte Trimense. For it rypeth with in the space of three monthes after that it is sowen, as he sayth.

Plinius speketh of barly or bere lib. xviii. ca. vii. Amonge corne bere is fyrste sowen, and amonge many nations ryghte good and noble breadde is made of bere or of barlye. And amonge the Grekes is a maner meate made therof, whiche is called Polenta, and they do wete fyrste this corne with water, and then drye hit, and grynde it in a mylle, and depart the meale fro the braune. And Italyans grynde barly smal without betyng tofore or watring. Of all fruyte barly is most noble in meale, and woll not be sowe but in sadde lond, and dryeth and rypeth soone and faste, for the substaunce therof is neshe. And noo seede semeth in lesse daungeour of corruption. For it groweth swyftely, and is ripe before wheate, and gadered ere corroupcion or rotynge falle vpon it, & hath fowle lesse strawe amonge all corne, and vnworthiest stobble. But within is moch meale whan it is arayed in due maner, as Plinius sayth. And Isaac sayth in Dietis, that ordeum is cold, and dry, and driueth and clenseth, and hath lyttell ventosite in regarde of the Bein, but the beyn nourysheth lesse than Ordeum, though the bein bredeth ventosite by kynde, and such thinges as make the wombe ryle and stretche nourisheth not alway best, as Plinius saith. And he sayth that manye men vse barlye more in medycyne than in mete, but ther of is made boothe meate and drynke, that nourysheth the bodye, and comforteth the spirituell membres. And of barly sheled and sodde in water is medycynable drynke made, that phisicions calle a Thisane. And this drynke quenchethe thyrste, and kepeth and saueth hesle, and chaungeth feutrous heste. But of Thsens lobe ínermore in lettera. T.

Of Palma.ca.cvi.

Palma is a tree of victorye, and hathe that name, as Isydore sayth lib. xvii. for ther with the victours honde is ornated, otels for bowes therof ben shaped as the palme of the honde. And is a tre noble and fameus, alwayes fayre and grene, and longe tyme bewryed with braunches and leaues, both in wynter and in somer. And for it endureth and is greene manye a daye and longe tyme therfore by lyknes of the byride sentz that lyueth longe tyme, the palme hight sent amonge the grekes. And is a tree that beareth fruyte, that is fayre and lykynge, but the fruyte therof rypeth not in euery place, where that hit groweth. But in Siria and in Egypte often the fruyte therof is called Dactilue, and hath that name for likenes of fingers, and the names therof bene dyuers. For some hyght Palmule, and ben like to Mirabolanes in shape and disposition, and all diuers in fauor. For these haue fauour most swete and pleasant, and Mirabolani haue horrible and bytter fauoure. And some hyght Thebati and Nicholani, and some Mutelce that the grekes call Lanathoe. Hucusq; Isidore. As the glose sup psalmum tweheth, the palme is a full hygh tree, but not so hyghe as the Cedre. The rote therof is rough and rounde, & ful fast and depe in the grounde, the stocke therof is sad & hard, & dureth without rotynge. The rynde therof about the stocke is hard & rough, and somwhat prickyng, & namly towarde the grounde. Therfore it is hard to clymbe theruppon, and to come to the fruyte therof. The leaues therof be euyn longe, shape as a swerde. And thoughe the palme be harde and sharpe about the stocke, yet in the croppe it is pleasynge and lykynge to mannes syghte in fayrenesse and lykynge of bowes. And Palme berethe the fruyte on hyghe in the croppe

of the bowes / and not in the myddell of the leaues, as Plinius sayth li. xiii. And the nerer the fruyte therof is to the sonne beames, the more fructuous it is / and also the more swete and sauerye. The palme groweth in many countrees and londes. And beareth fruyte no where els so well, as it dooth in hote countrees and londes, that are alwaye in heate of the son & in ground that is mylde and sondye, and not full of greate stones. And therfore Judea, the Jury, is ryche of palmes, as Plinius saith lib. xiii. ca. v. And he setteth dowble kind of palmes / male and female. And the male blowmeth fyrste / and after the female burgeneth and blowmethe. And the female beareth not fruyte, but if she be so nyghe the male, that the smell of the male maye come with the wynde to the female.

In libro Vegitabilium Aristotle saythe, whan the seede therof is sowe or sette, hit nedeth that the seede of the male & female be sowe or set togethere, the seede shal be sette twoeyne and tweyne together, and then of eche springeth a plante / and therof springeth foure plantes / and cleuen together as hit were a nette, and be ioyned eche to other by a wonder crafte of kynd. And the female groweth not well / nor bereth fruyte with the male. And if the male be feld, thā is the female bareyn after two dayes out. Jf leaues and flowers of the male be put abowte the rootes of the female, then by comforte of the male / as it were by comfort of the werke of generation, the female taketh ofte vertu & strength. And such trees loueth not moysty places / nor fatte and smokye / but they loue salte place and sandye. Therfore it nedeth to sowe and sprynge salte there as noo salte place is, and not fast by the rote, but some what nyghe therto to waste the superfluitie of the humoure of the grounde, as Plinius sayth. Jn the south contrey is a maner palme / that is alone in that kynde, and none other springeth ne commeth therof: But whan this palme is so olde, that hit faylethe all for aege: then ofte it quyknith and springeth ayen of it selfe. Therfore me trowe, that fenix / that is a byrde of Arabia, hath the name of this palme in Arabia. For he dyeth / and quicneth / and lyueth ofte, as the forsayde palme dooth, as Plinius saith there. And he sayth there, that in Ethiopia ben many maner palmes and dyuerse, and ben not more wonderful for they ben not wide knowen / then they ben for lykynge and swetnes. Among the whiche the best ben called Lariace / & ben beste of Juys and of meate. For the fruit therof is moste plente of iuio, and so oute therof is noble wyne wronge. Duc vsq; Plinius libro. xviii. capitulo. v.

Then the palme is a synguler tree, with a smal stocke, and rough in comparison to the grounde that it groweth in, and fayre and lykynge in bowes and toppe. The leaues therof be longe and playne, thycke and accordynge to dyuers vse, as to make wheles and cuppes, as Jerom sayth. But yet the syde corners be somedeale sharpe. Bowes of palm be called Elate, & rere them selfe vpward, and be alway grene / & neuer bende downeward. And the middell syllable of this worde Elate is longe, as in Lant. v. Come tue elate palmarum. Elate or elates in grewe / is called abies in latin, and after that maketh the myddell syllable shorte. And it semeth that a nother letter meaneth the same wyse / Lant. v. Crineo eius sicut Abietis. And so the myddel syllable is made shorte, and not longe. The fruyte of palme is dyuerse boothe in shape and in vertue / and that by dyuersitie of the tree that it groweth on, and also of the grounde, in the whiche the tree groweth / and by dyuerse receyuynge of the heate of heuen, that smiteth diuersiye on the toppes of palmes, as Plinius meaneth. li. xiii. The fyrste is for suche palmes beren fruyte selde or neuer: and this is for euylle disposicion or vnsufficiaunte hete, as it faryth in palmes of Jtali, that beareth fruite selde or neuer / and if they bereth frute / the fruyte is neuer perfytly rype / as Plinius sayth. And the second is proued by the forsayde thynges. For in grounde that is colde or to moyste, to

fatte /

ſotte / or to fumous / palmes thryuen not, but faylleth of perfyghte thryft withoute remedy / as he ſayth. And the thyrde is ſouth, for in ſhadowy places that ben not ſhyned with the ſonne bemes / palme may not growe. And if it happeth that it groweth ſomwhere in ſuch a place / yet it may not beare fruyte and come to worthines of palmes. This is that Iſaac towcheth in Dictis, and ſayth, that Dactili the fruyte of palme / is hotte and moyſt in the ſeconde degree / and hath dyuers werkynges by qualytees of countrees, & londes that it groweth in. For it groweth in colde countrees that is not ſoone hotte, and ſome in hote countres ſoone / and ſom in meane countrees & temperate betwene theſe tweyne. And Dactilus the fruyte of palme that groweth in ſoone hote countree / where the ſonne is alwaye, is moſte ſwete and ſauery / and ſomwhat vnctuous for a maner gleymingnes / and though it be full ſwete and ſauery / and ſomedeale vnctuous, yet it maye ſomtyme greue bodyes that eate therof to ofte and to moch, for it bredeth bolnyng and ſwellyng / and ſore ache of the mouth, of the ſtomake, and of the heede / and ſtoppeth the wayes of the lyuer and of the ſpleene, and ſo it is not good to vſe contynually al ſwete thinges / for they greue ofte both bodye and ſoule. And fruyte of palme that groweth in colde countrees, that is not fulle hote, is not perfytly rype. And is therefore ſower and drye, and as hit were rawe, and nowryſheth not ſoone the body / but greueth it full ſore / for ſuche fruyte is harde to defye, though it comforteth ſomwhat the ſtomake, and bredeth ofte fretyng and gnawyng, as he ſayth. And though fruit that groweth in meane hote countrees be rype / yet in them is moche ſuperfluyte of watry moyſture / that it may not be kepte rype / and ſo it fylleth bodyes with rawe humour. That is matter of longe during feuers / as Iſaac ſayth in Dictis.

¶ Fruit of palme is compowned of neſhe ſubſtaunce / as it were fleſhy / and of an harde kernel, as it were ſtony: In the middes therof ſeede is conteyned. But in Siria & in Egypt is ſome Dactilus, fruyte of palme ſounde all without kernell: & ſuche fruyte of palme is called Spado / for in the ſubſtaunce therof is no reaſon ſeminall, as Plinius ſayth / The more noble and olde the palme is / the better the fruyte therof is. And the palme beareth noo fruyte to fore an hundred yeres / and thā it hath the fyrſte perfyght and complete vertue.

¶ And Dioſcorides affirmeth and ſayth, that the fruite of the palme tree is good and neceſſarye in medicyne, and makethe ſmoth the roughnes of Arteryes / and hit clarifieth and maketh clere the voyce / and mooſt namely whan they ben ryght rype. For the fruite of palme is full ſoure while it is grene. And Plinius ſayth, ſome of Aliſaunders knyghtes were choked with grene frute of a palme. And ſo this frute accordeth not to mete while it is al grene, but only to medycyne, and helpeth ayenſt the flix alſo if it be ordeyned in due maner.

Of Palmes. ca. cxvii.

Palmes is properlye a bowe or a braunche of a vine. Therof Iſidore libro. xvii. ſpeketh and ſayth / that palmes is the neſhe matter of a vyne, and ſpringeth out in newe armes, and the braunches beareth the frute that groweth therin. The leyfe therof hyghte Pampinus, by the leyfe the braunche is defended and ſocoured ayenſt colde and heate / and ayenſt al wronges of froſtes & ſnowe / and other harde weders that falle. And in ſome place the leaues ben plucked awaye / for the ſonne ſhulde come to the frute / and rype it ſpedely / & to do away the ſhadow that letteth the rypynge, as he ſayth.

The vyne draweth all vertue and nouryſſhynge that it hath vp from the rote. And draweth ſtrongely, becauſe that it hath ſtrong hete, that is cloſed therin, in pores therof & draweth moch humour that paſſeth in to ſubſtaunce of braunches. And the other deale torneth in to matter of knoppes, of burgenynge of buddes, of floures / and of fruyte, as Plinius ſayth li. xiii.

Suche as the humour of nowryshynge is in the roote, suche hit is shewed in braunches. And so Compendium Salerni teacheth to make grapes of dyuerse colours in the same vyne / whyle a vyne is grafted on three braunches, that springeth oute of one stocke of the same vyne / and with one grasse slytte, in tyme of graffynge is done redde colour / and with the other blewe colour, and with the thyrd yelowe colour: Than eche of the grasses sprynging of the braunches of suche colour, shall beare grapys lyke to that that was doo therewith in the slytte of graffynge. But selde in this countree is one vyne grafted on a nother vine / though somtime vynes be grafted on stockes or on trees. Therfore ofte fruyte is chaunged in this maner. In Marche whan the humour begynneth to passe vpwarde fro the rote, the rynde of the vyne is warely opened / and whan it is open / the colour is put in aboute the rote / betwene the tree and the rynde / and is then besyly kepte, that the humoure that commeth vpwarde from the rote passe not at the slytte: And soo the humour that the braunche draweth by lyttell and lyttel fro the rote, is chaunged, passyng by the coloure. And some therof is vnctuous and torneth in to the fruyte / and the lykenesse therof leuith in the fruite.

By the same crafte euery plante maye be torned and chaunged in colour and in sauour. And some trees, whiche kyndelye bynde, by crafte be made kyndly to laxe. And so of the contrary, as he sayth. And Alfredus sayth the same super. li. quinto Planetarum. And that as dyuers maner of kynde of trees ben craftily grafted in the graffing time. Jsidore speketh and saith, that of the spraies & braunches of the vine springethe smalle and lyttelle crokes / & by those smal crokes the branches & sprayes biclippith & cõpasseth the tre roũd about / & is kept & holde vp therby / & withstõdeth by the helpe therof diuerse & many maner of wyndes & stormes / & weders / that the branches be not shaked & hurled with the wynde, and to saue the fruyte fro peryl of fallynge. The braunches springethe and spredeth wyde aboute, & for the braunche is ful tendre and brytryl in the begynning / suche holdynge is nedefulle, tylle hit be stronge by benefice of the sonne. Euerye yere the braunches nedethe kyttynge and parynge and dischargynge of superfluytie, to sprynge and beare fruite the better. The vyne that is not kytte spredeth full wyde / and passeth out of kynde, and torneth in to kynde of a wylde vyne. The noble vyne is knowe by thycke or thinne sette knottes. For as Plinius sayth lib. xx. ca. xv. for thinne settyng of knottes and ferre asonder, is a token of a bareyn vyne. And thicke setting of knottes is token of a good vyne and bearynge. Loke inner De natura vitis.

Of Propagine. ca. cxviii.

PRopago, propaginis, is a yonge branche of a vyne, that springeth of a slyp of a vine that is newe sette in the ground / as Jsidore sayth. The hyghest braunches of a vyne hyghte Flagella, for they bene waggynge with blastes of wynde, and ben sette and pight in the ground to make the vyne to spriede / or to multiplye newe vynes. And therof springeth newe plantes and braunches of vynes. And these braunches be called Propagines / for Propaginare is to vnderstonde / to sette and plante vynes, and put newe braunches in the grounde, that newe vynes may spring therof to make the vineyerde spriede wide and large. For propagare is to say, spred and springe / as Jsydore sayth. Also vine braunches bent downe in to a gryppe of erth, and hydde with erthe, conceyueth vertu of generation / and bereth new braũches. And so the vertu of generation that is aboue in the braunches, brekethe oute some & some by vertu of hete that torneth outwarde in to the braunches. And some of that vertu is bent downe to the groũd, and is medled with erthe / and torneth in to rotes. And therof springeth newe braũches, and draweth noury shynge and fedynge of the same rootes / and torneth all in to rootes at the laste, and fedethe contynuallye

contynually the veynes that springen, as the moder fedeth the doughter. And that that so toke fyrste fedyng and nourishing/ is by craft tourned and changed in to the kynde of a rote/ and vseth the office of a nurse. For the braunche that fyrste toke fedyng of the rote is newe chaunged and bycome a rote, and nourysshethe and fedeth al the braunches that springen therof, as the moder norisheth the doughter, as Gregory sayth.

Of Platano. capi. cxix.

Platanus is a tree, & hath that name for the leaues therof ben plaine, brod/ and large. For plaine is plantes in grewe, as Isidore sayth. libro. xvii. Holy wrytte speckyth of the vertues therof, and sayth: as a Plane arered/ Eccl. xiiii. The leuis therof ben nesshe and tendre, and lyke to vyne leuys, as Dioscorides saith. And he saith, that the plane is a colde tree & drye. And the leuys therof heelyth in hote euylles/ for it distroyeth rewme & hote swellynge of the eyen. And the decoction both of ryndes & leues healeth ache of the teeth/ & of other bones, as it is sayde, and hath vertue to heale sharpe and soure euilles. And so it is sayde/ that it helpeth to ease scaldynge and brennyng if it be layed therto with other thynges that eesethe. Broth therof if hit be sodde in wyne helpethe ageynste venyme. Plinius. libro xii. ca. xii. prayseth it.

Of Populo. ca. cxx.

Populus is a tree, & hath that name of multitude/ for of the croppe and rote therof springeth many bowes, twyggeo/ & braunches, as Isidore sayth lib. xvii. Therof is dowble kynde/ blacke and white. The white hath leaues white on the one syde, and grene on the other. And so there be two coloures, as hit were tokens of day and of nyghte, for it chaungeth colour in one maner in the sonrysing/ & another wise in the son going doune, as he saith. Also out of this tree droppeth rosyne in Italy and in Siria. And Dioscorides & other acount this rosyne medicynable to staunche blod/ & ceseth swettes & other rennynges & droppynges. Ofte of the croppe therof is oinemēt made, that is cold & slopping, & swagyng hete, & excitethslepe. And among phisicions the oynment hyght Populeon/ & is acoūted nedeful in many colde passions & yls. And also Isi. sayth, that popular/ & plane/ & whythy be nesshe of kind/ & able to graue & wryte in. And whan suche trees ben shredde and paryd/ they spryng and spredde bothe in lengthe and in breede.

Of Pino. ca. cxxi.

The Pine appyll tree hyghte boothe Pinus and Picea/ & hath that name pinus of sharpenes of leaues. For in olde tyme men callyd Pinus sharpe. And this tree hyghte picea: for out therof swetithe and wosyth pytche/ as Isyder sayth/ libro xvii. In the ylondes of Germania of the pyne appyl tree cometh droppynge & wolynge, whiche is made harde with coldenesse or with hete, & so tornyth in to a precyous stone that hyght electrū, as Isydore sayth there. And this Electrum hath a nother name, and hyghte Succus: For it is the Juys of a tree, and is there named & called pinus. Also this tree is good to all thynge that is kept and cōtynewyd there vnder, as the Fygge tree greuyth and noyeth al thynges that is there vnder, as Isydore saith.

The pyne tree is an hyghe tree, euyn, and lyght/ with manye smalle holes/ and is ryght strong, for therin ben many knotes, and for the pyne appell tree is ryghte stronge, often tymes therof bene maystes made for shyppes, and is ryght good timber for edifienge and buyldynge. But this tree taketh ryght soone fyre and brenneth/ yf it comyth nyghe the fyre. And that is for by cause of the plenteuous fatnesse, whiche is therin. For out therof comyth pitche. The rynde of this tree is harde and roughe without, but the humor within is fatte and gleymye, but this humoure is drawen oute in sommer by the heate

of the ſonne, and chaungeth and tornethe in to Roſyn. And this Roſine is firſt white, and is ryghte blacke whan it is ſodde and pytche made therof. And ſauoureth fulle well/ and ſoo dooth the ſmoke therof. Alſo by great lethynge the ſauoure therof abateth. This tree beareth many leaues/ but they ben ſmalle and ſharpe. And this tree is of grene coloure bothe in Wynter & alſo in Somer. And thoughe this tree be mooſte fatteſt/ yet it growith in moũtains & in righte drye places and alſo ſtony. And though this tree be a tree of great ſpryngynge/ yet the more it is pared and ſhredde toward the groũd/ the more it ſpryngeth & ſpredeth vpwarde towarde heuen: and growethe ſlowly by cauſe of gleymy humour and thycke/ that is ſoone defied and digeſted. This tree is ſpoyled of the ryndes/ for it ſhulde drye the better. Bitwene the rynd and the tree wormes bredē whā the tree begynneth to drie: and theſe wormes frette and gnawe the tree, & therfore to ſaue the tree and kepe it, it is acounted a chyſe medicine to take of the rynde, that wormes brede not of corrupte humoure that is in the rynde/ and bytwene the tree and the rynde.

Alſo li. xvi. Plinius ſayth/ that the Pyne tree & Alloren tree/ helyd with erthe depe vnder the grounde, duren and laſten long tyme. Pypes and coũduytes made of pine tree, and layed depe vnder the erth/ duren many yeres. And rotteth and corruptethe ſoone/ if it lye aboue the erthe in moyſte places/ whiche al to gether hyd vnder the groũd by rēning of water that rēneth theron/ it waxeth hard. And dureth in an houſe lōge tyme, & rotteth not ſoone/ nother is worme etē, but if it be corrupt with droppinge of reyne. But depe vnder the erth it durethe and abydeth full longe tyme ſauſe and ſounde without any corrupcion. And the contrary is of the Wer, that rotteth anone vnder erthe, and durethe beſte with in the houſe & kepte drie, as Plinius ſayth li. xvi. ca. x.

Of Pines. ca. cxxii.

PInea the Pine appell, is the fruite of the Pyne tree, as Plinius ſayth. And is greate and round by the ſtalke, and ſharpe at the ende/ and fyrſte grene, & more fulle whan it is rype/ with coloure as hit were the coloure of a caſtane. The pine appell is moſte grettеſt nutte, and conceyueth in itſelfe in ſtede of fruite many kernels cloſed in ful harde ſhales, and ben ioyned together in a certen order, and neuertheleſſe for none ſhulde touche other, they ben diſtyngued and departed aſondre with ſkynnes of the ſhales, as it were by certayne walles as it were by wōder craft of kynd/ and be ſo ordeyned/ for the more gretter kernels ſhold occupy the more larger place and the leſſe the leſſer place. And ben ſo ſet in mooſte beſte wyſe, for the leſſe ſhulde be in the leſſe place vnder the weyghte of the more kernels. For the gretter ende of the pyne appylle hangethe aboue, and is faſte to the tree by a ſtalke. And the ſharpe ende hangethe ſomdeale downwarde towarde the erthe. And a pyne appell holdeth faſte and cloſeth the kernelles whyle it is freſhe and newe, and not dryed of his fatte humoure by aege. And the pyne appell ſordryethe whanne the gleimy humoure and fatneſſe is waſted, & thenne the pyne appill all to fallehte. And ſoo the one partye is departed from the other, and kernel from kernelle. Therfore Dioſcorides and Plateārius meane/ that whanne the pyne appil kernelle ſhalle be vſed, hit nedethe to hete eaſely all the pyne appyll vppon coles/ and ſoo the dowble rinde therof is take away, the inner and the vtter.

And thanne the kernelles benne full medicynable and playne and ſmothe. And moiſtethe, and ſomdeale openeth and cleyſith the ſpyrytualle membres/ and eaſethe the coughe/ and helpeth theym that haue the tyſyke and benne conſumpte: And encreaſethe bloudde.

The ryndes therof benne medicinable, & by ſoureneſſe therof ſtaunchethe bloudde, and namely menſtruall: And byndeth and ſtaunchethe blody flyxe of the wombe, as it is ſaid in Plat. and in Plinius. li. xv.

Of

Of Pice. capitu. cxliii.

Pice hyght Pix, and is droppyng of the Pyne tre, and is made hard and blacke sethinge on the fyre, as Isidore sayth. Of pitche is dowble maner of kynd, the one hyght shyppe pitche/ for shyppes ben pytched therwith, & chinnes and crasynge of shyppes ben stopped therewith, to kepe that water shall not come in to the shyppe/ and pytche molten is called pitche Liquida, and eyther kynd of pytche is hote and drye. And the harde pytche is compowned in one manner/ and the fleting or nesshe in a nother maner. And many calle this fletynge pitche Colophona, or Pix greca, pytche of grece. For in grece is moche therof founde/ and eyther maner pitch is medicinable/ and dissolueth and consumethe/ and wastethe, and helpeth agay nest stoppinge and euyll of the splene. And is put in manye other medicynes, and in plasters. And Dioscorides sayth/ that pytche helpethe ageynste venyme and venemous bytynge/ stamped with salte/ and pytche maketh fyre brenlyghtlye/ and defoylethe and smorchethe hondes that hit touchethe/ and namelye, if hit be molte/ and defoyleth white colour and white clothes and clene. And suche defoylynge is vnnethe taken awaye from clouthes/ as touchynge the coloure and sauoure.

Of Piro. cap. cxliiii.

Pirus is the peare tre that beareth fruite, and hath that name, for the fruite therof is shape as the flame of the fire. For the fruite therof is greate and hard and brode at that one ende, and narowe and strayte at that other, as the flame of fyre, as Isidore sayth, libro. xvii. And the tree hyghte pirus, and the fruite therof hyghte pirum, a pere, as he sayth. And so sewe peres waye heuyer than many appelles, if they be on a beastis backe, as he saith.

And Isaac in Dietis sayth. Of perys is double maner of kynde, wilde and tame. And of eyther kynde the bowes and branches ben soure stoppynge and bytynge. But the fruyte is full dyuers/ for the wild peares ben more soure, and erthy, more colde and drye than the tame/ and more vnsauoury and hard in the taste. For they ben generally more vadigeste/ and accordeth not therfore to meate but onelye to medycine/ for it byndeth & stopperth strongly the fluxe of the wombe/ and staunchethe colerike spewynge, if they be sodde in rennynge water, and layed to the stomacke. And tame peres grene & not rype/ be soure greate and harde/ and vnsaucery, and euylle to meate/ but in sethynge in freshe water with honye/ or with some other swete thynge/ the erthynes and the roughnes therof may be somewhat tempered. But yet they ben not accordynge to meate but to medicine.

And tame peres rype ben colde and drye, and the soure substaunce therof is medled with watry swetenes, and therfore accordinge both to meate and medycyne/ but they ben better accordynge both to meate and medycyne after meate than to fore. For after meate they laxe and beare down the meate to the place of digestion. And comforteth the sinewes of the mouthe of the stomake. And many peares eaten fastynge bredethe wormes in the wombe/ and Collica passio incurable. And swete peares ben more temperate of complexion, and lesse colde than other. And acordeth therfore the better to them that ben colde and drye.

And peares haue this properte, that if they ben sodde with rode stoles, they take awaye from them all greyse and malyce, and namelye wylde peares/ for they bene full soure/ as Isaac sayth.

Powder or asshen of wilde peares dronken helpeth ageynste Funges/ rode stoles, as he sayth/ Alway after eatynge of peares wyne shal be dronke, for as one sayth, without wyne peares ben venym.

Of Pruno. capi. cxlv.

Of

The plume tree highte Prunus, and Latines call it Prunum. And of that tree is many maner of kinde: But the Damacene is the beste, that comethe oute of Damask, as Jsidore sayethe, the fruite therof accordeth and healeth the stomake, onely of this tree droppethe and comethe glewe and faste gumme, phisicieno saye, that it is profitable to medicine/ and for to make ynke for writers vse, as Jsid. sayth li. xvii. The fruite of the plume tree highte Prunum. And some is whyte, and some is blacke, & some is redde. But the blacke plumme, that is somwhat harde and drie & soure/ is good for the stomake, as they of Damaske. And the colde plume & moist, whan it is wel rype/ moysteth and kepeth the mouthe. And be yeuen ayenste heate of Feuers/ and ayenste drye stoppyng and byndinge of the wombe. And Papias saith/ that Prunus and Lentiscus is all one tree. But the Glose saith super Dan. that Prunus and Lentiscus is the same tree, & stondith for the same. But sith of the tree Lentiscus cometh not Prunus, Prunus & Lentiscus is not one tree.

Of Papiro. ca. cxvi.

Papirus is a maner Rushe, that is vse to kendel fire and lanternes/ and highte Pabulum ignis, the fedinge of fyre. For fyre highte Pir in grewe. And this herbe is put to brenne in pucketes and in tapers. And is a grene herbe and rounde/ and fulle smothe without, with neshe pyth, white and drye soukinge full of holes with i. The rynde is stryped of vnto the pyth/ and is soo dried, and a lytyl is lefte of the rynde on the one syde/ to susteyne the tender pith/ and the lesse is lefte of the rynde, the more clere the pythe brenneth in a lampe, and is the sooner kyndled. And the places wher in suche Rushes growe, is as marres and moores/ by meades and water brethes. And highte Papiro/ papirionis/ as Jsidore sayth. Of Rushes be Rushen vessell made/ For all thyng that is made of rushes/ highte Papirum. And aboute Memphis and in Jnde be such grete rushes, that they make botes therof, as the Glose saith super Jsa. ca. xviii. And Plinius wytnesseth it. And Alisaunders story sayth the same. And of rushes ben chartres made, in the whiche were pystles wrytte and sende by messagers. Also of rushes ben made panyers, bores/ and cases, and baskettes to kepe in letters & other thynges in, as the Glose sayth. And Plinius sayth, that the pythe of this rushe is good to drawe water oute of the erthe/ for it souketh it kyndly, and draweth it to itself. Therfore with rushes water is drawen out of wyne. Li. xiii. Plinius speketh of rushes and sayth/ that in marreys of Egypte growen rushes/ and in other stonding water of Nylus: where the waters passe not. ii. cubites of height. Rotes of rushes that growen in those places and boundes/ ben as great as an arme, & ben thre cornered in the syde. And therof spryngen rushes passynge. x. cubytes of heyght. And people of that countree vse those rushes to brenne in stede of woode. Of these rushes ben made dyuers thinges/ that ben nedefull in housholdes. And ther of they make and weue botes and sayles, and ropes for shyppes/ and also clothing. And also they make therof papyre to writ with. Huc vsq; Plinius.

Of Paliuro. ca. cxvii.

Paliurus is a thystle most roughe and sharpe with pryckes, and groweth in rough londe vntilthed, as Jsidore sayth/ with certayne heades full of certayne prickes/ fowle and vneasye to towche. For it greueth his hond that it towcheth, and in those heedes the sede is conteyned, & that is Dureticum, temprynge in neshe thyng/ and is good, as Dioscorides sayth ayenst venemous bytynge, and also to breke the stone. Also this herbe hath many prickes/ & woundethe fete that passethe and tredeth theron. The stalkes therof benne so rough and soo full of pryckes, that it suffreth not Asses to touche them/ neyther ete therof.

Of Papauero. ca. cxviii

Popy

POpy hyght Papauer, and is a slepy herbe, and maketh seke men to slepe. And is dowble, comyn & wylde. Ther of cometh Juyce that phisiciens cal Opium or Opion. of the comen, some is whyte, & that is colde & moyste: And some is blacke, and that is colde & drye: And some is red. And this dyuersyte of kynde is knowen by floures, whyte, purpyl, red, or whitish. And they haue greate heades as pomegarnades. And therin is the sede cloſed, & the sede is vnctuous, & therof is oile made that is goode in dyuers vse. Of the iuyce of the leues & of the heed therof opium is made, that maketh them slepe that haue the Feuers: & shal be yeue wysely & warely, for it is soone stoppyng & keling & sleing, & namely blacke popy is good and holsome in medicines, as Plat. and Plinius sayth, and Dioscorides meaneth.

Of Plantagine. ca. Lxxix.

VVeybrede hight Plantago, and is a colde herbe, and hight Arnoglossa in grewe: that is to saye the lambes tonge, as Jsidore sayth li. xvii. For the leaues therof ben playne and somdeale sinewy as the tonge: and be euenlonge with rounde-nesse. In the myddel therof ryseth & springeth one stalk that is strong with corners, and in the toppe therof the sede is gadred, and is in the shape of a mace. And the miter of the cheif preest was shape to the like nes of this herbe, as the mayster sayth in his story sup Exod. And namely this accordeth to medicine. For it heleth sore woundes and byting of wood houndes, and abateth the swellynge therof: And helpeth ayenst the Dropesie, and is contrary to venym, and namely to the venym of an attercop. The iuyce therof sleith longe wormes in the wombe. And swageth and abateth stronge wombe ache: and clenseth and drieth mattry woundes: and abateth renynge of menstruall bloude, and shedethe and smiteth of swellynge of postumes in the begynnyng. And weybred chewed, easeth and clenseth swellynge gomes, and abateth the swellyng therof, as Dioscorides sayethe, that prayseth the vertues of arnoglossa in many maner wise.

Of Petrosilino. ca. cxxx.

PEtrosily hyght Petrosilium, and is an herbe that growith in gardeynes, & hath good smelle, & hath that name Petrosilium, for ofte it groweth amonge stones and stony places. And of percely is many maner kinde. But the beste is macedonicum, of Macedonia, swete in taste, & with good odour and smelle, as Jsidore sayth, and the vse therof acordeth bothe to mete and to medicine, and is an hote herbe and drie, soone tempringe, openynge, and departynge, and dyuydyng, and consuming, and wastinge, and makinge thynne & subtyll great humours, comfortinge the stomake, and excitynge appetyte: And breketh therfore the stone, and bryngeth out menstruall blode, and helpeth ayenste the Dropesye, and openyth stoppinges of the lyuer and of the spleene, and helpethe ayenst many other passions and euylles, as Plinius, Dioscorides, and Plat. meane.

Of Pipere. ca. cxxxi.

PEpir hyght Piper, and is the sede or the fruyte of a tree, that groweth in the south side of the hyll Caucasus, in the stronge hete of the sonne, as Dioscorides sayth. li. xvii. The leaues therof ben lyke to the leaues of Juniperus: And serpentes kepe the wodes, that pepir groweth in. And whan the wodes of pepir ben rype, men of that countree setteth them on fyre, and chacen awaye the serpentes by vyolence of fyre, And by suche brennynge the greyne of pepir that was white by kinde, is made blacke and ryuely.

And of pepyr ben three maner kyndes, as he sayth. For some pepyr is longe, & that is not rype: Some is whyte, and that is not corrupte by fyre, ne blemyshyd with fyre: And some is blacke & ryuelyd without, with perchynge and rostynge of the heate of the fyre.

And blacke peper is moste vertuous, and ma

may lengest be kepte in heate: and is stron ger than other peper. And the more heuy it is, the better it is, and the more newe, as he sayth. And is fyned newe by frawd and gile of marchaundise. For they couer the moste eldest peper, and springe theron poure of siluer, or of leade, for it shuld soo seme freshe & newe, by cause of the whyte huske. Hec vsq; Isido. And li. xii. ca. viii. Plinius sayth, that peper is made blacke and riueled by longe brennyng of the sone, and that not without wronge done to the peper. For peper shulde be white by kind, and wexeth soo blacke by distemperinge of heuen. And men of that londe suffereth that, that it may the better be kept & the lo ger tyme. But Dioscorides saith, that sar rasins puttethe the peper in to an ouen, whan hit is newe gadred, and perchethe and rosteth it so, and taketh so awaye fro it the vertue of gendring and of springing: for it shulde not spring and bere frute in o ther landes. And peper is hote and drye in the fourthe degree, as it is sayde in Plat. And hath vertu to temper and dissolue, to consume and to waste, & to drawe. Pow der therof maketh snesinge, and purgethe and clenseth the brayne of flumatike super fluite, and freteth dede flesshe, and consu meth and wasteth the webbe in the eye. And clenseth the spiritual members of su perfluites, that ben colde and gleymy, and namely if it be take with drye sygges, and also hit hathe vertue to heate and to com forte the stomake, and to excite appetyte, but the vse of peper is not profytable to sanguyne menne, nother to colerycke, for peper d issolueth and dryeth, and brenneth the blonde, and bredethe at laste meselry and other fulle euyll sykneses and euylles, as it is sayd in Plat.

Also the peper greyne is fowle in syghte, and blacke without and whyte within, hote in sauoure, with goode smelle: Ly tylle in quantyte, mooste in vertue, Colde in dede, and hote in myghte. The vertue therof is not felt while it is hole and sond, but whanne it is chewed or grounde.

It were longe to reken alle the vertues therof atte fulle. And thoughe it be righte precyous amonge vs, for the vertue thei of and myghte, yet for the greate plen tee therof amonge Indes hit is acounted lesse worthy thanne Pulegium, as Jerom sayth and Isidore also.

¶ Of Pulegio. ca. cxxxii.

Pulegium is an herbe with full swete smell, and hathe that name of Pulu lando spryngynge, as Isidore sayethe, and is more precyous than peper amonge the Indes. And Platearius sayethe, that Pu legium is an hote herbe and drye in the thyrde degree.

And the vertue therof is in leues and flou res, and shall be gadered whanne it flou rethe. And is dowble. The tame, that hyghte Sisinbrium: and the wylde, and eyther is profitable and medycynable, & hathe the vertue to tempre and dyssolue, consume and waste, and to comforte, and to caste oute and dystroye venym, and to dystroy the colde cough, and to clense the Moder, and to constreyne the yate of the wombe. And to brynge oute menstrualle blonde, to comforte the stomake, and to ex cyte appetyte, and to rebaate ventosyte, and to swage wōderly ache of the wombe and of the guttes, whiche cometh of cold, & to breke the stone, & to helpe concepcyon, as Plinius sayth.

¶ Of Porro. ca. cxxxiii.

A Leke hyghte Porrum, & Porrum is a nowne Ethroclitum: For hit is declined Hoc porrum in the singuler nom bre, and Hi porri in the plurell. And is so Neutre gender in the singuler, and Mas culin in the plurel, as this verse folowyng meaneth.

Dat rastrum rastros, porrum & facit inde porros.

¶ This verse meanethe, that these two nownes, Rastrum for a rake, and porrum for a leke, ben Neutre gendre in the singu ler nombre, and Masculine in the plurell nombre. Also in lib. Numeri, capitu. xi. It is sayde in this maner

Porri cepe et allia in memoria nobis veniunt &c.

This

¶This auctoritie meaneth, and is here set for an ensample, that this nowne Porrum maketh porri in the plurell, and is so masculin gender.

¶Of a leke is double maner of kinde, one with hole heed, and nother is called Secile, and secile is called a lytell knotte planted or set. And the leke with a heed is more and is taken from place to place, as Jsidor sayth. li. xvii. The leke that is called sette leke, accordeth more to meate than to medicine: And the leke with hole heed ayenwarde. And the heed is white and full of meate, & byclipped with smalle skynnes, & hath in the nether ende many moreo and roteo in sted of heare: And cleueth therby to the erthe, and taketh sedinge and nouri shinge: and the plante springeth out of the myddell of the heed. Jn the ouermost ende of the stalke is a heed, and in that heed the sede is gathred, and eche grayn of the sede hathe a stalke, wherby hit cleuithe to the plante: and sedeth not the fyrste yere, but the seconde, as it is sayd in Dio. & in Mac.

Jpocras vsid leke in many medicines, for he gaue onely the iuys therof to drinke ayenste castyng of blode. And leke is good ayenst bareynes, if yonge women eate ther of. The iuys therof dronke with wine helpeth ayēst byting of serpentes, & ayenst euery venemous beast. Leke stāped with hony healeth woundes, if it be layed therto in a plaster wise. The iuys therof medlid with mylke stauncheth the olde cough, and healethe euylles of the longes. The iuys therof medlyd with Botys galle & with the third parte of hony luke warme, hot dropped in to the eares, healethe the ache therof, and helpeth ayenste deysnesse. And the iuys therof dronken with wine, healethe the ache of the loynes. Leke medlyd with salte closeth soone and healeth new woundes, and layeth hardnes, and soudreshe soone breches. And Lekes eten rawe helpeth ayenst dronkenesse, and excyteth Venus, and nesheth the harde wombe, and Plinius sayth all this. li. xx. capitulo. vii. There he sayth more hereto, and sayth also, that the smelle of leke driueth away scorpyons and serpentes, and healeth the bytynge of a wood hounde with hony, & helpeth ayenste torhache, and sleethe wormes therof, and bredethe slepe, and heleth the kynges euyll, and the Dropesye. But the leke hathe some vice. For it gendrethe swellynge and bolnynge, and greueth the stomake, and bredeth thirst. And kindleth and heateth blod, if it be ofte and to moch ete therof. Duc vsqz Plinius.

Of Quercu. ca. cxxxiiii.

The oke hyght Quercus, & that nown is declined, Quercus, cus, cui. And is a tree that bereth mast, and is a faste tree & a sadde, and dureth long time, with harde rynde, and lytell pyth within or none, and there bredeth on the leaues a maner thing soure and vnsauery. And phisicions call it Galla: And bereth fruite, whiche highte ackerne, and therwith Swyne & Boues in countres ben fatted: and hathe a strong rote and croked: & is ful depe in the groūd, and cleueth full faste therto. The rynd and fruite and twygges therof ben souryshe, & so colde and drye: & ben good to medicine. And hath the name Quercus seking or asking: For therin goddis of Nacions haue answeres, as Jsidore sayth. li. xvii. Oke is for theron men in olde tyme sought ackernes to ete, as the poete sayth.

Mortales primi ructabant ingumura glandes,

¶Jn olde tyme this tree was halowed to Jupyter, as Ouidius sayth: Men desired ackernes of the brode tree of Jupiter. And okes growen in mountaynes and in wodes, and namely in the lond of Basan, ther groweth okes that bereth ackernes, and passe other trees in hardenesse and in strength, as Jerom sayth super Amos, ca. ii. And Quercus and Jlex is all one. Loke tofore in the same boke in littera. J.

The fruyte of Quercus hight ackerne, and growith amonge the leaues, & no blossom springeth tofore honde. And ackernes ben longe and cuenlonge without, full playne and smothe, and somdeale bright as a mirroure, and clere as the nayle. And so it is sayd in Dietis: Ackernes ben cold and drie, and therfore hard to dyge, and vnobedient

to

to digestyon, and hardeth the wombe: ꝯ comethe slowly downe from the stomake, and bredeth heedache/ for thycke fumosite passeth therof out of the stomake to the brayne. And are grene in the begynnynge, and as it were browne red, whan they ben rype. And they growe in shelles shape rounde, playne and smoth, within the kernell it is full sad: and hath a lytyll skynne that departeth bytwene the kernel and the shale, and the shale with the kernell ꝯ the huske ben full soure and dryé, and not wel sauoured: but whan they benne well rype and rosted in the fyre: or sodde in fresshe water, then they ben better in sauoure: and taketh better sauoure of the heate, ꝯ swetnesse of the water. And ackernes helpeth ayenste venym: for they stoppe wayes and pores that venym maye not passe soone to the harte. And dryethe roted humoure: and staunchethe and styntethe menstruall fluxe and rennynge/ as Isaac sayth in Die.

Of Quisquilie, ca. cxxv.

HYlles and oute caste of corne hyghte Quisquilie, as it is sayd Amos. viii. ca. And falleth of whanne corne is clensed with a Syfue or with a Ryddyl. And ben of no value to mannes meate, but they ben meate to swyne and to soules, and appeyrethe corne/ if it be medlyd therwith: and corne hath therof no profite, but weyght onely: nevertheiesse the greynes therof ben lyght holowe ꝯ voyde, and ete with wormes/ and the pith within is wasted, ꝯ therfore the hole is voyde and lere/ therfore it healeth not the wombe so moche as it greeueth it, and maketh it to swelle.

Of Rosa. ca. cxxvi.

ROsa the rose tree, as Plinius sayethe, is a lytell tree with prickes/ and the moste vertue therof is in the floure, and the seconde in the leaues and in the seede. For the tre is medicinable in floure, leues, and seede. And the rose is dowble: One is tame and growethe in gardens, a nother is wyld, and growithe in woodes. The rose of gardens is planted and sette and tylthed as a vyne. And if it be forgrowen and not shered and pared/ and not clensed of superfluitie: then it goeth out of kinde, and chaungeth in to a wilde rose. And by ofte chaungynge and tylthinge, the wilde rose tourneth and chaungethe in to a verye rose. And the rose of the garden and the wyld rose ben dyuers in multitude of floures, smelle and colouré, and also in vertue. For the leaues of the wylde rose ben sewe and brode and whyty she, medlyd with lytyll rednesse, and smelleth not so welle as the tame rose, nor is so vertuous in medicine. The tame rose hathe many leaues set nye togeder, and ben all red/ or all moost white, with wonder good smelle, sourish in sauour, and somdeale byting, with gret vertue in medicine. And the more they be brused and broken, the vertuouser they be and the better smellynge. And springethe out of a thorne, that is harde and roughe netheles the rose folowith not the kynde of the thorne, but she arayeth her thorne with fayre coloure and good smelle: whi the rose beginne the to springe, it is closyd is a knoppe with greynes, and that knop is grene. And whan it swelleth/ then springeth out harde leaues and sharpe. In the mydyll therof springeth oute other nesshe leaues, and byclippen euerych other, and wexen red lytell and lytell: and when they ben full growen, they spreede them selfe ayenst the soone rysinge: and for they benne tender and leble to holde togeders in the begynninge: therfore aboute those smalle grene leaues benethe be red tender leaues and nesshe/ and ben sette all aboute. And in the myddell therof is seen the sede small ꝯ yelowe, with full goode smelle, and that seede cleueth vpon the fruite of the rose. Fyrste the fruyte of the rose is shapen or the leues spryng oute and spriede at the ful. And the fruit therof is smal roūd knoppes and harde, with a maner roughnes/ and ful of certayne greines that ben first grene/ but they are red after that the seede and the leaues be fallen in Veruell. And benne nesshe whan they ben full rype. And wexe black aboute winter. And the sauour ther

of

of is bytynge and somdeale soure / as the sauour of Wespiles / but they ben not full good to eate for roughnes that is hydde within, & greueth within his throte that eate therof. The rose springeth somtime by sowynge / and somtyme by plantynge / and sometyme by graffinge. And the rose amendeth by chaungynge of place, and by kyttynge and parynge. Hec vsque Plinius lib. xx. capit. xiii. Amonge all flowers of the worlde, the floure of the roose is cheyfe, and beareth the payce. And therfore ofte the cheyfe parte of man the heed is crowned with flowers of roses, as Plinius sayth / and that is by cause of vertues and swete smelle and sauoure. For by fairnes they fede the syght, and pleasethe the smelle by odour / and the towche by nesshe and softe handlynge, and withstondeth & socoureth by vertue agaynste many sykenesses and euylles / as he sayth, and accordeth to medycyne boothe grene and drye. Manye medycines ben made of the grene leaues of roses, as it is sayde in Platea.

For roses shredde smalle and sodde in clarysyed hony, maketh that hony medycynable with good smelle. And this comforteth and clenseth / and dissolueth and departeth in clensynge, and defyeth gleymy and flewmatyke humours and thycke, & byndeth and stoppeth with colde water / and laxeth with hotte. Of roses well brused / and welle incorporate with sugre, is made succura rosacea / sugre rosette, that hath vertue to comforte and to bynde, and helpeth agaynste the blodye fluxe, and agaynst sowenynge / and ageynste coleryke spewynge, and the cardyacle passyon.

Of the rose ryped in oyle is made Oleum rosaceum, that helpeth ageynste chaffyng of the lyuer, if the place of the lyuer be anoynted therwith, and is nedeful in many causes, and helpeth ageynste heedache of the forehed, and of the temples, if they ben bawmed therwith. And helpethe ageynst distemperaunce of hete and fierce agues / and makethe to slepe. Of greene roses Aqua rosacea is made by sethynge of fyre, or of the son, and this water is good for all the forsayd thynges, and is good in Colliries medycines for eien / and in oyntement for ladyes, for it clenseth away webbes and foule speckes of the face, and maketh the skynne thin and subtyll. Also of drye roses ben made many medycynes.

For the smelle of drye roses releueth and comforteth the brayne / the decoction therof in rayne water staunchyth all flyxe that commeth of colde cause. Powder therof staunchyth bledynge at the nose / and dryeth and waseth rotted humour, that corrumpeth and greueth the gomes and roteth, and comforteth woggynge teeth, that ben in poynte to fall. Powder therof stamped with saffron, medled with the white of an hegge / effectually healeth soore ache of the eyen / and staunchyth the humor and the blode that fleteth and reuneth to the veynes of the eyen, and abatethe swellynge of the preuye chose of a womman, and releueth hit / if hit abate downwarde. Plinius libro. xx. capitulo. xii. towcheth these vertues / and many other vertues of the rose.

De Radice. ca. cxxvii.

A Rote hyghte Radix, and hath that name of Radius, a beame / for it stycketh fast in the groũd as it were by certain bemes, or elis it hath that name of Rado / dis, to shaue, for if it be shauen it groweth no more. Than the rote is the begynninge both of an herbe & of a tree, & is nesh in substance with pores / & is rough & croked, & is nesshe & fat in substance for to take the better incorporatiõ of moysture, & hath many pores to take the soner / & the more humor to sende to sedynge and norysshynge of leaues and braunches, and it is roughe for great drawynge of norisshinge and of sedinge / and hath the same office in bodies of herbes & of trees, that the mouth hath in bodies of beastes / and cleweth to therth by roughnes, and drawerth to it selfe that that is accordynge of humour / and sendeth hit by pores as it were by veynes to nowrysshe the plante. And is croked, for to cleue the faster to the erthe. And the rote is dyuers in shape and in dyspolycy-

on by dyuers werkynge of hete that werketh in the substancyall mater of the rote. The whiche matter is somtyme thyn and somtyme thycke/ and somtyme meane, as Al. sayth in Lomento super li. De plantis. For if the matter be watry/ and thyn/ and stronge heate: then the rote is euenlonge, and sharpe in shape. And if the moysture of nourysshynge be thycke and erthy: then the rote is harde and drye. For suche humourt is strongly fastnyd & ronne by vertue and myghte of hete. And if the matter be meane/ and the heate stronge: then the hete drawyth lyke swyfte from al the partyes. And by cause of euyn onynge of the partyes/ the rote is rounde in fygure and shape. If the heate be feble, and the matter gleymy: then the heate may not arere moch matter: nor make it spredе nor rere, but the moste lyghtest partyes therof: and the moost heuyest partyes bicketh hither and thyther by theyr owne heuynesse and weyghte. And so therin abydeth an euen shape with knottes and roughnesse. And the rote is gendred of humoure of the erthe by the werkyng of heate, and the hete of heuen entreth and cometh therin: and by vertue therof agreable fedynge & nourysshynge is drawen and encorporate therto. Also of place & dysposicio of the grou̇d the rote taketh dysposycion and complexcion. For that that growethe in swete grounde and meanely drye/ and ben nouri shed with reyne water, ben better thanne other/ and those that benne nourysshed in neshe londe and in marreys where stoding and rotten water is/ wherof they drawe nourysshynge: and by reasonne of the malignite and corrupcyon of the water, they benne worse thanne other/ & leste holsome in mete and in medycyne, as Isaac. sayth. The rote is hydde vnder the grounde out of syghte, and shewethe the vertue therof and werkynge in floures, fruyte/ and bowes. The rote lyethe hydde vnder the grounde/ lyueth, and profiteth/ and is better & better, and fayleth, if hit be drawen oute of the ground, and dyeth and fordrieth. For of all the tree or herbe the rote is a party counted lesse of price, nethelesse as the rote is moder and welle of herbe and tree: so hit is of eyther the nourysher and moste nedeful susteyner/ and the more depe the rote is putte in the grounde/ the more stedfaste foundemente hit is of herbes and trees. And though the rote be neshe in substaunce therof, yet by vertue and subtylte of kynde heate/ it thrieth harde stones, and cometh in to the inneste partyes therof. In wynter tyme kynde heate fleethe colde ayre/ and gadreth itselfe to the Innermoste of the rote/ and there hit is multyplyed to temperatnesse and nourysshinge of hit selfe. And then in wynter tyme the rote conceyuethe and takethe water oute of that humoure, that is drawen/ and sendethe hit forthe to nourysshe and to brede the braunches and floures in spryngynge tyme, that spryngen that tyme, and so trees and herbes that ben drye, and as it were deede in wynter tyme/ whanne the humoure commeth vp to the ouer partyes/ they quickenen in spryngynge tyme.

Also the qualytee good and euylle of the rote cometh vp to bowes & twygges. And ofte hit is shewed in fruite and in floures/ what vertue or vyce is in the rotes. But ofte soureneſſes and bytternes of humour of the rote is defyed by benefyce of ayre & heate of heuen/ that puryfyeth the mater. And so ofte it fallethe/ that of a bytter rote cometh swete fruite and floures/ as hit farethe of the rote of the vine/ of the Nutte tree/ and of the Olyue. Duc vsq; Isaac in Dietis vniuersalibus. Also Aristo. sayth, that trees whan they bene seke & beare no fruite, are wonte to be remedyed in the rote. For the rote is slytte, and a stone is put in the slytte: & so the thicke humoure & the corrupt passeth out/ as it were sethig/ & so clene humour & pure & new aire is drawen and comethe in to the rote. And soo the trees be renewed & heled. Also Isaac & Galen say, that Museus Atheniense sayd: that eche herbe with a rote of moch nourishig hath sede that is not nourishing: as it fareth in Paſnepio, & in Rapio/ and in other such. And ayenwarde: if the seede of an herbe nourysshethe/ thenne the rote nourishethe not. And there is a certayne herbe

that

that appropreth the name of a rote, and is hotte and drye, and is lyke raphane in vertue, and hath vertu to tempre, depart, and dissolue, to consume and waste, and to open pores, and so it helpeth agaynst severo, whiche come of colde, and openeth stoppynge of the spiene, and temperethe hardenes therof, and sucoureth agaynst the dropesye, and hath harde sauour and soure, and accordethe more to medycyne then to mete, as rape ayenward accordeth more to mete thā to medycine, & is hotte & moyste, and nourysshethe more than the other herbes or rootes, as Isaac sayth in dietis, and maketh neshe fleshe & swete, for the ventosytye and bolnynge therof. Therfore it nowrysheth the better, if it be well sodde, and is harde to defye, if hit be rawe & euil sod, & stoppeth the pores & the veynes. And also it is good by way of medicin: for the iuis of it is good for podagre sete, & the gowty places bene aswaged of sorenes and ache. Of the sede of the rape & also of seede of raphane is oyle made, that is nedefull in manye vses, and namelye in laumpes, but yet it was not lefull to putte such oyle in lampes of candelsticke in the house of god, as sayth the glose super Exodum. xxvii. there it is sayde, with distinction it is bode to offre oile not raphon nor Myrtum or Mirtinum, but most pure oile of olyue trees, for hit was not leiul to offre other oyle, as it was not lefull to lyght fyre other thanne come downe frome heuen, &c.

Of Rampno. ca. cxxviii.

The Lambmok hyghte Rampnus, & is a ryghte harde tree with knottes, bowes, braunches, and pryckes, for hit hath smalle leaues with full sharpe prickes in the sydes, and dooth harme to his fete and hondes that towchethe it or tredeth theron, And hath neshe leaues in the begynnynge, whan it spryngeth. And the more it groweth, the more sharpe ben the prickes. The mayster in Historie super Judith. ix. taketh witnes of Josephus and sayth, Chambmoke hath this singuler vertue, that it gendereth fyre of it selfe, for whan the leaues therof falle and ben dry, it is sayde that they bene full drye with a soste fatnesse. And therfore whan there is stronge fyre in hote countrees or impression of heate of the sonne, those leaues that ben fall so, and disposed to inflammation, by a lyttel blaste of hete wynd & drought, are sette on fyre. And bycause of that brennynge sometyme woodes & groues, that ben nyghe, ben wonderly lyghte and sette on fyre. And Plinius libro. xxiiii. ca. xiii. speketh of Lambmok, & saith, that among kynde of trees the cambmok is a pricking shrub, and hath bowes and leaues with sharpe pryckes euen and not croked: and hath in the bowes a maner redde holes & fruyte, in the whiche is the seede. And hath vertu to drawe the Secūdinas, that ben the bagges that chyldren ben wrapped in the wombe. And is a tree of great bytternesse, both in rote and in leaues, and also in bowes and in braunches. And is netheles good and profitable in medicine. For of the iuys of the rotes and of the stalkes by decoction is made a medycyn, that Physicyons calle Licium. Some men cal it lucidus, for hit maketh clere eyen, and doth away webbes & wormes of the eien, and helpethe ayenst bleredneo of the eien: and agaynste other euylles of the lyddes of the eyen, and also ageynste ytchynge of the eyen. And healethe and cureth rotted gomes and spyttynge of bloude. And is good ageynste the rennyng Menstruall of wymmen, and whan they haue moche of superfluyte of humour in the moder, and closeth the moder in the beste wyse, and also wasteth suche humoure, as Plinius sayth. And heleth whelkes and pymples of the lyppes, and heleth the chipperinges of the tonge, as he sayth.

Of Resina. cap. cxxix.

Resyne, as Isid. sayth li. xvii. is droppynge, whiche cometh and issueth out by sweting of the trees, as out of the trees of Balsamus, ferule, pine, & Lentisc°.

and of other trees and shrubbes, whiche sweteth and woseth out lycour. For rein is grew, and is as moche to say in englisth to swete or to wose/as wel smellyng trees of the easte londes and countreys/ as the droppynge of Balsamus or of ferula. The droppynge wherof hardeth and chaungeth in to precious stones/ & in to Electrū. The fyrste and the cheyse Resina is Therebinthina, and is cheyse and better thanne other, and cometh out of Arabia/ Judea/ Siria, Lypresse, and Affrica/ and out of ylondes of the see: The second is Lentiscina/ and that hight Mastix/ and this commeth out of the ylond Nedechio: the third is resine pinealis, and this is nowe nesshe nowe harde. Huc vsque Jsidorus. And onely gumme harde or nesshe is called Resyn. Some resyn is nesshe and fletynge, as resyn of Balsamus, and Tirebentina/ and some is harde, as Mastix, Thus, and Mirra, and other suche. And all resyn is fyrste nesshe, and fletynge, and gleymy in the fyrst wosyng of the tree/ and abydeth alway nesshe and fletynge/ & weyeth hard with heate or with colde. And all resyn is good and profitable in medycyne/ and therfore resyn is put to noble oyntmentes and medycynes. Loke kynd and vertues of all resyns in theyr owne places.

Of Rubo.ca.C.xl.

A Busshe hyght Rubus, and is thikneſſe of thornes and of brers/and of other shrubbes and pryckes/ whan it groweth in a place together, as Jsidore sayth. And rubetum or rubus is a name propried to a shrubbe/that bereth wylde beries, whiche herdes eate for honger. And the fruyte therof is fyrste redde, and spredeth in longe braunches/ smalle & rounde/ and somdeale thycke growynge with sharpe pryckes. And these braunches ben plyaunt and springyng and bendynge in it selfe. The leaues therof benne shorte, and clouen in the syde/ and somedeale sharpe/ with smalle pryckes without/which ben croked, & lightly prycking. And thus rubus is ful of pryckes from the roote vppe to the toppe/ and the pryckes therof ben somedeale croked downwarde towarde the erth and is sharpe as teethe. The fruyte therof is fyrste grene, harde/ and full soure. And then redde and somewhat soure. And is blacke and swete at the laste/ whan it is rype at the fulle. The iuys therof is redde, and paynteth and dyeth as bloude. And the frute without is beclypped with a fulle thynne and weryshe skynne, and departed a sonder. And distingued as it were smalle dennes and valeyes/ and with a maner roundeneſſe somdele arered/ but it is ful of moist meate within/and ful of greynes, and is a medycynable tree with fruyte therof. And this tree Rubus is colde and dry/ as Platearius sayth, and Constantyne sayth the same. And sayth, that the crop therof is somedeale sourysshe/ and helpethe agaynst hote postumes and brennyng/ and ageynste redneſſe of eyen, if the croppes of it be pownded with the whyte of an hegge and layed therto. Also iuys of the stalkes and of the croppes therof/ medlyd in water of barly, helpeth ayenst the blodye fluxe. Huc vsque Platearius.

Of the goodnes of the fruyte therof, loke tofore in littera.M. De moris agrestibus.

This tree groweth in bareyne londe, and is beste to close gardens and vyneyerdes: for the thyckenes of multytude of pryckes letteth and holdeth out men and beastes, that passeth forth by of entrynge/ and receyueth hares and other suche small beastes. And defendeth fowles that make their nestes therin, for to that intente theyr kind yeueth prickes therto, to defende it so therwith, as it were swerdes. And therfore greueth and hurteth and pricketh the hondes that gather fruyte therof/ and suffereth not aduersaryes to come there within. And rubus also is darke and shadowy by reason of his thyckenes, and letteth the passynge in of the sonne beame by the thyckneſſe therof. And is therfore frende to adders and to other crepyng wormes. Therfore of rubus, a busshe/ Rubeta hath the name, and is a venemouse frogge, that dwelleth in busshes.

Therfore

Therfore hit is not syker to slepe and reste nighe suche bussches, for suche venemous wormes, as the mayster saythe in historie super. li. Exod.

Of Ruta. ca. Lxii.

REwe highte Ruta, and is a medicynable herbe, and hath that name for it is full feruent: therof is dowble kinde, wylde and tame, and eyther is ful feruent. But the wylde is more feruente then that other: as Isidore saith. li. xvii. ca. Ultimo. Welele techen, that this herbe is contrary to venym, and to venemous beastes: for he eteth firste Rewe, and bawmeth hym selfe with the smell and the vertue therof: ere he fighte the with the serpente, as he sayth. And the Wesell knowethe the vertue of Rewe, and eteth therof, and fyghteth afterwarde sykerly, and reisith ov the Locatrice, and sleethe hym, as Plinius, Dioscorides, and Constantine saye. And Plinius prayse the this herbe in a maner wise passing al other herbes. li. xx. ca. xvii. and sayth, that the vertue therof is hote and drye, and comforteth the stomake, if it be ofte dronke, and putteth a dede child out of the wombe, and clenseth the Moder, and bryngeth oute fylthe and vnclennesse therof, and pourgethe and clensethe the Moder full clene, and wasteth the humour of Venus, and abateth in males the appetite of Venus: for it kendlethe in them complexional drynes, and hete that hath maystry in them. And by strength of these qualytes, the humour is wasted in menne, that is ofte the cause of the appetite of Venus seruyce. And in women that ben cold and moyste, it werkethe the contrarye by contrary cause. The brothe of Rewe abateth harde tormentis and gnawing of the wombe: if it be dronke. And the herbe laid hote to the wombe in a plaster wyse, clenseth and healethe the longes and the beest of all moystnesse and colde, that greueth in the spirituall membres. And if hit be sodde with oyle, hit sleethe wormes of the wombe. And Rewe eten rawe sharpethe the syghte of the eyen, and healethe and dooethe awaye the dymnesse of eyen: staunchethe and drieth bledyng at the nose, if the Juys therof be dropped therin. And rewe eten or dronke, withstondeth mightily all venym and bytynge of venemous beastes, if it be stuffed with salte, garlyke, & nuttes. And healethe wonderly suche bytynge. In the eere and nose the juys ofte dropped, purgeth the heed of flewme, and helpeth them that haue the fallyng euyll. The brothe therof helpethe and releueth tothe ache. And bryngeth Paralytike ofte to seling, and openeth the pores that were before closed. And dystroyethe myghtily ventosytee and wynde in the guttes, and abateth all sore ache within. And rewe eten, medlyd with the water of Roses, and with Lomyn, clensethe and healethe blerydnes and reednes of eyen. And the smell of rewe reiuethe and chasse the awaye all venemous beastes oute of gardeyns: And is therfore planted abowte Sauge, to driue awaye serpentes and Todes, whyche loue Sauge beste.

Plinius libro. xix. Capitilo. ix. speke the of Rewe and saythe: That Rewe wolde be sowen or sette, whanne daye and nighte benne euen of one lengthe, in Hervste. And hate the Wynter, dounge, and humoure: and thryuethe well in drye weder. And wolle be noury shed with powder of stones and with asshes. Asshes shold be medlyd with seede therof, to dystroye Maleshagges, and other wormes.

The Romaynes in olde tyme dyd Rewe in their wyne, that they dranke ayenst venym and other euylles. And vertue Seminatyse of Rewe is in the seed, in the stalke, in braūches, and in the rote. For the braūches and sprayes therof bended doūward towarde the grounde, taketh rote anone, and dryethe not soone, and takethe frendshyppe with the Fygge tree.

In soo moche that Rewe is neuer in moste lykynge, nor thryuethe better, thanne vnder the Fygge tree, or nyghe therto. Also he saythe. libro. xx. That Pythagoras erred, that trowed, that Rewe greued the eyen. For Bravours, Lymnours, and

Pantours eten rewe, by cause of the eyen and to sharpe theyr syghte / but beware women with chylde / caste they ete rewe. For suche meate sleeth the chylde in the wombe. Rewe is yeuen ayenste semynal fluxe / and ayenste the seruyce of Venus / & to them that dremeth of lecherye. They that be bawmed with the iuys of rewe, ben not bytten with attercoppes nor stongen with scorpions, with been, nor with waspes, nor infected with the iuys Licutis, that is venym of venymes. Duc vsqs Plinius li. xx. ca. xiiii.

Of Saltu. cap. clii.

Saltus is a wylde place / and wild trees there growen and spryngen on hygh / as Jsidore sayth li. xiiii. And he sayth lib. xvii. that saltus is hygh thyckes of trees / and hathe that name for trees spryngen and ryscn there in heyghte. And Saltus and Sylua ben dyuerse for in a wode that hyght silua / groweth many trees, & more shorte and more thycke, and nerer to gethers than in the wode that hyghte Saltus. And in the woode that hyghte Saltus trees ben more hyghe and greate. And so Silua is a thicke wode with short trees / and hath that name sylua / of silen / that is a tree, for many trees bene therin hewen and felde and wasted. And silua / Nemus / & Lucus ben al one / And ben names of woodes / but sylua cometh of sylen, that is wydues or wastynge / or of silence / for a woode that hyghte sylua is where be wyde places, waste / & deserte, full of sylence. And the wode that hight Nemus hath that name of Numen / that is god / for therin Jdo made a mawmet, and forshaped it in the stede of god / and in woodes that ben called Nemora trees ben greate / and maken shadowe with bowes & braunches. And the wod that hyght Lucus is thyknes of trees / and letteth lighte to come to the grounde / and cometh per Antiphrasim, by contrary of Lucco, luces to shyne, and so lucus is to be vnderstond / as it were not shinyng / as piscina is a pole or a water without fysshe / as Jsid. saith libro. xvi. Then saltus / silua, and nemus ben wyde places, waste / and desolate / that many trees growen in without fruyte / & also sewe hauyng fruyte. And those trees whiche ben bareyn and bearen no maner frute ben alway generally more and hyer than that with fruyte, sewe oute taken / as oke and beche. In these wodes be ofte wylde beastes and soules / therin groweth herbes grasse ices and pasture, & namelye medycynall herbes in wodes be founde. In somer wodes ben bewryed with bowes and braunches, with herbes and gras. In woodes is place of disceyte and of hunryage. For therin wylde beastes ben hunted / and watches & disceytes be ordeined & set of houdes & of hūters. There is place of hyding and of lurking: for oft in woodes theues ben hyd, and oft in theyr awaytes and disceytes passinge men comethe, and ben spoyled and robbed, and ofte slayne. And soo for many and dyuers wayes and vncerten / strange men ofte erre and go out of the waye / and take vncerten waye / and the waye that is vnknowē / to fore the way that is knowen: and come ofte to the place there theues lye in awayte, & not without peryll. Therfore ben ofte knottes made on trees and in bushes, in bowes & in braunches of trees: in token and marke of the highe waye, to shewe the certen and sure way, to wayfaring men: but oft the theues in tornynge and metynge of wayes, chāge suche knottes and signes, and begyle many men, and bringe them out of the right waye by false tokens and sygnes. Birdes, soules, and Bein sleeth to wod: Byrdes to make nestes, and Bein to gader hony. Byrdes to kepe themselfe from soulers, & Bein to hyde themself to make hony combes priuely in holowe trees and stockes, Also woodes for thikneſſe of trees bē cold with shadowe. And in heate of the sonne wery wayfaring and trauelyng men haue lykynge to haue reste and to kele themself in the shadowe. Many woodes ben markes and meres bytwene dyuers countrees and londes, and departeth them asondre. And by weūynge and castinge to geder of trees, often men kepen and defenden them

selfe

ſelfe from enmyes.

Of Salice. ca. cxliii.

A wylowe tree highte Salix, & hathe that name Salix, for it groweth ſoon and lepeth vpwarde after that it is pyght and ſet in a place, as Iſidore ſaith. li. xvii. And is a pliaunte tree and a neſhe, and accordinge to byndinge and raylynge of vines and vyne braunches, as he ſayth. This tree hath no fruite but only ſede or floure. And hit is ſayd, that the ſede therof is of this vertue, that if a man drynke of hit, he ſhal gete no ſões, but only bareyne doughters. Duc vſqꝫ Iſidore. li. xvii. Ar. xvi. ca. xxvi. Plinius ſpeketh of the wylowe and ſayth, that of wylowes is dyuers kynde. For ſome bereth longe roddes and highe, and wexeth great, and therof ben perches made and raylles for vynes. The ryndes therof ben longe and thycke, and ſtronge, whyte within, and grene without. And therof ben made bondes and hopes. And though ſuche wylowes bene ſtronge, yet they ben not ſo plyaunte as the laſſe. And therfore they breke the ſooner, whan they ben wouen and bended to make whythy, and bondes. And ſoo wylowes bene laſſe and more ſmalle and plyaunt than other, and paſſynge plyaunte, and ben ſo pliaunt that they beare not, but they bene made ſtronger with weauynge and tourninge, as thred is with twinyng. And therwith men bynd wyne pypes & tonnes for wine. And the thyrd kynd of wilowes is meane betwene the two fyrſte, bothe in plyauntneſſe and in quantyte. For it is more plyaunte than the more, and more ſtiffe than the leſſe. And the bowes ben whyte whā the rynde is away, and playne and ſmoth to handelynge. And therof ben made dyuers nedeful thinges to houſhold, as ſtoles ſeates, panyers, and hyppes. And is thicker in bowes and braunches by plaſhinge, ſhredynge, and parynge. And thoughe euery wylowe be bareyne of fruite, yet neuertheleſſe they bere well, and be not bareyne of bowes and braunches, and namely if it be ſhrede and pared in due tyme, as in Marche, or in Aprill, as he ſayth. And he ſayth the ſame. li. xvii. ca. xi. Amonge treen that ben ſette and planted wylowes beren the pryce. And if they ben kytte two fete from the grounde, then they growe not on hye, but ſpringe and ſpredē abrode, and ſo they mowe eft ſones be ſhered and pared without a ladder. And eth wylowe the mo bowes and braunches it bereth, the nere it is to the grounde, and in paſſing of tyme whan the wylowe is ryght olde, then it falleth and rotteth ſome and ſome: and the corrupcīō therof begynneth within the pythe, and there oft the wylowe abydeth al voyd & holowe within, though it ſeme grene & fayre without. Ofte in the holownes therof liethe venemous wormes, as addres and ſerpentes: and therfore hit is not ſyker to ſlepe vnder the wylowe tree. Duc vſqꝫ Plinius.

And if the wylowe tree be vnprofytable in fruyte, yet it is full good and profytable in medycyne, and is colde and drye, as it is ſayde in Platearius, and hath vertue to ſtoppe and to bynd, and to cloſe and ſowder, and abate hote feuers, if the iuys of the leaues therof be dronke. And pouder of the rynde therof brente helpeth ageynſt the blody flux, if it be taken in drink, and the ſame pouder healeth and cloſethe woundes with botches, and the ſame pouder dronke and layde in a plaſter without, doth away wertes, and the braunches & leaues therof ſprenge with water, kelyth the ayre aboute feuerous men, and refreſheth and comforteth them, and makethe them ſlepe. Duc vſqꝫ Plat.

Of Sambuca. ca. cxliiii.

The Ellern highte Sambucus, or Sambuca, and is a lyttell neſhe tree, and therof is a certayne ſymphonye made, that highte Tibia, and ſambuca alſo, as Iſidore ſayth libro. xii. in tractatu de Muſicis inſtrumentis, and is a tree with longe bowes, and rounde and playne, ful ſound and ſadde without, and ful holowe within, and full of certayne neſhe pythe. And the leaues therof ben playne, ſmothe, and ſatte

ſatte / with heuy ſmelle, and the flowers therof ben ful white and ſmal with ſtrong ſmelle, and hath dowble rynde. The vtter is browne redde / and the inner is grene. And that rynde is full moyſt in deed. And the iuys therof accordethe to medycyne, and beareth flowers and fruyte twyſe in one yere, and that fruyte is blacke with houryble ſmelle and ſauour. And this is therfore vnprofytable to eate. And the elder tree is hote and drye / and rynded leaues and flowers therof accorden to medicine, as it is ſayde in Platearius, and hath vertue Diuretica / to temper and nesshe / to dyſtrybute and to drawe, and to purge flewme, and helpeth therfore ageynſt the feuer cotidiane, that cometh of flewme. The iuys therof / by it ſelfe or with hony / ſleeth longe wormes in the wombe. The broth of the myddell rynd within tempereth hardnes of the lyuer and of the ſplen. And the ſame doothe the leauys ſoden in oyle. And the barke and frute therof ſodden with ſaltewater, fordooth ſwellinge of feete, if the feete be bawmed therwith. The iuys therof helpeth ayenſt the Dropſie, that cometh of colde, the broth of the leaues and of the fruyte therof, ſodde in ſtronge wyne, helpeth agaynſt lepra, that cometh of flewme, if it be vſed. For hit purgethe wonderly flewmatyke humour and corrupte / and alſo humoures flewmatyke diſpoſed to corruption. And wonder hit is to ſee in ellerne / for if the myddelle rynde of the ſtalke / or of the roote / be ſhauen vpwarde, then it pourgeth vpwarde, and if hit be ſhauen downwarde / then it pourgeth downewarde / as Plinius / Dioſcorides, and Platearius meane.

Of Saliunca. ca. cxlv.

Saliunca is a litel herbe with ſharp pryckes, as Ygucion ſayethe, and hath that name of ſaliendo / leapynge. For it maketh them leape that tredethe theron: and hyghte therfore thaultrape in frenche. For hit taketh / and hurteth the foote / that tredeth theron. And it ſemeth that Virgil ſayth the ſame, and ſayth, that ſaliunca is amonge redde roſes. And herby it ſemeth an herbe with a greate rote and a longe, ſatte and neſhe / and full of meate: as the paſnepe, and is oft done in electuaries, and hath a nother name, and hyghte iringus, & therof ſpringeth certayne harde ſtalkes with corners, and in the toppes therof growen certayne heedes with ſharpe pricked all aboute / as it were ſperes. And groweth in drye barreyne londe and ſondy, and ſome men call it ſcorpio. For it ſtyngeth hym that towcheth the ſeede therof, as it were a ſcorpyon. And li. xx. cap. vii. Plinius ſayethe, that ſaliunca is a lyttel ſhorte herbe with thicke bowes and leues, as they were thirſted together / and ſmell full well, nyghe as Nardiſpica, and cleueth to the ground by certayne ſmalle rotes / and groweth in Pannonia in harde places and ſtony, and is a hote herbe and drye / and ſubtyll in ſubſtaunce, and ryghte temprynge and neſhynge, the roote therof ſodde in wyne ſtaunceth ſpewyng / and comforteth well the ſtomake, as Plinius ſayth lib. xxi. ca. i.

De Stacten. capi. cxlvi.

The dropping of the tree Mirra hight ſtacten, and is the ſame that Mirra is / as the Gloſe ſayth ſuper Geneſis, the droppyng of the tree Mirra. xxxvii. and is declyned, hec ſtacte / huius ſtacteo / and is founde ſtacten indeclinabile. Iſaac. iii. where he ſpekethe de odoribus / ſpekethe therof and ſaith, Stacten is incenſum that woſethe out of preſſynge / and is a nowne of Grewe. Loke toſore de mirra / in littera. M.

Of Storace. ca. cxlvii.

Storax / as Iſidore ſayth lib. xvii. is a tree of Arabia / and is lyke to a quince tree. The braunches therof woſeth out droppyng by dewes about the ryſynge of the ſterre Canicula. The droppig therof that falleth on the ground, is not clene, but if it be kept with the rinde of the ſame. And the droppynge that cleueth

ueth to the ſpryngeo and ſprayo is white and clene: and is fyrſte made browne red, by heate of the ſonne. And ſome maner kynde therof hyght Calamiteo: and is fat and moyſte, and full of Roſyn. And therof cometh ſwete lycoure/ao hit were hony/ with good ſmell and mery, and is faſtned togeder, and hath the ſame name. For the Grekes call a drope ſtirian: and Storax in grewe hyghte Storax in laten/ ao Iſidore ſayth. And the Gloſe ſuper Eccc. ca. xxiii. ſayth the ſame. Alſo Storax is the droppynge of the tree Stirax/and is ryght vertuous and myghty in medicine. For it is (ao Dioſcorides ſaith and Plat.) hote and drye with glewye ſubſtaunce, and hathe vertue to drawe. And herof is thre maner kindes: one hight Calamiteo, and is good, and the fyrſt that droppeth out of the tree and woſeth: and the other hyghte Storax/ and is redde, and cometh out & droppeth after the fyrſte/ & is more pure. The thyrd is ſtorax redde in coloure, neſhe and fletyng, ſwete in ſmell/ſoury ſhe in ſauour/ moche and gret in quantyte, and maye be departed and made roughe with handlig & knedyng in hand: & that that hath ſwete ſauoure/ is feyned: And what is feyned/ is knowen. For if hit be olde/ it fallethe to powder whyle it is torned and wend and kneden in the hande, and falleth in peces. And if it be freſhe and newe, it werith ſone moyſte/ and cleuethe not ſulle faſte to the hande/ and hath more ſwetneſſe than hit ſhuld: the neſhe and fletynge is not feinid. Amonge theſe thre maner kyndes Calamita is of moch vertu/ & comforteth wonderly the braine. Fumoſyte therof ſtaunceth all maner rennynge of rewme. And a plaſter therof made, clenſethe the gommes: & faſtnethe and ſtrentheth waggynge teeth/ and commaundethe menſtruall blod/ and helpeth well ayenſte coughynge and horſneſſe: and good Storax is put in vyolles, and kepte ayenſt nytres, whelkes/ & pympies of the heade, and ayenſte many other paſſions and cuylles. Vnc vſq; Dioſcorides et Platearius. The fumoſytie of ſtorax purgethe that ayre that is corrupte/ and dryueth awaye alle peſtylency alle vapure and fumoſytie/ao Iſidore ſaythe.

Of Sicomoro. ca. clviii.

Sicomorus is a nyce fygge tree, lyke in leaues to the tree that hyght Morus/ And holdeth the lyknelle of a fygge tree in other thynges/ ao the mayſter ſaythe in Vitory. li. xxvii. Sicomorus and Morus ben nownes of grew. And ſicomorus hath that name, for it is lyke in leues to the tree that hyghte Morus. And this tree highte Celſa amonge Latines: and is moche hyger and greatter than the tree that hyght Morus. Oriels ao other mē meane/ it hath that name Sicomorus of ſile/ that is a fig tree/ and Morus/ that is ſoly or nyſetee, ao hit were a ſole or a nyce fygge tree, ao the Gloſe ſayth ſuper Luc. xix. And Dioſcorides meanethe/ that Sicomorus is a wylde fygge tree, and berethe certen ſwete fruite, that is neuer rype at the full/ ao it farethe of the tree that hyghte Caprificus, ao Plinius ſayth. li. xv. ca. xix. The wylde figge tree rypeth neuer: But ſome men ete ſuch fruite, & ſo Dioſcorides ſaith, that if the ſicomorus be bete with a ſtone/ it ſweteth and woſethe oute droppynge/ ao hit were gumme/ and that is medicinable/ for it ſucketh venemous bytynge/ if it be dronk, and abateth ſwellynge of the ſplene: and doth awaye the ache of the ſtomake.

Of Spina. ca. clix.

A Thorne hyghte Spina, and is a tree with ſharpe pryckes, & is ao it were armyd with pryckes ayenſte wronges of theym that touche hit/ ao Iſidore ſaythe. And by lyknelſe therof the rygge boone is called Spina. For the Joyntes of the boones in the rygge boone/ benne ſharpe ao a thorne. And properly to ſpeke/ ſpina the thorne, is the pryck that groweth out of the thorn or of herbes & trees with pricks and the pricke ſpringeth oute of the ſtocke or of the ſtalke, and is gret next to the tree and ſtalke/ and ſharpe outewarde atte the poynte. Thou mayſte fynde the cauſe ther of to fore in the ſame boke/ where it is treated

ted of trees, and of disposicion of trees in generall. There it is sayd that it is not the entente of kynde, that trees benne sharpe with pryckes & thornes: But it happethe and cometh of vnfastnes and vnfadnes of the tree, by the whyche colde humoure is drawe that is but litel fodde. And is drawe and passeth by pores and holes outward, and is harded by heate of the sonne, and made a thorne or a prycke, & is made smal and sharpe at thend for scarsitee of mater. And somtyme is sharpe and somdeale ben dynge, as it fareth in Bzeres and Roseres, sometyme the poynte is arered vpryghte, as it were in Dartes. Ofte growynge of thornes is token of bareyne londe and vntylthed. And hit is as it were a generalle rule, that all shrubbes and trees with many thornes and prickes ben wounden and wrethed togeders, & beclypped & soucoured and defended eche with other, & sighten ayenste them that them towchen, and wounden theyr handes, and none of them hurteth other. And for thykues it letteth the comynge of the sonne beames, and of the dewe of heuen, to thynges that benne there vnder. And therfore that whiche is sowen nyghe, or amonge thornes, thryueth not comoly. Often hondes and fete bē wounded with pryckynge of thornes: and the ache ceffethe not tyll the thorne be alle taken oute of the places that be hurte. And for sharpnes and pryckynge vnnethe thornes ben felde or plucked oute of the groūd without hoke, bylle, matocke, or some other egged tole. And whan they ben felde or roted vp, they ben bounde in faggotes and in hepes, and bzente in oueng & in fornayces. Also amonge thornes often benne floures seen, & also moche fruite, but thornes ben not neshed by neshenes of floures, but whan floures and leaues fall, thornes abyden and ben more harde. And for thornes ben kyndly drye, they ben soone kendlyd in the fyre, & yeue a strong leye, & sperckth & kracketh & maketh moch noise: And soone after they bē broughte al to nought, as the Glose sayth super Ecc. vii. But thornes bē not al vnprofitable, but they bē good and profitable to many maner vses. For of thornes men make hedges & pauises, with whiche menne defende and socoure them selfe and theyr owne. Also thornes berethe manye good fruites, and defendethe the fruite. Loke tofore De rubo in fra. R.

Of lignis Sethim. Ll.

CErten trees be called ligna Sethim, & suche trees haue many pryckes, and ben lyght and roteth not, and ben lyke to the whyte thorne, and hight Acharitis in grewe, as it is sayd vpon Exod. xxv. There it is sayd, that Sethim is a name of an hil and of a countree, and of a tree, that is like to whyte thorne in leaues. And is mooste lightest tree, and roteth not, nor brenneth: therfore it is sayd in Aurora,

¶ Ligna sethim torpent nulla putredine, iustos
Signant in celum qui sine fine nitent.

The tree of sethim fayleth with no roting, and tokenyth ryghtfull men in heuen, that shyne withoute ende. And they bene called thornes of sethim: for by myghte and vertue and peynes and tormentes menne come to the sterres of god, as Dioscori. & Plinius meane. And the vertu therof stoppeth and byndeth, and staunceth bloude. The leues therof ben rough and whitisshe, with thornes and pryckes, and hath purpyll floures and longe braunches, of the greatnes of a syngre, & hathe in the toppe of the bough small heedes with pryckes & thornes, and full of rounde seede. And the seede dronken, sucourethe and helpeth roted membres.

Of Sentice. ca. Lli.

SEntix is a maner tree or an herbe with rough leaues & satte and cloue, as Eruca. And hathe braunches of two cubites longe, and hath that name Sentix of the place that it groweth in. For they growe among harde thynges, and be not tilthed, as thornes done, as Isidore sayethe. And hathe heades as a rough thystyll, and the rote therof is redde, longe, and satte, and is medycynable, and helpeth sores of brēnyng & of scaldig, as Dio. sayth. And helpeth

peth ayenſt Inwarde ſtoppyng of veynes.

Of Sepe.ca.cliii.

AN Hedge hyghte Sepes; and Sepes is declyned/ Sepes pis/and is a maner cloſynge of breres, of thornes, and trees made. The ſowles and ſtakes be pyght in the grounde/ and there aboute ben wrethed wouen and wounden thornes and roddes. And ſo houſes and corne ben ſocoured and defended by ſtrength of the hedge. And is declyned hec ſepes, huius ſepis. Therof is mencion made Eccle. xxvi. where no hedge is/ poſſeſſion is diſtroyed. Alſo aboute hedges lurketh and derketh venemous wormes, frogges, ſerpentes/and addres. And ſo of this nowne ſepes, cometh this nowne ſepo/ and is a name of a venemouſe adder, that is ſo venemous, that his venym diſtroyethe not onely the bodye/ but alſo hit waſteth and diſtroyeth the bones. And ſo ſayethe Lucanus. And meaneth/ that this adder diſtroyeth body and bones. &c. And therfore it is perrylouſe to ſlepe vnder hedges for drede of venemouſe beaſtes, that lorken there. Hedges ſtonden in greatte heate/ and fayllen ſoone but they ben renewed/ and whyle they kepe and ſaue other thinges/they ſtonde in the heate of the ſonne, and ben waſted them ſelfe ſome and ſome. And at the laſte they ben roted with drynes/ and brente in the fyre. Of ſepes/ an hedge,or of this verbe ſepio, ſepis/ that is to vnderſtonde clooſe, commethe this nowne, Septum/ that is a place cloſed aboute. It is ſayde intra ſeptum templi/ that is to vnderſtonde/ within the cloſing or the clauſure of the temple.

Of Sude/ca.cliii.

SUdes/ ſudis, is an heyſaule or a ſtake ſharped at the ende, and this nowne ſudes cometh of ſuo, is, to ſewe. For an hedge ſemeth as it were ſowen with ſuch ſoules and ſtakes/ for ſuche ſoules and ſtakes ben clenſed or they ben pyght in the grounde. And the faſter they ben pyght in the grounde and more ſtrongely wouen & wounden with roddes, the more ſtrong is the hedge. And ſudis is ſemynyne gender, and declyned hec ſudes, huius ſudis, as Hugo ſayth, and Ouidius Methamor. dicit/ Que coniuncta eſt humeris ceruix ſudeſigitur combuſta. &c.

De Siliqua.cap.cliiii.

A Codde and an huſke hyghte Siliqua, and is a voyde thynge of cod ware/as it were balthis/or a bledder blowen/ and chargeth more than hit ſedeth and nowryſhethe, as the Gloſe ſayth ſuper Luc. xv. and Hugo ſayth, that Siliqua is the codde of alle maner codware and pourgynge, with the whiche ſwyne ben fedde. And Iſidore ſayth he lib. xvii/that Silique, that is ſhorted amonge Latynes/ and is called ſiliquam/had ſuch a name among the Grekes/ for it is a tree, and the fruyte therof is ſwete, and a tree hyghe Xilon amonge them, & ſwete hyght liquon amonge them. And to this ſentence accordeth Plinius lib. ix. ca. xxiiii. There he ſayth/ that fruyte of ſiliqua is ſwete/ & a fynger longe/ and an ynche brode, and the ſkynne ther of is eate. And he ſayth there libro. xiii. capitulo. ix. that ſome men ſayde/ that it is a fygge of Egypte/ but that is open erroure, for it groweth not in Egypt, but in Siria.

De Sinape.ca.clv.

SEnuey hyghte Sinapis, and hath that name of Syn and Napus a Nepe/ for it is lyke to a nepe in leaues/ as Iſid. ſaith li. xvii. And li. xx. cap. xxiiii. Plinius ſpeketh of ſenuey & ſayth/ that among herbes that Pythagoras prayſed/ it is ſayde that he yaue to ſenuey the fyrſt and chyef praiſing, and ſayethe, that amonge herbes ſenueye beareth the pryce. And hit is hotte & drye in the fourth degree, and waſteth & pourgeth thycke humoure and gleymy. And healeth ſmytynge of ſerpentes and of ſcorpyons, and ouer commeth venyme of the ſcorpions, & abateth tothache, and paſſeth

ted of trees, and of disposicion of trees in generall. There it is sayd that it is not the entente of kynde that trees benne sharpe with pryckes & thornes: But it happethe and cometh of vnfastnes and vnfadnes of the tree, by the whyche colde humoure is drawe that is but litel sodde. And is draw and passeth by pores and holes outward, and is harded by heate of the sonne and made a thorne or a prycke, & is made smal and sharpe at thend for scarsitee of mater. And somtyme is sharpe and somdeale ben dynge, as it fareth in Briers and Rosers, sometyme the poynte is arered vpryghte, as it were in Dartes. Ofte growynge of thornes is token of bareyne londe and vntylthed. And hit is as it were a generalle rule, that all shrubbes and trees with many thornes and prickes ben wounden and wrethed togeders, & beclypped & soucoured and defended eche with other, & fighten ayenste them that them towchen, and wounden theyr handes, and none of them hurteth other. And for thy knes it letteth the comynge of the sonne beames, and of the dewe of heuen, to thynges that benne there vnder. And therfore that whiche is sowen nyghe, or amonge thornes, thryueth not comoly. Often hondes and fete be wounded with pryckynge of thornes: and the ache cesselthe not tyll the thorne be alle taken oute of the places that be hurte. And for sharpnes and pryckynge vnnethe thornes ben selde or plucked oute of the groūd without hoke, bylle, matocke, or some other egged tole. And whan they ben selde or roted vp, they ben bounde in faggotes and in hepes, and brente in oueno & in fornayces. Also amonge thornes often benne floures seen, & also moche fruite, but thornes ben not neshed by neshenes of floures, but whan floures and leaues fall, thornes abyden and ben more harde. And for thornes ben kyndly drye, they ben soone kendlyd in the fyre, & yeue a strong leye, & iperclith & kracketh & maketh moch noise: And soone after they be broughte al to nought, as the Glose sayth super Ecc. vii. But thornes be not al vnprofitable, but they be good and profitable to many maner vses. For of thornes men make hedges & pauises, with whiche menne defende and socoure them selfe and theyr owne. Also thornes berethe manye good fruites, and defendethe the fruite. Loke tofore De rubo in ifa. R.

Of lignis Sethim. Ll.

CErten trees be called ligna Sethim, & suche trees haue many prickes, and ben lyght and roteth not, and ben lyke to the whyte thorne, and hight Acharitis in grewe, as it is sayd vpon Exod. xxv. There it is sayd, that Sethim is a name of an hil and of a countree, and of a tree, that is like to whyte thorne in leaues. And is mooste lightest tree, and roteth not, nor brenneth: therfore it is sayd in Aurora,

¶ Ligna sethim torpent nulla putredine; iustos
Signant in celum qui sine fine nitent.

The tree of sethim fayleth with no roting, and tokenyth ryghtfull men in heuen, that shyne without ende. And they bene called thornes of sethim: for by myghte and vertue and peynes and tormentes menne come to the sterres of god, as Dioscori. & Plinius meane. And the vertu therof stoppeth and byndeth, and staunceth blonde. The leues therof ben rough and whitishe, with thornes and pryckes, and hath purpyll floures and longe braunches, of the greatnes of a syngre, & harthe in the toppe of the bough small heedes with pryckes & thornes, and full of rounde seede. And the seede dronken, sucourethe and helpeth roted membres.

Of Sentice. ca. Lli.

SEntix is a maner tree or an herbe with rough leaues & sarte and cloue, as Erica. And hathe braunches of two cubites longe, and hath that name Sentix of the place that it groweth in. For they growe among harde thynges, and be not tilthed, as thornes done, as Isidore sayethe. And hathe heades as a rough thystyll, and the rote therof is redde, longe, and sarte, and is medycynable, and helpeth sores of brennyng & of scaldig, as Dio. sayth. And helpeth

peth ayenſt Inwarde ſtoppyng of veynes.

Of Sepe. ca. clii.

A Vedge hyghte Sepes, and Sepes is declyned/ Sepes, pis/ and is a maner cloſynge of bieres, of thornes, and trees made. The ſowles and ſtakes be pyght in the grounde/ and there aboute ben wrethed wouen and wounden thornes and roddes. And ſo houſes and corne ben ſocoured and defended by ſtrength of the hedge. And is declyned hec ſepes, huius ſepis. Therof is mencion made Eccle. xxvi. where no hedge is/ poſſeſſion is diſtroyed. Alſo aboute hedges lurketh and derketh venemous wormes, froggis, ſerpentes/ and addres. And ſo of this nown ſepes, cometh this nowne ſepa/ and is a name of a venemouſe adder, that is ſo venemous, that his venym diſtroyethe not only the bodye/ but alſo hit waſteth and diſtroyeth the bones. And ſo ſayth Lucanus. And meaneth/ that this adder diſtroyeth body and bones. &c. And therfore it is perrylouſe to ſlepe vnder hedges for drede of venemouſe beaſtes, that lorken there. Hedges ſtonden in greatte heate/ and fayllen ſoone but they ben renewed/ and whyle they kepe and ſaue other thinges/ they ſtonde in the heate of the ſonne, and ben waſted them ſelfe ſome and ſome. And at the laſte they ben roted with drynes/ and brente in the fyre. Of ſepes/ an hedge, or of this verbe ſepio, ſepis/ that is to vnderſtonde clooſe, commethe this nowne, Septum/ that is a place cloſed abowte. It is ſayde intra ſeptum templi/ that is to vnderſtonde/ within the cloſing or the clauſure of the temple.

Of Sude/ ca. cliii.

Sudes/ ſudis, is an heyſaule or a ſtake ſharped at the ende, and this nowne ſudes cometh of ſuo, is, to ſewe. For an hedge ſemeth as it were ſowen with ſuch ſoules and ſtakes/ for ſuche ſoules and ſtakes ben clenſed or they ben pyght in the grounde. And the faſter they ben pyght in the grounde and more ſtrongely wouen & wounden with roddes, the more ſtrong is the hedge. And ſudes is ſemynyne gender, and declyned hec ſudes, huius ſudis, as Hugo ſayth, and Ouidius Methamor. dicit/ Que coniuncta eſt humeris cerutq; ſudeſigitur combuſta. &c.

De Siliqua. cap. cliiii.

A codde and an huſke hyghte Siliqua, and is a voyde thynge of cod ware/ as it were balthis/ or a bledder blowen/ and chargeth more than hit fedeth and nowry ſherthe, as the Gloſe ſayth ſuper Luc. xv. and Hugo ſayth, that Siliqua is the codde of alle maner codware and pourgynge, with the whiche ſwyne ben fedde. And Iſidore ſayth lib. xvii. that Silique, that is ſhorted amonge Latynes/ and is called ſiliquam/ had ſuch a name among the Grekes/ for it is a tree, and the fruyte therof is ſwete, and a tree hyghe Xilon amonge them, & ſwete hyght liquon amonge them. And to this ſentence accordeth Plinius lib. ix. ca. xxiiii. There he ſayth/ that fruyte of ſiliqua is ſwete/ & a fynger longe/ and an ynche brode, and the ſkynne ther of is eate. And he ſayth there libro. xiii. capitulo. ix. that ſome men ſayde/ that it is a fygge of Egypte/ but that is open errour, for it groweth not in Egypt, but in Siria.

De Sinape. ca. clv.

Senuey hyghte Sinapis, and hath that name of Syn and Napus a Nepe/ for it is lyke to a nepe in leaues/ as Iſid. ſaith li. xvii. And li. xx. cap. xxiiii. Plinius ſpeketh of senuey & ſayth/ that among herbes that Pythagoras prayſed/ it is ſayde that he yaue to senuey the fyrſt and chyef praiſing, and ſayth, that amonge herbes senuey bearyth the pryce. And hit is hotte & drye in the fourth degree, and waſteth & pourgeth thycke humours and gleymy. And healeth ſmytynge of ſerpentes and of ſcorpyons, and ouer commeth venyme of the ſcorpions, & abateth torthoche, and paſſeth

to the brayne/ & comforteth hit wonderly/ and breaketh the stoone, and cómaundeth menstruall blonde, and excitethe appetite, and helpeth them that haue the fallynge euyll/ and healeth the dropesye/ and helpeth them that haue Litargy/ the slepyng euyll, and helpeth them full gretly: And clenseth the heare, and letteth the fallyng therof: and dooth awaye tynkelinge and ryngynge of the eare, and wypeth awaye dymnesse of eyen, and smotheth roughnes of the lydded/ and helpeth Paralytyk'mé: for it openeth the poores/ and temperethe and consumeth and wasteth the humoure that laxethe and smytethe synewes togedere: And taketh away the palsey. Plinius rehersethio prayisynge and many other, and sayth, that the moste vertu ther of is in the seed, and the seed is lesse in quantytee, and moste in myght and in vertue. For the seede heateth and openeth, consumeth and wasteth, and multiplyeth itself. Of one lytell greyne cometh a ryght great plante, and spryngeth and spredeth greatly in braunches, flowres, and seede. The seede therof growethe in certayne smalle coddes, euenlonge and rounde, & is kepte by defece of those coddes vnto the be ripe. The floures therof ben full yelowe/ with good smel. And though al the herbe in substáce be kene & seruét, yet Bein loue beste the floures, & haunte/ themas Plin. sayth. And neuerthelee Bein towche neuer floures of Olive. And Plinius sayth. li. xv. ca. xii. that senuey multiplyeth so it selfe, that where it is ones sowen/ vnneth the place maye be delyuered therof. And there hit falleth ones, it wexeth grene and springeth anone, as he sayth. li. xix. ca. ij.

Of Semine. ca. clvi.

Sede hyghte Semen, and is sowe in seldes to bring forth fruite/ thoughe the Semynall humoure of bestes is called Semen by a maner appropriacion, as Jsidor sayth: and Sementes is the seed of corne/ whan it is sowig tyme, and was called of many men the goddes of the lady of sowynge: And Semnarium is the begynnyng of euery empty thyng or a vessell that seed is put in for to sowe: But Sementum is prossyte and wynnyng that cometh of the seede/ as Hugo sayth. Herof ben verses difference in Brecismo, that meane that semynal humoure of beastes hyght Semen/ And greynes of cornes that ben sowen in the selde hyghte Sementis properly and Sementinum. And Seminum is welle and begynnynge of thynges. And as Plinius li. viii. & xviii. ca. sayth, sede is good kepte one yere or two or thre: And is lytel worthe that is kepte longer tyme. And the greyne that is lowest in the throsshing floor is best to sede. And is best, for it is heuiest. And that seede is best that is most heuy & moste whyte within. And by qualytee of the londe, seede shalbe sow thicke or thin, soone or late, for it must be sowen soone in moyste londe, lest the seede rottethe with reyne: & late in drye londe, that reyn come sone therafter, leest the sede lye long drye & vanysshe and be loste. And lesse sede shall be sowen in fat londe/ & moost in lene lond. For in fatte londe it groweth ful faste, and dystroyeth itselfe. And one seede ouersetteth a nother at the laste by greate multyplycation of itselfe. And seede that is sowen soone, shall wexe thycker thanne the seede that is late sowe. For late seed shall be thyn, lest it drye for thyckenesse: and it is cunnynge to sowe euen lyke thycke. For the londe shall accorde with the stepping/ and passe away forth with the right fote: and seede shal not be chaunged out of cold place into hote: neyther ayenwarde. For no thinge shall be commaunded in to the contrary. Of seede sowen in lene lond commeth thynne strawe and smalle eares/ some tyme voyde: and in fat feldes of one rote of seede cometh a cluster of stalkes. And in Varueste whan the daye and the nyghte ben lyke long, the tyme is contrary to sede tyme: and also in spryngynge tyme. And men shall not sowe in full hoore froste: and that is sothe: For the wynter sede is sowē tofore the hoore froste/ and bicketh and springyth the seuenth daye. But after the frost, vneth it springeth within. xl. dayes. Duc vsq; Plinius. cap. xx. Then seede is smale

smalle greyne and rounde, and hathe in it selfe vertue to multyplye and to saue kind therof. And whan it is sowen, it swelleth by humour of the erth closed within, that tempereth & maketh subtyll the humoure and the erthe abowte. And bringethe hit & drawethe it to tẽperatnes of the greines. And so the greine wexeth nesshe and grete. And so the smal skynne of the sede cleueth, and the burgenyng springethe oute lytell and lytell. And the rotes ben pyght dounwarde in the grounde by the which rotes the burgenynge seede drawethe away to itselfe sedynge and nourysshynge, and openethe at the laste playnely the erthe. And therof springeth stalkes, twygges, flowres, fruyte, and sede. And though the sede that is sowe be ryght lytell: yet therof cometh a ryghte greate thinge and an huge. Foles acounte seede lost whanne hit is sowen: nethelesse in better wyse hit is notte kepte than by sowynge. Also in the seede is the vertue semynalle, and kynde heate werketh therin. And humour of nourysshynge and of sedynge is drawe therto by vertue of heate. To sedynge and growing of the seede cometh the stalke, and of the stalke cometh the eare, that is called Spica, and hathe that name of Spiculo, a darte or an eyle, as Jsidore sayethe, libro. xvii. For in the eares groweth many eyles that benne sharpe as dartes. Kynde maketh eyles in the corne eares, to be socoure and armour ayenst sodeyn rescs & bytynge of smalle bysides and wormes, as Jsidore sayth. After dyuers kyndes of sedes the eare is diuers in fygure and in shappe. For somtyme the eare is brode, as hit fareth in Barly, and somtyme soure edged, as hit farethe in wheate, and is somtyme rounde, as Plinius sayth & Aristotle also. Also the eare is in the toppe of the stalke byclypped alle abowte with smalle skynnes and hulles, and therin the sede is nourysshed, as it were in the Moder, and kept and saued vnto it be rype: And suche hulles springynge oute fyrste with the greyne ben closed, and cleuethe afterwarde some and some, as the greyne swellethe and wexeth grete, and namely in wheate, as it is sayd super libro Aristotelis De plantis. And generally in the begynnynge by werkynge and rerynge of heate, the heades of corne eares ben arered vpwarde, but whã it ripeth, thenne it bendeth somwhat doũwarde by heuynesse and weyghte of the greynes. And whyle eares benne grene, they benne somtyme spronge and corrupt with corrupte ayre and dewe, and taketh as it were ruste therof: And rypethe the better, if they benne spronge with couenable dewe & reyne, & haue due hete of heuen. And moysture of dewe suffrethe notte the greynes to fall out of the hulles, as Plinius saith libro. xvii. And Const. Jsaac. & Al. meane the same. By goodnesse of the lond the goodnesse of the eare is knowen: for in good and satte grounde groweth good eare in grete quantyte, and welthfulle of greynes: and in drye lond & lene ayenwarde, as Plinius sayth.

De Stipula. ca. clvii.

Stobble highte Stipula, and hath that name of brennynge, as hit were thinge brente, for whanne the corne is rype and gadred, the stobble is brent, that the felde maye be eared, as Jsidore sayethe. li. xvii. Otelo hit hath that name, as Hugo sayth, of Stipo, as to bysette and byclyppe. And Stipula is properly that strawe with leaues and hoses, that is lefte in the felde after that repers haue repen the corne with hokes, and gadred hit home.

And many menne gader this stobble, that is apte to many dyuers vses. For some mẽ therche houses therwith, and some fedethe beastes therwith in stede of strawe and fodre. And some makethe fyre therwith, and baketh bryde therwith, and seth mete, as Pli. saith. li. xviii. ca. xxx. Loke to fore in Palea, in littera. P. Stobble is a litel thinge, holowe & drie, & is ful soone set on fire with fire & with blowinge of wynde, as he sayethe.

De Simila. ca. clviii.

The flour of whet mele highte Simila, & is cheif mele of whete, most clene, delicat, & likinge. Therof is breade made for

noble men of renowne, and that brede is properly called Similago, and is the flower of mooste smalleſt meale / moſt clene / and mooſt whyte & neſhe. And accordeth to many meates / and alſo to medycynes. Loke toſore de farina in littera. F. & de polenta in littera. P.

De Scopa.cap.clx.

SCopa is a tree, and hath that name of Scopando / ſwepynge, that cometh of Scopio / or Scopo, pas, and is to vnderſtonde, clenſe or pourge: for therwith houſes ben ſwept and clenſed, as Iſidore ſaith li.xvii. And many calle this tree byrche / & hath lyghte leaues as the Aſpe. For the leaues therof ben ful thynne and ful light, and meueth and quaketh with a ryghte ſofte blaſte of wynde. And hath manye harde twygges and braunches with knotes, and therwith often chyldren ben chatyſed and beaten on the bare buttockes & loynes. And of the bowes and braunches therof ben beſomes made to ſwepe and to clenſe houſes of duſte / and of other vnclennes. And beareth ſede that is voyde / as it were lyke huſkes or voyde coddes, and wylde men of woodes and foreſtes vſeth that ſede in ſtede of breade. And this tree hath moche ſoure iuys / and ſom what bytynge. And men vſe therfore in ſpringynge tyme and in haruceſte to ſlytte the ryndes / and to gather the humor that commeth out therof, and drinke it in ſtede of wyne. And ſuche drynke quenchethe thirſte, and bredeth moche ſwellynge / as he tellethe / but hit ſedethe not nor nouryſheth not, nor maketh men dronke. Alſo the ſame iuys kepte longe in a veſſell vnder dounge, and chauſed with the heate of the ſonne, corrupteth and roteth, & tourneth in to fatnes, and ſo it is made an oynt ment, & by ſething of fire many men drawe out therof as it were pitch. And though it be right blacke & ſtinkyng, yet it is nedeful to many diuers vſes. Therfore wyld wod mẽ in deſert vſe the ſeed therof & the iuys in ſtede of corn & of wine, & of oliue, as Pli. ſaith li.xv. treting of iuys of trees.

De Stupa.cap.clxi.

HArdes hyghte Stupa, and is the clenſynge of hempe or of flexe / and men in olde tyme called it ſtipa, as it were ſtopping or porring. For therwith chines & cliftes of ſhippes ben ſtopped and porred. Therfore they that araye it to that craft, & make it redy therto / ben called Stipulatores, as Iſid. ſaith li.xx. Vbi agit de lanis. For with moche braky ng, hecklynge, and rubbinge hardes ben departed fro the ſubſtaunce of hempe / & of flexe, & is gret whã it is departed / & more knotty, ſhort, & rough. And is therfore not ful able to be ſpon for threde therof to be made / netheleſs therof is threde ſpon / that is ful greate, vneuen, and full of knobbes, and therof ben made bondes and byndynges, & matches for candelles, for it is ſulle drye, and takethe ſoone fyre & brenneth, & ſo when it is kendled it falleth ſodenly in to aſhen / & therof cometh, when it is quenched, bitter ſmoke that greueth both the eyen & the noſe, & is good and profitable to medicin, when it is wel wrought & purged of ſtalkes, & is good to drye & to hele woundes / & to eaſe brennyng & ſcaldinge, & to abate ſwellynge of eyen, as Plinius ſayth li.xx.ca.x.

Of Taxo.ca.clxi.

A NEwe tree hyghte Taxus, and is a tree with venym and poyſon, and is a ſtrong tree & an hyghe / with great bowes pliant & long / of the whiche the Parthes make bowes, as Iſi. ſaith li.xvii. The poete ſpeketh therof and ſaith, that ſuche trees are brent, & bowes made therof. The ſhadow therof is greuous, & ſleth ſuch as ſlepe therynder. The iuys therof is to laxatif / the ſubſtãce therof kepeth the euel that hight ignis grecus, that it ſhal not quench / as Dioſcorides affermeth & ſaythe.

Of Tabula.capi.clxii.

A Bord hight tabula, & hath the name of teneo / to holde, & tabula is in one ſignification a mete borde, & namely of ryche

che men, as hit were Tenebula, holdinge morselles & vessell that ben sette there vpon. And is arered and sette vpon fete/ & compassed with a lyste aboute. And in a nother maner Tabula is a playenge borde, that men playe on at the Dyce & other games: And this maner of tabule is dowble/ & araied with dyuers coloures. In the thyrde maner it is a thynne planke and playne, and therin ben lettres wryte with colours/and some tyme smalle shyngles be planed and made somdeale holowe in eyther syde/ and ben craftly ioyned togeders, and fylled fulle of wexe, blacke, grene, or rede/ to write ther in. And suche tables ben called Tabule, for they hold letters that ben wryten therin. And the more playne the tree is that they be made of, and the more harde & smoth/ the better the tables ben.

In a nother maner this name Tabula commeth of Tegendo, as it were a helynge or a couerynge, and is a longe shyngle and brode, cloue with an axe or with a sawe. And suche a borde is nedefull to couering of houses, for of suche bordes ben tables made and other buyldynge craftly arayed. And benne dysposed somtyme in syghtynge with many maner craste and wonderful/and that after many maner casting, hewynge, dentynge/ and playnynge: that suche tables and bordes may be euin and well ioyned. Bordes and tables garneshe house s: nethelesse whanne they be sette in soler flores, they serue alle menne and beastes that ben therin. And ben treden of all menne and beastes/ that come therin: and haue gystes or beames lyke sarre asonder, and bene fastned therto, and defended ther with/ that they bende notte nor croke to soone/ whanne they benne ouersette and pressed with stones and other heuy thinges layed on them: Thenne they ben dressed, hewed & plained, & made conenable to vse of shippes, of brydges, of hulkes/ & cofres/ and many other nedefull thynges of buyldinge. Also in shippe breche men sle to a borde, and ben ofte saued in peril.

De Trabe. ca. clxiii.

A Beame and also a gyeste hyghte Trabes, and is a tree that stretcheth thwarte ouer an hous/ & to wchethe the walles in eyther ende/ and holdethe theym vppe, that they falle not for greate hyghnesse, neyther for leuynge: and is declined hec Trabs, vel Trabes. And hath that name of Traho, that is to drawe or to retche: for they retche from one wall to a nother, and is ioyned and stycked therin, as Hugo sayth.

And it nedethe, that a gyeste and a beame be longe/ stronge, and greate, and namely in the myddel, lest they bende and wexe croked, if that they ben to smalle in the myddell: And so for drede of bendynge and of crokynge/ oft it nedeth to vndersette them with postes or pylars. For such a thwart ouer tree, sette in that wyse/ nedethe to be vndersette for socoure/ that they maye be the better holde vp/ and bere heuy thiges that ben layed there vpon.

De Therebinto. ca. clxiiii.

TErebintus (as Jsydore sayth li. xvii) is a tree that sweteth Rosyn/ and is better than all the other. And the rosyne therof hyghte Terebintina, and is ryghte medicinable. For as Dioscorides sayth/ the leaues therof/ fruite, ryndes, and sede be sourishe, And they ar gadered as besyly as the asshes therof: And ben contrarye to venemous bytynge. The good rosyne therof is clene/ bryghte/ and clere, with good sauoure and redde colour, and hath vertue to tempre and moyste, to laxe and to rype, and is therfore good ayenst harde postumes and other gaderynges, that ben in the heade and in the membres. And Plinius libro. xiiii. capitulo. vii. spekethe of this tree Terebintus/ and sayth, that in Siria is Terebintus, and therof is dowble kynde/ as the male, and that is without fruite: and female/ and that is dowble. That one hath rede fruite of the gretnesse of a Fetche, and that other hathe pale fruyte of the greatnesse of a Beane, and the fruyte hathe a mery smelle, and is satty in handlynge and towchyng/ and

with moche resyn/ and is in Siria a great tree. And the matter therof is ryght nesshe and durable. And whan they were black and shyne for age/ then the leaues benne thycke, and haue some maner coddes/and therof cometh certeyne beastes, as it were gnattes, that gnawe and perceth the ryndes, and so whan the rynd is perced/ther of wooseth and springeth droppes of rosin. Also li.xxiii.capitu.vi. Plinius saith/ that the rote of this tree Terebintus, and leaues sodden in wyne, comforteth the sto make, and helpeth ayenste heed ache. Terebintina that smelleth best/pleaseth both of Siria & of Cypresse, that is pure bright and whytyshe/ with a maner of rednesse and thycke. And that that growethe in mountaynes/pourgeth and healeth woundes better thanne that that growethe in feldes.

De Thina.cap.clxv.

THina ben certeyne trees mooste precious/ as it were hebenus, and therof Salomon made steyres and greces and postys in the house of our lorde. And so saythe the Gloss. iiii. Regum.x. ca. vpon that place, a woman brought out of Ophir vel Effir/ tymbre of the trees Thina. And these trees Thina rotte not. And also they haue pryckes as a whyte thorn, and ben rounde and whyte, and full clere as a glas, or as the naylle of the hond & so therin be images seen, as hit were in the naille, and these trees bren not in fyre, nor neshe in water/as the tre Sithim doth not. And many men suppose, that the trees Sethim and Thina ben one maner tree.

De Tirso.capi.clxvi.

THe myddelle stalke of an herbe or of a tree hyghte Tirsus/ and hathe that name for it ryssethe oute of the erthe/ and spryngeth vpward, as Papias saith. And is the ouermooste partye of a plante, tender/ mooste grene, and mooste neshe and fayre/ moste ferre fro the erth, and next to heuen, mooste spronge with the dewe of heuen/ and is moste full of leaues and tender bowes & braunches. For in the stalkes is moste vertue of herbes.

Of Tignis. ca. clxvii.

ROof of trees hyghte Tigna/ and ben trees arered & stretched fro the wals vp to the toppe of the house, and beren vp the couerynge therof. And stonden wyde bineth, and come togedere vpwardes, & so they nyghe nerer and nerer/ & ben ioyned either to other in the top of the house/ and haue that name Tigna of Tegendo, helynge/ or of tegula, slatte, or shyngle, or lathes. For it holdeth vp helyng, slat/shingles/ and lathes. The lathe is longe and somwhat brode, and playne and thin/and is naylled thwart ouer to the rafters, and theron hangen slattes/ tyle, and shyngels. The Rafters ben stronge and square, and hewen playne. And ben stronge and grete towarde the walles, and smaller and lesse stronge vpwarde towarde the toppe, and ben charged without with slat and tile/or strawe & thetche. And be made fayre within with fayre gyestes and bordes/ & bene faste ioyned therin, and ben called Laquearia, that be bordes ioyned to the rafters to make fayre houses and chambers within, and he that arayeth the roof with rafters, is called Lignarius/ as Papi saythe.

Of Tritico.cap.clxviii.

VPheate hyghte Triticum/ and hath that name of Tritura throshyng or tredynge. For it is throshen or trodde to haue the moste pure in the barnes or garners: Oor it hath that name, for the greyne therof is grouȝd or stamped & brused, that it may be able to be ete, as Jsi. saith li.xvii. And of wheate is double kynde/ one maner kind is red without & sharpe at eyther ende, clouen in the syde, & is moste whyte within & heuy in weyght. And that maner of wheate is beste as Plinius saythe. The other maner whete is yealowe without, and clere and whyte within, and is lyghte and not easely broken.

Of

Of generall proprytees of wheate loke to-fore in littera. F. De frumento. Jsaac treateth and shewith in Dietis/ that whete is dyuers by dyuersyte of grounde and soile that hit is sowe and growethe in. For in suche londe, whiche is fat and well dounged groweth fatte ranke wheate/ and heuy of weyghte/ and also more nutrityf and nourysshinge, than is the wheate that grow with in lene londe and also dyr. And soo the goodnesse of whete is knowē by goodnesse of the grounde and londe that it growith in. And ayenwarde. Also whete taketh dyuersyte of dyuersitie of tyme / for wheate that groweth in moderate tyme is perfyght in qualitie and quantitie / and is full of meale and of flower with ryghte lyttell brame/ and nourysheth at the best. And whete that spungeth in immoderate and vnesy weder and tyme, is vnperfyte. Also wheate is dyuerse/ for some is olde & some is newe / and some is in the meane. For whan it is olde and kept longe tyme, it is to drye and harde to defye, and nourisheth but lyttell, and then the substaunciall moysture therof is soone fordryed and abateth by heate of ayre. And new whete that is kept but a lyttel tyme, for superfluitie of moysture and of gleymye erthe, is moyste and gleymy, saste and harde to defye, and bredeth swellynge and ventositie and hurlynge and kurlyng in the wombe. And wheate that is meane bytwene the newe and the olde, bytwene to moyste & drye, is temperate, and is therfore the better, and nourysheth the more. For whan the accydentall moysture is wasted/ heate of the ayre tempereth somewhat the substauncyall moysture. And therfore such wheate is the better / and nourisheth the better, and is well defyed / and leseth gleymynes & thyckues of erthe. And as Jsaac layth, wheate is hotte and temperate bytwene moyst and drye, but brede therof is the more hotte, bycause of heate of the fyre and of bakynge / for the kynde heate therof is strengthed by accydentall heate of the fyre. Also wheate hath this propertie, that it nourysheth better than al other greynes, & that bycause of lyknes of mannes complexion, as he sayth: Also whete by dryneſſe clenseth & wasteth/ and therfore iuys of the meele therof clenseth and pourgeth the breste and the longes: & so dothe Tisanum made of whete/ as Tisanum dooth made of barly, and more: For hit clenſethe more thanne tisanum made of barly, and helpe ize ayenste the coughe and the blody fluxe. Also whete sod with oyle, & layde vpon an hard postume, dissoluethe it. Also whete sod with iuys of rue/ dissoluethe and neſshethe rennynge and kurdynge of mylke/ if the breste and tetes be bawmed therwith. Also wheate tempered with the iuys of henbane / and layd to the synewes / letteth euyll humoures, that they shall not falle douneward. Also greines of wheate chewed/ helpeth ayenſt the bytyng of a woode hounde, for it draweth out the venym, as he sayethe. Also of wheate is made oyle that helpethe in manye thynges, and namelye in itchinge and in scabbes wete and drye, & shyngles, if it be well froted with a roughe clothe. And that is do, for the vertu of oyle shuld the better entre. Also branne of wheate dryeth and clenseth more than doothe the meale therof. But the branne nourysheth lyttell or elles ryghte noughte. Also, as he sayth, wheate freshe and newe nourysheth but lyttel/ and bredeth flewme and swellynge whan it is eaten rawe, and also ache in the sydes, hurlynge and kurlyng, and is soone rotted, and therfore often longe wormes and other wormes in the wombe ben gendred of suche meate. And wheate rosted nourysheth more, and bredeth lesse ventosyte, & stoppeth soone / and byndeth: and is moofte grevous, and bredeth swellyng & gleymy humour/ whā it is sod in water. huc vſq; Jsaac in dietis.

De Tisana. ca. clxix.

TJsana, as the gloſe saith sup. ii. R. i. is barly dried/ stāped in a morter & shaled, & therof is made that that accordeth to them that be toothles. Also of tisanis suche barly is drinke made that is good to them that haue the feuers, and other hote euylles. Loke to-fore de ordeo in littera. O.

It abateth and chaungeth heate/ and quẽcheth thurste, and is declyned Dec tisana huius tisane. And the myddel syllable is longe. And therof Alexaundre Nequam speketh and sayth in this maner.

Cortice nudato, tisanas ordea dicas.

Dis meanynge is/ that tisana hyghte barly shaled/ and thereof is made a drynke called tisanum, as Isaac sayth in dietis.

De Tribulo .capit.clxx.

A Brere hyghte Tribulus, and is a shrubbe with pryckes, and is more neshe than a tree/ and more harde then an herbe. And therof is dowble kind, the more that groweth by hedges, as Plinius sayth. libro. xxi. capi. xvi. The brere is an hārde thynge/ that growith abowte closynge of townes, ⁊ springeth vpward on hye: But whan it lacketh strengthe to stretche vpwarde, then it bendethe dounward to the ground/ ⁊ hath many tethe ⁊ sharpe pryckes: and euery braunche therof fro the croppe to the rote is ful/ and sowred with sharp prickes. The other maner brere is lesse/ and groweth in mores ⁊ in feldes/ and is lesse in length and in gretnesse thanne is the more brere. And hathe small leaues and round stalkes tender and rede/ spredē by the grounde al ful of sharp prickes/ and bereth white blossomes. And the fruite therof is fyrste grene/ and after warde red, and blacke atte the laste. Serpentes, adders/ ⁊ todes louen this fruite/ and therfore it is not syker for men to eate suche fruite. And who that woll ete there of, shall chese that fruite, that is most hye fro the grounde, ⁊ is not to ripe but hole and sounde, and not towched nother byten nother gnawen with flyes nor with other wormes. The brere that groweth in felde, as Plinius sayth/ is enmye to plough̄es and to fruite: and is quycke ⁊ sharp, ⁊ multyplyeth itself swyftely/ ⁊ may vneth be dystroyed in feldes that they growe in. And therfore it distroyeth and ouersetteth corne, and hurteth soore feete, legges, and hondes of them that passe therby ⁊ touche it/ and maketh ofte sote men stomble and falle, and renteth mens clothes, and gathereth of wolle fro shepe that goo in lese therby: and therfore this nowne tribulus commeth of tribulando/ greuynge and werkynge woo. For hit greuethe them that cometh there nyghe, and dooth them moche woo.

De Thimo.capi.clxxi.

T Thimus is an herbe with good sauour, and Virgill speketh so therof and sayth, that swete hony sauoureth of it. The floure therof hyghte Epithium/ and is medicinable floure, and clenseth ⁊ pourgeth melancoly ⁊ flewme, and helpeth therfore ayenst the syknes called the Quartane, and ayenste dyuerse and many other melancolyke euylles and greuouse passions.

Of Thimiamate .ca.clxxii.

T Thimiama is a certen Confection most precyously ordeyned ⁊ made of Onyce and of Stacten, of Galbanus, and of Thus, as hit is sayde Exode. xxx. ca. And hath that name Thimiama of a good smelynge herbe that hyghte Thimus, for hit smelleth swetely as Thimus doth/ as Isidore sayth. li. iiii. where he treatethe of odoures and smelles. And suche confectiōns shuld not be made to mannes vse. For our lorde bade ⁊ commaunded, that such confection shoulde be offryd in the temple vpon the awter of Thimiama. And therfore the wedded man and woman shulde not be incensed in the chyrch with sauour of Thus. Also therfore hit is/ that if the quere shall be incensed, Thus that is blessed shall be take vpon the awter, ⁊ other thus without blessynge shal be done in the senser to cense men with.

De Thure. ca.clxxiii.

T Thus is the name of a tree, and of the gumme that wosseth and cometh out therof. Isidore. lib. xvii. spekethe therof and sayth/ that thus is a tree of Arabia, and

and is great with many bowes/ and with the mooste lyghteſt rynde / to the quantite of the tree Ueer. And therof cometh iuyo with good ſmelle/ and is whyte as almondes, and is fatte whan it is tempred and neſhed: and brenneth ſoone whan it is ſet on fyre, and is amonge vs called Maſculus: for it is rounde ſhape as the gendring ſtones. And the other is playne and fulle ſcabbyd, and not ſo good as the ſmale: & feyned by medelynge therwith of white relyne or of gumme: But it is ſpyed and knowen by his owne qualyte. For Thus brenneth in the fyre/ and Relyne ſmoketh, and gumme made hote melteth. The tree that ſweteth and woſeth Thus/ hight lybanus/ and the gumme therof hyghte Olibanum amonge phyſicyens. And hathe that name of a mounte of Arabia. But the gume that droppeth of the tree that hight Libanus/ hyghte Olibanum, and alſo Libanus (as Jſidore ſayth) and the Gloſe ſuper Ecc. xxiiii. vpon the place. Ego quaſi libanus non inciſus. And ſome men meane/ that Libanus is a tree of Arabia lyke to the Laurel tree in leues, and it bereth fruite twies in one yere, in ſpringynge tyme and in harueſte. And the gumme that droppeth therof by itſelf in the beginnig of ſomer, is the beter/ the which in ſomer whā the rynd is ſlitte/ is cōpelled to come out ſome & ſome. What droppeth in harueſt is not ſo white nor ſo pure / but that that fyrſte cleueth to bowes and twygges : that thus is beſte that is whyte faſte and ſounde and euenlonge as the gendrynge ſtones / and hight therfore Maſculinum. And thus that cometh out in harueſt or in the begynnynge of wynter, whan the rynde be ſlytte, is not lyke to the other in vertue nor in coloure, for that is whyte and clere & bright and full clere with fulle good ſmelle. And the ſecundary Thus is thyn and ſcabbed, as Jſidore ſaith tofore. The countre wher thus groweth, is full of mountaynes and harde to come to for hyghe rockes and cragges / as the gloſe ſayth ſuper Eccle.

And Plinius ſayth all this li. xv. capitu. x. There he ſayth, that in Arabia is a countree, and Thus groweth therin. Saba is a prouynce of the ſame countree that beareth mooſte plente of thus / and is a londe that vneth men may come to / for it is cloſed in the one ſide with rockes of the ſee/ & in the other ſyde with mountaynes & cragges, and ſo the tree that bereth thus growith without tyllynge/ and louerhe claye londe, & the Arabyes tell/ that thus ſhall not be gadered/ nor the tree therof pared, but of holy men and relygious, that bene not defoyled by towchynge of women in tyme of gatherynge. And ſo they trowe/ that mede ſhall encreaſe by obſeruaunce of relygyon. Alſo he ſayth there, cap. xvi. that the fyrſte kynde harueſt and gadryng therof is aboute the ryſynge of the ſterre Canis, in the mooſte ſtronge heate. For then the rynde therof is ryghte thinne and ſlaketh, and out therof woſeth fatte ſome/ and is gathered to gethers / and hardeth where the kynde of the place axethe / and this is mooſte pure and whyte.

And the ſeconde gaderynge therof is whā it drawethe to wynter, whan the rynde ben ſlytte, and this cometh out red, and is not pere to the fyrſte. Men deme that the gumme of the yonge tree is moſte whyte: but the gumme of an olde tree is moſt vertuous and myghty: and ſome wene/ that the beſt gumme groweth in londes. And other denien & ſay, that no gūme growith in londes. Thus is gadered and broughte on Lameis backes to the cyte t hat hyghte Sabocriam: & there is a yate opened therfore. And it is not leyfful to lede it by a nother way. And there it is tyed to the god that they worſhype / there the preeſtes take therof by meſure, and not by weight. And is not leful to begge neither to ſel therof / before due portion be offred to god.

And is aſſayed by wytnes / if it brenneth anone to coles / and waxeth on lyghte on hyghe / if it holde not togethers the teeth, whan it is bytten, but breaketh anone and falleth to powder. Huc vſque Plinius.

And Dioſcorides and Platearius meane/ that thus is the gumme of a certayne tree in Alexandria, and the beſte and mooſte pure hyghte Olibanum Alexandrinum:

And

And the other is found beſyde Damaſcus/ and hyghte Damaſcum, & is not ſo good nor ſo pure as the fyrſte. And is hote and drye with well ſmellynge / ryghte ſatte and gleymy/and comforteth by good ſmel therof/and ſoudreth/byndeth/& gleweth. And reſtreyneth and ſtynteth myghtly, by vertue of gummynes, teres and rennyng humoure that renne downewarde fro the heed and namely whan they renne by the vtter veynes of the face / and namelye if powder therof be layed in a plaſter to the temples with whyte wyne and the whyte of an egge / & abateth alſo and ſtaunceth towthe ache of the gummes. And Thus chewed letteth the rennynge of humoure fro the heed to the ſpiritual membres, that ben breſte and longes / and helpeth ayenſt feble digeſtion and ſoure bolkynge. And wyne / in whiche thus is ſodden/ helpeth and comforteth and clenſeth the mother. And the ſmoke therof helpeth to conception. Powder therof medled with vinegree, leſſeth and thynneth ſoule breſtes of maydens and helpethe bruſynge medled with pytche / and abateth ache of the eares medled with wyne. Huc vſq; Dioſco. and Plates. This nowne thus commeth of theos, that is god / for it is offered in ſacrifice of goddes. And in this maner it is wrytte, as Jſidore ſaith, oxlo it cometh of tundo, betynge or bruſynge, for hit is able to be ſtamped, and is ofte ſtamped, and the more it is ſtamped / the more and the better it ſauoureth and brenneth, and gyueth lyghte in the ſomer. And is then write without, V / tuo. Of thus ſet a fyre cometh a good ſmellynge ſmoke, ſhape as a rodde, and ſmalle bynethe, and full meuable, and tornynge, and crokyd with many bendynges and wrynklynges: and meueth towarde contrary ſydes with moſte lyght meuynge. And ſpredeth abrode vpwarde. And ſhadowith the ayre/ and dyſtroyeth ſtench of careyne by good ſauour therof, and thyzleth and paſſeth ſtreyghte to the brayne, and comforteth and refreſſheth the ſpyryte of ſelynge, and ſpredeth in to the celles of the brayne.

De Pimine. ca. cxxiii.

Perſhe hyghte Pimen, nis: And is a neſhe rodde/ and hath that name Pimen, for it hath moche vertue of greneſſe, for the kynde therof is ſuche, that if hit be dryed and layed in water/ it werythe ofte grene and plyaunte, as Jſidore ſaythe. li. xvii. Of perſhe ben nedefulle bendes and knyttinges made to bynde vp vynes and hopes for tounnes/ as it is ſayde byfore in the ſame boke in litters S, Loke there De ſalice.

De Virga. ca. clxv.

A Rodde hyghte Virga, and Virga is properly that that growith oute of bowes/ & hath that name of Virtus / vertue/ for it hath in itſelfe greate vertue. Or it hath that name of Viror/grene: For the vertue that is hyd in the rote ſhewith itſelfe in the grene colour of the rodde. And Virga is ſayde as it were gouernynge by vertue and mighte. Wytches and enchañtours vſed roddes to make ſerpentes as it were bounden. Alſo philoſophers/kinges, and mayſters vſed a rodde: and ſo dothe he that meateth/ kepethe, and departethe feldes & threiſhing floores and medes, and ſo dothe ambaſſadoures / meſſengers, and herdes. Alſo a rodde is cõpowned of thre maner of ſubſtaunce: Of the rynde, barke, & pith. And is noury ſhed and lyueth by the pythe: and ſpringeth and is reryd vppe by the ſtalke. And is couered and defended from wronge of the vtter ayre by benefice of the rynde. For as the Lõmentour ſaith ſuper libro De plantis, a tree hath rynde in ſtede of ſkynne, and ſtocke or ſtalke in ſtede of bones/ and pyth in ſtede of veynes. For kynde heate that is namely in the pithe of the rodde/ draweth therto humoure oute of the ſtocke and rote, by the boughe that is meane. And of the boughe the rodde ſpryngeth, and the kynde heate chaungeth the groſſe matter and thycke & erthy that is in the humour/that is drawen, in to the ſtalke and rynde. And tornethe the watry party therof in to many twygges & brau-

ches

ches. And bryngeth the party that is moſt vnctuous and pure, to the vtter partye of the rodde: to bryngе forthe therof bloſſomes, floures, and fruite. And at the laſte both floure and fruite ſpringethe and commeth of the ſubſtaunce of the rodde without corruption or deſoylling of the rodde. For the floure breketh and ſpringeth priuely out of the rodde, and deſoyleth not vnbewtieth the rodde: but maketh it plentuous, perfyte, and fayre. Alſo the rodde taketh not ſtrengthe of bourgenynge, neyther myghte of gendrynge by medlyng of ſemynall humour, as men and beſtes done. But a rodde takethe ſuche ſtrengthe and myghte of the dewe of heuen, and of the heate of the ſonne. And whan a rodde growith, it ſpringeth alwaye vpwarde, & holdeth and rereth the toppe toward heuen, for to come to perfite nouryſhing. And the rodde is meane bytwene the bought and the ſtocke or rote, that conceyueth therof, and bitwene the fruite that it berethe, by tenderneſſe of the ſubſtaunce, the rod is ful plyaunte and bendeth lyghtly, & ſome towarde euery ſyde. Alſo a rodde is drye, rough, and knotty without, & neſhe within in the pyth, and ful of humoure vnder the rynd. And the more a rodde growith, the hygher it paſſeth fro the erth: and the higher it paſſeth vpwarde, the more ſmall & ſharpe it is in the ouermoſte toppe. Alſo a rodde ſhall ſtretche vpryghte of itſelfe: but whan it is yonge and tender, & perchaunce happeth that it croketh and bendeth doũwarde towarde the erthe, and is harded in that crokednes, thẽ it is harde to ſtretch it and to make it ayen euen and right. And ſomtyme a croked rodde is put in the fire, and by heate of the fyre the ſtyfnes & hard deſſe is tempered and made neſhe. And ſo the rodde is the more eaſely fleyghted and made euen and ryghte. Alſo chyldren and houndes hate the rodde, for they ben therwith chaſtiſed.

¶ Of Virgulto. cap. clxxvi.

VIrgultum hath that name of Virga a rodde, as Vuguſcion ſayth, and is a place where many roddes growe. And Iſidore libro. xvii. ſayth that Virgultum is a bought that groweth of the ſtrengthe and ſtocke of the ſame tree: But a rodde groweth and ſpringethe without medelinge of ſede, and wexeth vſle in wynter, & pleaſynge in ſpryngynge tyme. For thenne they bourgen and blowmen, and if they be cutte, they growe ayen and ſpryngе on hyghe from the grounde. And the more they growe, the more they ſpryngе vp towarde heuen. And ſomtyme an herber is called Virgultum, Viridarium, or Viretum, and is a grene place and mery with grene trees and herbes, as hit is ſayde to fore De orto. Loke in litera O.

De Vite. ca. clxxvii.

A Vyne hyghte Vitis: and hath the name of Veneiendo, byndynge, for it is bounde. And Iſidore ſayth, that Vitis hath that name, for it hathe vertue to take ſoone rote and more. Otels they ben called Vites in the plurel nombre, for they haue vertue and myghte to bynde theym ſelfe togeders, and ben perched and railed and bounde to trees that ben nye to them. The kynde therof is plyaunte, and taketh and holdeth by ſtrengthe, and byclyppeth what it taketh, as it were in armes. And thoſe bondes, by the whiche it taketh and byclyppeth trees and ſtalkes, be called Capreoli: and haue that name for it taketh & byclyppeth trees, and holdeth them eche by other. Theſe ben crokes of the vynes, by helpe and ſocoure of whiche knottes & braunches of the vine benne holpe to ſuſteyne and to withſtonde wynd & ſtormes, that they breke not with blaſtes of weder. And ben alſo called Cozimbi: for they ben as it were ringes & bendes: And holdethe thynges that ben nygh therto, for bowes and braunches of the vyne ſhoulde not be ſlaked ferre for the ſocoure, and ſhake and dyſperpled & hurled with blaſtes of wide, but they ſhoulde ſoo come to beere & ſaue the fruite without peryll. And theſe thynges accordeth moſt to vynes, that the erth be opened about the rote, and there made

as

as it were a greate hole, that the rote may take more plente of moysture and of humoure/and also that the sonne beame may the better come therto and werke therin. Also vynes neden to be kytte and pared and pourged of superfluytie and waterye bowes and vayne. Also vynes neden settynge and plantynge, and therof cometh yonge vynes, and bene called propagines: and ben the fyrste twygges that springe and sprede of the yonge vyne. And vynes neden deluynge and paryng of the groũde with shouell spade or mattoke/ to doo awaye superfluitie of herbes and of rotes: that the vyne may so be the better nowryshed and comforted.

Also vynes nede to be rayled, to be the better susteyned, and the laten is for pytchyng of poles of raylyng, Paxillare, as Papias sayth. and cometh of pango, gis, xi. and is to vnderstonde/ pytche or set stakes, as he saythe. And Jsidore saythe, Pastinare is to vnderstond dongynge with dong/ or with satte erth to fede and to nourishe the vine to bere frute the more & the beter. Also theym nedeth pampinacion, that is to vnderstonde pullynge away of superfluyte of leaues, that the sonne and pure ayre may the better come to the grapes. Also that the grapes be not beshadowed by leaues/ for then they shall rype the better/ and a vyne leaue hyghte pampinus/ as Jsidore saythe. By the leaues of the vyne, grapes ben defended and socoured, fro heate and fro colde, and ayenst al wronges. And the leaues ben take awaye, for the sonne beame shulde the better come to the fruyte for to rype it, and ben called pãpini/ for they hange by bowes and braunches that hight palmites, as Jsidore saith libro. xvii. Also theym nedeth Vindimiacion, that is takynge awaye of grapes/ and that is do whan grapes be gathered to make of them wyne. And Plinius li. xviii. capitu. xii. speketh of the vyne and sayth/ that whan a vyne is kytte in good tyme and in due maner, it taketh vertue & strength of the kyttynge, and conceyueth matter/ of the whiche springeth and commeth afterwarde flowers and fruyte. And but it were chastised with suche kytting/ and clensynge and pourgynge of suche superfluitie/ all the vyne shoulde wexe barreyne. For no thynge groweth swyfter than the vine. And therfore but the vertue of fruyte bearinge be saued, the vyne bearethe noo fruyte/ and in the vyne is a kynde/ that the vyne wolde rather beare fruyte than lyue. Therfore al that is take awaye of superfluitie of the matter of the vyne, is auauntage to the fruyte in paring and kyttynge tyme: the sooner the vine is kytte/ the more water it shedeth/ and the later it is kytte, the more plentie it beareth of fruyte: soo that the kyttynge passe not due tyme. Smalle vynes nedeth to be soone kytte/ and greate vynes and strong nedeth to be late kytte. And the kyttynge shall be aslonte bytwene two knottes, so that in the other side afore the knotte the kerfle shall passe, and therfore hit shall be aslonte, and not euen ouerthwart/ for the reyne droppes shoulde soone come and fal awaye. For by ofte commynge of suche droppes, and longe abyding vpon a plaine kerfle/ the toppe of the vyne shoulde be greued and hurte. And the more smalle & lene the vyne is, the more therof shall be kytte. And whan the leaues shalbe kyt of/ the leafe that is with grapes shall not be remeued/ but it be a newe vyne and yong, but the other leaues that ben ferre. For these leaues shulde supplante the grapes. All those braunches that sprynge oute of the vyne in other places, than in the knottes, bẽ accoũted vnprofytable & bastard, & shulde anone be plucked of and rased.

¶ Also capitulo. xviii. he saith/ that vines haue a speciall euyll, whan the braunche of the newe vyne is to soone take away/ eyther to hastelye kytte, in vndue tyme: or whan vynes benne spronge with euyll dewe or reyne in blowmynge tyme: Or whanne newe twygges or bourgenynge is apayred with froste or with colde: or whanne vncunnynge gardeners hurte and wounde wrongefully the rootes, & whan they strype the rote, or spoylle the vyne of all the rote. Amonge all, the vine is moste greued, whan stronge reyne smytethe the twyg-

twigges, whyle they blowmen: for then falleth bothe floure and fruite of corrupte ayre and corrupte dewe. And reyne gendreth and bredeth certen wormes & maſſhragges and ſnayles, that growe & frete bourgenynge and leaues of the vyne. And leuithe lyghtly the vyne ſo ſpoyled / gnawen, and eten: And this euyll bredeth in moyſte tyme / eaſy / and ſoft. And there is a nother euylle / that kepers of vynes calle Araneum: For of euyll blaſtes of wynde & corrupte reyne cometh and bredethe, as it were copwebbes / and byclyppethe and waſteth the fruite, and brenneth and greueth it. Alſo the vyne hateth Raphanus / & all maner Lawle / and hateth alſo Vaſelo / for whan ſuche benne nyghe to the vynes / thenne the vynes ben elynge and ſeke, and Mitrum moche lyke to ſalte, alom, & ſee water, and beanes / and fetches, and namely in the laſte kyttyng ben venym to vines / & diſtroyé them. Nuc vſq; Pli. li. xvii. ca. ii. And he ſayth / that amonge menne in olde tyme / vynes were acounted amonge gret trees. And in ſome partyes and countrees ben ſo greate vynes, that they make images, poſtes / and ſtockes of vynes: as it ſareth in the image and mawmet Jupiter in the cyte of Populonia. And men ſtye vp vpon a vyne to the top of the téple of Diana Epheſina. Alſo poſtes and pylers made of ſuche vynes duren and laſten with oute corrupcion longe tyme. And in fewe trees kinde is more durable than in vynes / they growe withoute ende / and ſpringe and ſpiede ful wyde / and mowe be ladde with rayllynge about houſes and townes. And ſpungeth vpwarde in many countrees vnto the toppes of Olines, of Popler / and other hye trees / and byclyppen theym and holden with theyr armes, as it were by affeccio of matrymony. The vine is a good tree and a medycynable bothe in braunches and in fruite. And therof comethe lycoure, that is bitter / and paſſeth the iuys of all trees. Whan the vyne is kytte, ther of cometh droppyng moſt clene and pure, and that droppynge is good and proffitable, and putte in Collirius, medycins for eien. By paſſynge out of that droppyng the ſubſtance all humoure of the vyne is clenſed and pourged in the rote. And therfore the vyne beareth afterward the more pure fruite and ſwete. The leaues of the vine ben brode / playne, grene, and neſhe within, and ſomdeale rough without, and clouen and ragged in the vtter ſide and ſharp / and make a greate ſhadowe. And the ſhadowe therof in ſomer tyme is full pleſaũte to them that loue to reſt there vnder. And the leaues ben full medycinable, for they clenſe woundes and hele full clenly. And the leaues ſod in water, abateth ſeuerous heate, and healeth wonderly brennynge & ſwellyng of the ſtomake, if they ben laied in a plaſter wyſe: and helpeth womẽ with cheldren / and exciteth ſlepe / and refreſheth and comfortethe the brayne. The droppe therof / ofte dronken, bicketh the ſtone, as Dioſcorides ſaith: and ſharpeth the ſight / and dothe awaye blerydneſſe of eyes. And ſocoureth ayenſt venemous bytynge / and venemous traueyll. And ſtaunchethe the wombe. Alſo aſhes therof is good to the forſaid thinges. And the aſhes therof med led with iuys of Rewe and with oyle, abateth and neſheth / and dooth away ſwel lynge of the ſplene, as Plinius ſaythe. li. xxiii. cap. i. where he ſayth / that vyne leaues doothe awaye heade ache / and ſwageth inflaſions. And vyne leues with barly meale / heleth hote goutes. And helpeth greatly them that haue the bloudy fluxe / yf they drynke hit. The iuys therof with oyle layed to an heary place in a playſter wyſe / dooth awaye the heare, and namely the droppynge that comethe of bowes of the vyne. The rynde of the vyne dooth away wertes. And drye vyne leaues ſtaunchethe bledynge woundes / and cloſethe & healeth woundes. More ouer the Aſhes of the vyne purgethe and healethe ſoone a Feſtre / and abateth ache and ſhrynkinge of ſynewes: And healethe with oyle ſtynging of ſcorpions, and byting of houndes. Aſhes of the rynde by itſelfe / reſtoreth and multiplieth heare that is falle.

Of a wylde vyne called Labruſca. ca. clxxviii.

A Woylde vyne hyghte Labrusca / and hath that name / for hit groweth in the vtter side of the lond. And this nowne Labrusca commeth of Labrum / that is a lippe or brymme / or the vttermost syde of the londe, where it groweth, as Isidore sayth, libro. xiiii. And labrusca the wylde vyne / is lyke a vyne that beareth wyne in leaues, and not in fruite, for it beareth small fruyte or none / and if it beare fruyte, it is harde, soure, & bytter. And ofte the vyne that beareth wyne, passeth out of the kynd & tourneth in to a wyld vyne / and that whan it is not tylthed / neither digged, neyther shredde, neyther pared. And ayenward / ofte labrusca torneth in to a vyne that beareth wyne / and that by good tylynge & due, and by shredynge and kyttynge, as Plinius sayth. And thoughe labrusca be not good to meate, yet it is good to medicine. For the rote therof sodde in rayne water, and medled with wyne, healethe men of the dropesye / and doth away wennes / and healeth the cough. And powder of the rote therof helpeth wonderly ayen defaulte of the stomake / as Dioscorides sayth. Also libro. xiii. capitulo. ii. Plinius sayth in this wise, Labrusca hight Ampeloesargia in grewe, and labrusca hath many leaues / and a rynde full of iuye or wyne, and beareth somedeale redde grapes, lyke as they were sodde. And with the iuye of those grapes, women pourge the skynne of the face. And those grapes stamped, with the iuye and leaues, benne prousytably layed to the euylles and sores of ioyntes, lendes, and loynes. And the same grapes stamped with vynegre, healeth scabbes of men / and also of soure soted beastes.

¶ De Vitulamine. capi. clxxij.

VItulamen hath that name of vitis, a vyne, and is that bastarde plante or braunche bareyne without fruyte / that springeth out of the roote of the vyne, or elles where in the vyne, and not out of the knottes. And such braunches be vnkind, and bere therfore no frute, but they charge and greue the vyne / and letteth & tarieth the fruyte. For it draweth the humoure fro the rote to the nourishing of themself, that shoulde be drawen to sedynge & nourysshynge of fruite. And therfore they muste be plucked and rooted vp, and do awaye, leaste they let the growing of fruite of the vine / if they growe there long time. And therfore suche braunches bene called bastardes vitulamina / that is passinge out of kynd, and not kynde braunches / as it is had li. sap. capitulo iiii. and this is the letter of Rabanus and of olde men, thoughe Austen in lib. de doctrina christiana mene, that it were better said / adulterine plantagines / bastarde plantynges, and that is sayde to vnderstondynge of symple men: But the very letter and good to persyght vnderstandynge men is / in spuria vitulamina.

De Vinea. cap. clxxij.

A Vyneyerde hyghte Vinea, and is a place where vines be set and growe / as Papias sayth, and so we calle Vinetum the place where many vynes be sette. A vyneyerde is besilye tylthed and kepte, and pourged and clensed of superfluytees, and ofte vysited and ouerseen of the erthe tylthers and kepers of vynes, that they be not apeyred neither distroyed with beastes & is closed aboute with walles and with hedges, & a wayte is there sette in an hyghe place, to kepe the vyneyerde, that the fruyte be not distroyed / and is lefte in wynter withoute keper or wayter, but in harueste time many come and haunte the vyneyerde: in wynter the vyneyerde is full pale / and weyeth grene and blowmeth in springynge tyme and in sommer, and smelleth full swete / and is pleasaunte with fruyte in harueste tyme. The smelle of the vyneyerde that blowmeth is contrary to all venemouse thynges, and therfore whan the vyneyerde blowmeth / addres and serpentes sle / and todes also, & maye not suffeyne and suffer

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the noble sauoure therof. A vyneyerde with grene coloure and mery pleaseth the syghte, and is lykynge to the smelle with swete smellynge, and sedeth the taste with swetenesse of sauoure / and is pleasynge to towchynge and to handelynge with softneo and smothenes of leaues, and comforteth the towchynge therwith / and loueth clene ayre and fayre wether / as Plinius sayth. And loueth not cloudes, mystes, neyther to moche reygne / but they loue hote londe and drye, and meanely fatte & swete. For in londes that is to fatte and moyste / the vyne outrageth and beareth to many to grete and longe leues / bowes and braunches, and lyttell fruyte. And in gravelly lond and lene the vine euerdrieth and sayleth, for they synde not sufficiaunte nourysshyng. Also in bytter londe and salte the roote therof is corrupte with malycyous humour that cometh and entreth into the substaunce of the rote. And therfore the vine loueth swete londe & temperat in his qualities. And so hyghe mountayneo that stondeth well in the sonne, bene beste places for vyneyerdes, for therin is swete humour and stronge heate: the more the vyneyerde is in the sonne, the more swete grapes it beareth. And fyrste the fruyte is grene harde and soure, & is afterward made swete by werkynge of the sonne.

Foxes lurke & hyde themselfe vnder vine leaues, and gnawe couetously and fretre the grapes of the vyneyerde, and namely whan the kepers and wardens ben negligente and retcheles, and hit profiteth not that some vnwyse men dooth, that closen within the vyneyerde houndes, that bene aduersaryes to foxes, for fewe houndes so closed, wasten and distroye mo grapes than many foxes shulde distroye that com and eate therof theuysly / as Isidore saith. Therfore wyse wardens of vyneyerdes benne sulle busye to kepe, that no swyne nor tame houndes nor foxes comme in to the vyneyerde. Fro fretynge and gnawenge of flyes and of other wormes, a vyneyerde maye not be kepte nor saued, but by his secoure and helpe that al thing hath and pursueth in his power & myght / and kepeth & saueth all lovely & mightily / as Isidore sayth.

De Pua. cap. clxxi.

A Grape hyghte Pua / and hath that name of Pumeo, es, to wete and to moyste. And so Pua is as hit were wete and moyste / for it is ful of moysture within, as Isidore sayth libro .xvii. The grape is compowned of three: Of the hulle / of glarea, and of grilli. The hulles benne called vinaria / or Tece, therein is Glarea conteyned, and Glarea is the iuys & fatte humoure of the grape. And Grilli benne the smalle greynes / that bene in the grape, and have a nother name / and ben called Acini, and that nowne comethe of Aceo / ces / and shall be sayde / hic Acinus, acini / as Priscian saith in maiori volumine, where it is sayd, that this word Paulini / Exprimit humentes acinos succumq; liquentem. The vnderstondynge is / that Acinus is Masculine gender. And also that Paulini tokeneth the iuys, and the grape that droppeth. But some men meane it is, hoc acinum. Also Pua is a generalle name booth of the cluster and of the grape. For properly Pua is gatheryng of many greynes to gether. Racemus is take for one greyne, and botrus is a cluster of grapes, and racemus is gatherynge of many grapes that hyghte Moisline in frenche. And Papias, and Isidore meane, that racemus is a partye of the bowe that beareth grapes / and is a lyttel braunche kytte of with grapes. And so this nowne Racemus cometh of ramus / a bowe / as Isidore saith. And grapes bene called Suburbane, for they ben sold to be ete in cites, and fairnes & mery sauour therof praiseth the grapes. And of grapes is many maner kynde / for som be peoque, & have that name / for they ripe sone & be tofore al other riped by hete of the son. And the grekes call them Lageo, for they haste to ripinge, as the haare hasteth for feare. And some be called pur pure, for they have suche coloure. And some be called Verticiaria / and have that name of greattenes, as Dactili have theyr

name of lengthe. And some hyghte Stephanice, for they ben rounde. And some hyghte Cetance, for they ben redde as fire. And some hight Aminee, for they be white and not medlyd with rede. Also some ben called Apiane: and beare swete wyne/ and if they ben not gadered soone, they benne loste with wynd and rayne: and ben namely dystroyed with bein: and haue therfore that name Apiane of apes, that ben beyn. And some hyghte Biculpite, & haue that name of the countree that they growe in, and maye wel susteyne and suffre atte the beste reyne/ stormes/ and heate. And men saye, that the grape Basilica is suche/ and of suche kynde. And some hyghte Argite: and if they be not gadred fyrst, they fal to the grounde or rote with corrupte ayre & humoure. And some hyghte Elbolie/ and haue that name for they bene dyuers, nother red ne blacke/ & haue the name of the colour that hyght Elbus: that is the myddell coloure bytwene white and blacke.

And there ben many other dyuersitees of grapes. For grapes be dyuers in sauoure, in coloure, and greatnesse, and in vertue. But these ben the moste dyuersyte of grapes/ as Jsidore sayth li. xuii.

And Jsaac in Dietis sayethe, that grapes varye in foure dyuers coloures: for some grapes benne all whyte and clere, and full of Juyce/ with lytell harde matter within, and haue thynne hulles and smal greines, Also some grapes benne alle blacke, with thycke skynnes and pithe: but the skynne is not full moyste, and in these grapes ben greate graynes. And some ben cytryne, accordynge more with whyte thanne with blacke/ also some benne redde/ and accorden more with blacke thanne with white The whyte nourysshethe easely and benne soone defyed/ and thyckethe the veynes/ & excyteth vryne. The blacke bene of harde dygestyon/ but they comforte more the stomake/ and nourysshe also more whan they ben well defyed. And the citryne and red benne meane in sourenesse/ as Jsaac sayth, the more rype the grapes benne/ the more they are to be praysed/ and the better they ar to nourysshing and to gadre good blod. And grapes that haue lesse pyth than humoure, gendre better humoures thā those that haue more pyth thanne humoure: but they nourysshe not so moche.

De Vua immatura. ca. clxxxii.

A Grene grape hight Vua immatura, & is colde & drie and ful soure, & greuethe the rotes and synewes of the teethe with colde/ so that they make the teth an edge: so that it semeth that they ben somewhat froren: and haue vertue to bind and to stauncche coleryk perbrakyng & casting/ and to quench the heate of the lyuer & also thurste: and to abate sharpnesse of heate/ and to drye thycke humoures in the eyen/ and in the lyddes: And to abate ytchinge and smertynge of eyen, as Jsaac sayth in Dietis.

De Vua passa. ca. clxxxiii.

RReyson in the singuler nombre is called Vua passa/ and is made in many maner wise. For somtyme the stalke therof is woue and wounde, soo that the humoure may nomore come to the grape fro the vyne. And so the grape in certen dayes is fordryed by hete of the sonne. And this grape and reysyn highte Vua passa: for they suffre heate of the sonne. And this is best to eate. And somtyme the grapes ben wounden in vyne leaues/ and ben bounde with threde, for the grapes shuld not sede/ and ben put in an ouen soo bound & wrapped after that brede is take out/ and bene dried, whā the hete is temperat: & ben reysyns whā they ben so dried. In such a maner they ben called Vue passe/ for they suffre a maner of vyolence of the heate of the ouen. In suche maner somtyme Vua passa is made in chymeneys. Alexandre Nequam speketh therof and sayth.

Dant vuas passas clibanus fumaria phebus.

The meanyng is, that Reysins ben made in ouens, chymneyes, and in heate of the sone. Jsaac saith in Dietis/ that Vua passa/ that is perfet in swetnes, is most hot: & namely if it be blacke, & not to binding nor

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to neſhynge, but meane in bothe. And Pua paſſa then tempereth euyl humours, and abateth fretynge and gnawyng, and namely whan they ben fatte, with moche pythe and thynne ſkynne / with ſewe pepynes and greynes and ſmalle / ſuche reyſyns helpe agaynſte ſoore breſtes / and clenſeth and pourgeth the bledder and reines. But ſuche raiſens accord not to the ſplen, neyther vnto the lyuer, if the ſplene and the lyuer be harde & thicke. And ſowre reſyns & bytynge ben leſſe hotte than the ſweete and moyſte / and namely if they ben whyte, and therfore they nouryſhe but lytelle, but they quenche heate and harde & bynden the wombe.

De Vino. capit. cxxxiiii.

VVine hyght Vinum / as it were growynge in a vyne. Oxelo it hath that name of Vena / a veyne / for drynke of wine fylleth ſoone the veynes full of blonde / as Iſi. ſaith. li. xx. where he treteth of drynk. And ſtronge wyne hyght Temetum, for it holdeth the wytte, and maketh it oſte to doo amys. And wyne hyghte Merum, whan it is pure and not medled with water, and hyghte Bacchus, and hath that name of Liber Pater, that was called Bacchus alſo. It is ſayde that this Bacchus found fyrſt wynes. Oxelo wyne hath this name Bacchus of werkynge & doynge / for by ſtrength of hit ſelfe wyne maketh them that drink therof wood & out of theyr wittes / and reſe woodely on other men.

The worthynes and prayſynge of wyne might not Bacchus him ſelf diſcryue at the fulle / though he were alyue. For among all lycours and iuys of trees, wyne bearethe the pryce / for paſſynge all lycoures wyne moderately dronken mooſte comforteth the body, and gladdeth the harte, and healeth and ſaueth woundes and euylles. Therof ſpekethe Iſaac in dietis vltimo, and ſaith, that wyne yeueth good nouriſhyng to the body, and reſtoreth hele that was loſte, and conforteth and encreceth kynde heate paſſynge all other meate and drynke / and that for lykenes and companye that wyne hathe with kynde, And ſo wyne bredethe mooſte pure bloudde / and purſueth and clenſeth trowbly and thycke bloudde, and openeth and clenſeth the mouth of the veynes / and cometh inwarde by his ſubtylte to clenſe and to pourge the inner partyes, and beſhynethe and driueth awaye derke fumoſytee, that bredythe and gendrethe elcyngeneſſe and diſcomforte / and ſtrengthety all the membres of the body, & yeueth to eche mighte and ſtrength / and dede and werkynge of the ſoule ſheweth and declareth the goodnes of wyne. And wyne bredethe in the ſoule forȝettynge of angayſhe, of ſoȝowe, and of woo / and ſuffereth not the ſoule to fele anguyſhe and woo. Wyne ſharpeth the wytte, and maketh it cunnynge to enquire thynges that ben harde and ſubtyl, and maketh the ſoule bolde and hardye, and ſo the paſſynge nobylyte of wyne is knowen. And vſe of wyne accordethe to alle mennes aeges and tymes and countrees / if hit be take in dewe maner, and as his diſpoſition axethe, that drynkethe hit. Alſo wyne accordethe to olde men, for the heate of wyne is contrary to theyr coldeneſſe. Alſo wyne accordeth to yonge men, as hit were meate. For kynde of wyne is lyke to kynde and aege of yonge men / and is meate and medycyne to yonglynges and to chyldren. For it nouriſheth & helpeth their heate that is yet vnperfite, and conſumeth and waſteth and dryethe ſuperfluytee of moyſture of chyldren.

And ſtronge wyne clene & pure accordeth in colde countrees and in wynter. And in ſomer and in hote countrees ſmalle wyne: and wel medled is good and prouffitable. For it moyſteth & keleth the body bicauſe of medelynge of the matter that is ladde and cometh full ſoone vnto the inneſt membres by ſubtyltye of the wyne. Therfore men in olde tyme called wyne the greate Tryacle, for they founde that wyne helpeth in two contraryes. For it heteth cold bodyes / and keleth hote bodyes, and moiſteth drye bodyes / and abateth and dryeth moyſte bodyes. Alſo the heate and drynes therof is kyndely / and moyſture and cold therof is accidentall / for by ſubtylte ther-

of it bereth water to mẽbrers that nedeth to be keled and moysted/ as he sayth. And in wyne take hede of these thynges: of the lycoure, of coloure, of sauour, and smelle. By the substaunce and lycoure of wyne/ subtylte and clerenesse is knowen/ and soo is his erthynesse and thykenesse. And mesly wyne that is subtylle, clere/ and thynne is whyte and clere/ and accordethe to the stomake: for hit is sone defyed, & percethe and thyrleth/ and cometh to the veynes/ & hurteth not ne greueth the wytte, neither greueth the synewes neyther the brayne. Brete wyne & erthy is contrary to subtyll wyne/ for it greueth the stomake/ & it percyth slowely. Of coloures of wyne benne foure mancres, whyte/ blacke, cytryne/ & redde: And bothe whyte and blacke bene lesse hote thanne other wyne. And whyte wyne is more moyst than blacke/ bicause of clerenesse and watryness that hath may stry therin: And blacke wyne is more drye bycause of thyckenesse and erthynesse that hathe more substaunceyally maystry therin/ and wyne of meane coloure are hotter thanne other, and soo wyne cytryne or of golden coloure, and redde wyne, ben more hotte than whyte wyne or blacke, & that is as they ben ferder fro whyte or blacke, & the more that they be ferder fro whyte wyne or blacke. And the nerer they benne in coloure to whyte & blacke/ the lesse hotter they ben.

De Vino rubeo. ca. clxxv.

REdde wyne that is full redde as blod is moste stronge/ and greueth moche the heade/ and noyeth the wytte, and maketh stronge dronkenes. And nedeth therfore to be ryghte well watred. And so if it be watred whan it nedethe to be dronken/ it nedeth to be watred as it accordeth and is semely to age, tyme, countrees/ & vsage. And is full good, for it dyssolueth and tempereth thycke humoure, and clenseth the wayes of veines of matter and rottennes/ and puryfyeth the bloude, and namely if it be nighe purenesse and clennesse. And accordethe therfore to olde men/ in that hit comforteth theyr hertes, and dyssoluethe and tempereth many cold humoure, that ben gadred in the bodies of olde men. And rede wyne nedeth to haue bytyng sauour and swete/ and it nedeth that the lycoure be meane byt wene thinne and thycke/ and the odoure & smelle meane bytwene strõg and softe: And suche wyne is more temperate than other to nourysshynge and to sedynge/ and torneth soone to blode bicause of lyknesse that it hath with bloude in lycoure/ sauoure, and coloure. For swete wyne that is full red helpeth and is right necessary to clense and to pourge dysseses of the breste/ and in lyke wyse of the longes/ & tempereth ful lyghtly: and clenseth and wypethe and puttethe awaye vnclennesse and gleymouse humoures.

And take hede dylygently of the goode odoure and smellyng of wyne: for it manyfesteth and shewethe openly/ and bytokeneth, that the lycoure is clere and temperate, and clene from alle fylthes. And maketh beste dygestyon: and gendreth therfore clene blode and clere/ and comforteth and gladdeth the herte, and puttethe oute thycke smoke derke and troubly, And soo Ipocras sayth/ that wyne wyth goode smelle is more subtyl and clere than other/ & more lyght: and is soner defyed, & nourysheth better. For kynd sheweth and tokeneth/ that werkynge therin is complete and profitable. And wyne without good smelle shewethe that hit is ventuous and thycke: and is therfore the lesse worthe to nourysshynge/ and claryfyethe not the bloude/ nor comfortethe: But bredethe and gendrethe great humoure and thicke and trowbly smoke and derke. And wine with moste stronge odour and smelle, and with soure sauoure is worst: for it greueth moste the body, and gendreth worst blod, and yeueth to the body noyfull nourysshig and namely if the wyne be fulle blacke/. For to such perteyneth and longeth thicknesse of lycoure, heuynesse of smel, and soureneſse of sauoure. Also wyne that is temperate in the forsayde qualytees, and is dronke temperatly and in due maner/ helpeth kynde: and gendreth good blod, and

maketh

maketh ſauoure in meate and in drynke/ and excyteth deſyre and appitite. and comforteth the vertue of lyfe and of kynde, & helpeth the ſtomake to haue appetyte, & to haue and to make good digeſtion. And excyteth the vertue of out puttynge/ and to pure out the draſtes, & quencheth thirſt, and chaungethe the paſſions of the ſoule and thoughtes out of euyll in to good. For it tourneth the ſoule out of cruelnes in to myldnes, out of couetyſe in to largenes/ out of pride into mekenes/ and out of dred in to boldnes. And ſhortly to ſpeke wyne dronke meſurably, is helthe of bodye and of ſoule. Hec vſque Iſaac in dietis, & Plinius li.xiii.ca.ix. where it is ſaid/ that kind of wyne and drinkynge/ kyndelethe and heateth the guttes within/ and kealethe without membres that ben waſhe therwith, and to vertues of the body no thing is more profitable than wyne, if it be take in due maner and meaſure/ and nothyng is worſe taken paſſynge out of meaſure. And ſo Andronides a clere man of wytte and of wyſedome, wrote to the greate Alexaunder/ to reſtreyne wyne kynde in drinkynge/ and ſayde in this maner: Kynge haue mynde/ that thou drynkeſte bloudde of the erthe, for wyne drynkyng vntemperatelye is to mankynde heuye and venyme.

¶ And if Alexaunder hadde done by his counſeyle, truely he hadde not ſlayne his owne frendes in dronkenes/ as Plinius ſayth. And toucheth ther in the ſame boke capit. vltimo/ and rehercyth euylles and harme that wine dothe/ immoderatelye dronke, and ſaith that it tourneth wytte in to wodnes, & into euyl raiſes, & in to forȝet fulnes of good. And the dronkelewe manes face is pale, his chekes hangen, his eien bē full of welkes & pymples & of blet yednes. The dronkelewe mannes hondes trenible and ſhake/ and his tongue is bounden & knytte, and his ſtomake bolketh and yeueth vp in the morowe tyde ſome fowle & abhomynable ſtynkynge thynge/ as hit were a pytte, where in ſome deed careyne lyeth, and ſeleth and is greued with ſore pryckynge and akynge in his heed. And the palet or rooſe of the mouthe wexethe bytter by Colera/ that is heate by hotte fumoſitie of kynde, the throte is tourmented with drynes/ brennynge, and thurſte. For this propertye ſoloweth wyne, that vſe of drinkynge bredeth apetite to drynke ofte. And wyne dronken men ſaren as the wormes that ſucke bloudde/ for euer the more the vyne dronken man drynketh, the more he is a thyrſte. And to theſe wordes of Plinius, Iſaac ſayth in this maner, if wyne be ofte take, anone by dronkenes it quencheth the ſyght of reaſon, and comforteth beaſtely madnes/ and ſo the body abideth as it were a ſhippe in the ſee without ſterne/ and without loodes man, and as chiualry without prynce or duke, therfore the dronken man ſauoureth the thing that ſhoulde not be ſauoured, and graunteth that ſhulde not be graunted: and prayſeth that ſholde not be prayſed worthy in it ſelfe, & maketh of wyſe men fooles, and of good men and well wylled dronkeneſſe maketh euyll men and wycked. For dronkenes is nouriſhyng and cauſe of euil vice. And dronknes falleth ofte in man ſlaughter and ſpowſe breakynge and in theſte. And therfore men that woll kepe and rule men, hit nedeth to kepe them from wyne, that they drynke not more wyne than is ſpedefull to theyr vertue and kynde.

¶ Of Muſto. cap. clxxxvi.

NEwe wyne that is newe taken out of the preſſe or wronge/ hyght Muſtū, and hath that name as hit were holding Muo/ that is erthe or fenne. For Muo in grewe hyght Terra in latyne, erthe in engliſhe, & ſo erth is called Humus humefacta/ made moyſte. In muſt ben erthy parties & drafty medled with watry parties & ayry, & vertu of odoure & of hete werketh therin, and maketh ful ſtronge boyllynge. For the fyre and ayrye parties meue vpwarde, and erthy partyes meueth downwarde, & of ſuche diſtourbaunce & ſtryfe/ and contraryes commeth ſtronge boyl-

lyng/ and dureth vnto the hete hath maistry: And departethe the clene & pure from the vnclennesse and vnpure: and makethe full dygestion. And the strengthe of feruēte muste is so stronge/ that hit brekethe fulle stronge vesselles that it is put in: but they be vented/ as Constantine sayth and Greg. super Job. For by ventynge some and other vncleneo is brought vp to the mouth of the vessell by strengthe of heate: and it casteth it oute: And it paneth out allway vnto the wyne be full clene purged. And in the begynnyng whan must is so troden wronge & pressed/ it is troubly and thicke. And therfore Jsaac saith, that must dronke, gendreth thycke fumosities, and dreadfull dreames, and euyll humoureo: and maketh kurlyng and swellynge in the gutteo. And newe must is full windy and smoky/ for departynge and distributynge of partyes by vertue and myghte of heate.

And so Gallen saith/ that newe wine hath vertue and myghte to lede and to brynge meate in to all the bodye, and genderethe therfore ventositie and swellynge, and abhomination or wamblynge. The longer the wyne dureth after wryngyng and pressynge oute of the presse, the more clere hit is and pure, and the heate therof is more strōg and myghty. And whyle the wine is must, it resteth not of boylig & sethyng, nor the erthy partyes sal not at the ful in their place/ nor the fury partyes comen vp at the full to theyr place/ and so the must abideth yet vndigest. And therfore whanne the wyne is stale, clere, and well pourged it is bryght, and good frende to kynde. For then the heate of the same wyne is alway comforted/ and is alway better and better in smell and sauour, and also in vertu: but if it happe to be apeyred by corrupte ayre/ or by a fusty vessell. For if the vesselle/ in whiche the wyne is kepte, be fusty or corrupt/ then nedes the wyne shall be fusty or corrupt. Also oft wyne is corrupt by corrupte ayre/ or by great distemprynge heat or colde. And therfore nowe wyne sordryeth/ and nowe fatteth/ and nowe rotteth al and some: and is then lyst and moost enmy to mans kynde: and shall therfore be forsake as venym, and not dronke. Also somtyme moost oldeste wine is passinge in temperate hete/ and therfore chaungeth sauoure and coloure. And such wine with sharpnesse therof greueth the brayne, and the wytte, and brenneth the substauncy all humoure by dryneo therof/ and quēcheth the kynde heate therof. And so wyne that is not to newe nother to holde/ but meane betwene bothe/ is good. For therin is a good rule/ nother to newe nor to olde: for suche wyne is moste temperate. Hucusq; Jsaac in Dietis.

De Vino condito. capit. clxxxvii.

Wyne made is made by craft of good spycery and herbes, as it fareth of the wyne that hyght saluiato/ and of the wyne that hyght rosatum/ and Gariofilatum. And that wine accordeth both in meate and in medycyne, for vertue both of spicery and also of herbes chaungethe and amendethe this wyne, and gyuethe therto a synguler vertue, and therfore such wynes bonne holsome and likynge, whan holsome spicery and herbes ben incorporate therin due maner. For vertue of spicery kepeth and saueth wynes/ that they be not soone corrupte. Therfore suche wynes with theyr sauour plesen the tast/ and excyte appetyte/ and comfortethe boothe the braine & the stomcake with their good odoure and smelle, and clensethe also the bloude, and thyrlethe in to the inner partyes of the veynes and of the membres/ as Jsaac sayth.

De Vino corrupto. ca. clxxxviii.

Wyne is fyrste swete and temperate in sauour/ and is corrupt by long werkynge of the soone or of the ayre, and by longe boyllynge: and torneth in to sourenesse whan hit hathe no vertue/ by the whyche it may be kepte and saued/ as Jsaac sayth in Dietis capitu. de Aceto. For by accidentall hete that passeth & ouercomethe the vertue of kynde, the lycoure

is

is made thynne. And by boyllynge and sethynge of accidentall heate/ kynd heate is quenched. And so the wyne that was first kyndely hote/ is made colde by substaunce of corrupte heate/ and tourned in to vynegre, and is more drye than colde, for it keleth moderately in the fyrste degree, and it dryeth strongly in the thyrde degree, as he sayth. And so by subtylnie of the substaunce therof, & by feblenes of the coldnes it thirleth the body soone, & cometh to the well worse place. And so nother the iuys of pomegarnade nor other sower lycoure hath vertue to thyrle and to come in to so depe a place, as vinegre. For the iuys of a pomegarnade and other suche werketh moche more roughly in nyghe places then in ferre. And so who that woll abate the heate of the stoomake or of the membres and places that ben nyghe therto, shalle vse more profytably the iuys of Pomegarnardes than vynegre.

But for to kele places that ben ferre of/ vynegre is more profytable than the Juys of pomegarnades or of grene grapes/ for it hath a liuely vertue, by the which it commeth and passeth in to ferther places/ ther fore it dyssolueth/ & tempereth, kytteth, & departeth/ and maketh thyn, and therfore it dyssolueth and departeth mylke, which is crudded and ronne and fastened in the stomake, if the vynegre be dronke. Also (as he sayth there) vynegre comfortethe the stomake/ and excyteth and augmenteth appetyte/ and berethe downe myghtly alle thynges that come downe to the stomake: And helpeth ayenst venym/ and also ayenst venemous beastes/ whyche sleethe, as Opium helpeth/ and Jusquiamue, and Euforbium also. Vsque Isaac.

And Plinius sayth and Dioscorides also meaneth/ that stronge vynegre done vpon yron or vpon the colde grounde boylethe and setheth anone. Also vynegre stauncheth the flux of the body & of the wombe or rennyng of blode, & soloeth & laxeth if it finde the wombe fulle, & bindeth if it find the vombe & lere: & helpeth thē that haue the Litargy/ the sepyngeeuyll: & frentyke men also, and clenseth newe woundes, and suffreth them not to swell. And wypethe & washeth awaye the stenche of the mouthe, and of the gomes, and putteth away the stenche of the teeth, & maketh them to be soone on edge. And stauncheth perbrakig and wambelynge, if the mouthe and the other partye of the throte be washed ther with, and throwe oute ayen. And helpeth deyf eares, and openeth the herynge and the wayes: And sharpeth the syghte of eien, and freteth metalles/ and therof are gēdred dyuers colures, as Seruse of leade, grene brasse of copur, and Lasurium of siluer. And an egge layed in vinegre/ maketh the shelle neshe as a small skynne. Drastes of vynegre helpeth ayenst the bytinge of a wodde hound, and of the Lokadryl. Duc vsque Plinius. li. xxiii. ca. v.

De Vinacio. cap. clxxxix.

The after wyne that is wrongen out of the grapes hyghte vinatium and Vinarium also, and is as it were drastes of all the wyne. And the smal skynnes and hulles of the grapes hyghte Vinacia, and the pepyns of grapes hyghte Acini. And hulles & pepyns abydeth whan the wine is clene wronge out: and gadered/ & bene then trowen oute. Wercof Oresiisme speketh and sayth in this wise.

Pelles vuarum vinacia dic fore tantam.
Et dicas acinum quod vua cernis acinum.

This verses meane, that skynnes and hulles of grapes hyghte vinacia, and a pepyn hyght Acinum. And sowes eten gladlye the drastes therof, thoughe they yeue them but lyttel noury shynge, for they do swelle more than nourish in that maner of wyse.

De Vinaria. ca. clxxxx.

Hec Vinaria/ rie: is a celler or a place where wine is kepte in, and the more drye that the place is, the better hit is to saue and kepe that that therin cometh in vessells of wyne. Therfore many places ben dygged vnder the grounde, and depe cellers ben made to kepe and to saue wine in them

them from corrupcio of hot ayre, that the wyne be nat made soure therby, neyther corrupte in any maner.

De Viola. ca. lxxxvi.

VYolet hyghte Viola, and hathe that name for stronge smelle, as Jsidore sayth, & therof is thre maner kindes, purpure, whyte, and melyne, that is a maner whyte coloure, that cometh out of the yelonde Meloe. But alle maner vyolettes haue leues colde of kynde, and watry, and therfore vnbyndynge: And so vyolet sodden in water with hony, laxethe and nessheth the wombe. And also if it be medled with sugre, and set long tyme in the sonne in a glassen vessel it laxeth the wombe, and abateth swellynge, and chaungethe feuerous heate, and quencheth thyrste. Seede therof casteth out Conception of women, and sleeth long wormes in the wombe, & helpeth ayenste chaffynge of the lyuer. Violet is a lytelle herbe in substaunce, and is better freshe and newe thanne whan it is olde, and the floure therof smelleth moost, and so the smelle therof abatethe heate of the brayne, and refresheth and comforteth the spirites of selynge, and maketh sleepe, for it keleth and tempereth and moysteth the brayne. And the more vertuous the floure therof is, the more hit bendethe the heade therof downwarde. Also floures of spryngynge tyme spring fyrst and sheweth somer. The lytelnesse therof in substaunce is nobly rewarded in greatnesse of sauour and of vertue, as Dioscorides and Plinius meane.

Of Vlmo. ca. clxxxii.

VLmo hath that name for it groweth better in moyste place than in other. And this tree is not at lykynge in roughe places, nor in mountaines, as Jsidore saith li. xvii. The rotes therof ben putte depe in to the grounde, and draweth and sucketh humoure out of the depe gottes of the erthe, to fede the bowes, twygges, & braunches: And hathe many bowes with knotes, and meketh with thyckneſſe of leaues shadowe to wayfaryng men, & is a barein tree, and acounted of Plinius among trees that beare moste: And hath white floures swete smellynge, as the tree Tilia, & hath certen greines, as Cucurbite, but that fruite is vnprofitable. And bein haunte floures therof, and gadreth therof swetnes of hony: And though the tree be bareyne, yet it is profitable to vynes that beare fruit, for this tree rereth vp and susteyneth bowes, fruite, and braunches of vynes. And hathe an harde rynde and roughe: but the tree within is neshe and full smothe, and fulle able to be graue therin, as Tilia is, as Jsidore sayth.

De Vrtica. ca. clxxxiii.

TVe Nettyl hyghte Vrtica, and hath that name for it brenneth the bodi that it towcheth. And it is of fyry kynd, as Macer sayth. And the vertue therof is ful feruent holden and greate, and so hit takethe that name vrtica not without cause, for it brenneth thynges that it towchethe. And of nettels is dowble kynde: One brennet h and byteth and gendreth bleynes and ytchynges, and hath sharpe leaues & rough, and somdeale red, and rough stalkes with edges, and brenneth his hond that it handleth. And is heuy of smelle, and somwhat bytter and soure. Anothet maner of nettel is that hyght the deed nettel, or the blynd nettell. And hathe leues more whyte than the other hath, and more rounder. And biteth not them that it handleth, and hathe floures now redde and nowe white with full heuy smelle and sauoure. And ech nettell is medycinable. For the Juys therof dronke with wyne helpeth ayenst Collica passio. And healethe with hony an olde cough, and clenseth the longes, and abateth and swageth swellinge and bolnynge of the wombe. The leaues therof stamped with salte, helpeth and clenseth hory and sowle woundes, and also bytynge of houndes and of cankers. The rote therof stamped with salte and with wyne, and sod in oyle, helpeth ayenst swellyng of the splene.

The

The iuys therof staunchyth the bledynge at the nose / and staunchethe menstrualle bloudde medeled with Mirca. The seede therof dronke with wyne meueth Venus / and exceyteth courage, and namely if it be medled with hony and with pepyr. The freshe herbe sod, nesheth the wombe / yf it be eate. And so Plinius commaundeth to sethe the freshe netle whan it groweth fyrste in marche / and eate it, as hit were oyle agaynste many euylles and sikneses of the body. But the netle is better in medycyne than in meate.

De Zizania. ca. clxxxiiii.

RAy hyghte Zizania, and is a certen herbe of the which Jsidore speketh li. xiiii. and saith, that poetes cal this herbe Infelix lollium, vngracious cokil or wede, for it is vnprofitable and vngracious, and is feminine gender in the synguler / & neuter gender in the plurell, as he sayth. And it growethe amonge wheate in corrupte tyme and drye. And is lyke to whete whā it is grasse / and may vneth be take therfro whan it groweth fyrste. And it stufeth & greuethe the whete, but it be wisely and waarely loked therto, and departed therfro with greate slyght and wareneo. Jt shall not be plucked vp whan it is greene, leaste men plucke vp the wheate in stede of ray, for lykenes that the ray hath to the wheate: Therfore it is more wysely do whan it is knowen bytwene the ray and the wheate, to suffer and lette eyther growe tyll they be rype, and then whan the raye is knowen by the seede fro the wheate, to gader the ray and departe it from the wheate, & make therof bondels & kytches, & bren it in the fire whē the whete is in the barne. And raye hathe a sharpe strengthe and werkyng, and somdeale venemous, and gendereth swellyng and ventositie / and maketh therfore men dronke, and disturbleth the wytte / and greuethe the heed, and chaungeth sauoure of brede and enfecteth brede that it is medled with and put in. And greuethe full soone / and sleethe sometyme if hit be eaten in greatte quātite. And it is greuous within the body / if it be eate, but it is full good in medicyne without. For if hit be medled with barly meale, and with powder of thus & of saffron, it helpeth conception and birth in wymen. And ray medled with brymstone and with vynegre helpeth ayen scabbes wete and drye, and ayenst teters, and ayenst ytchyng: And if it be medled with Lynseede sodde with wyne, it dyssolueth and helpeth postumes. And if it be sodde seede rynde and roote, it clenseth the rotten woundes / and helpeth also ayenst the fester and canker, & excyteth wonderly menstruall bloude. And clenseth the mother, and disposeth and arayeth / and makethe redy conception, as Plinius and Dioscorides meane.

De Zinzibero ca. clxxxv.

GYnger hyghte Zinziber, and is the roote of an herbe, and is hotte and moyste, as it is sayde in Platearius, and some gynger is tame / and some is wylde / the wylde gynger hath more sharper sauour then hath the tame, and is more sadder and faster / and not so whyte, but hit breketh more sooner, and helpeth and releueth ageynste colde euylles of the breste, & also of the lounges, and easeth and abateth colde ache of the stomake and of the guttes, and putteth oute easely wynde & ventosytie. And if wyne that gynger is sodden in with comyn, be dronken hotte, it comfortethe the stomake / and makethe good and profitable dygestyon, and sharpeth the syghte: and distroyeth and wasteth a webbe that growethe in the eye: And that dooth moche better tame gynger than wylde gynger. And the more whytter hit is / and the more newe, the more sharpe it is and the more better: and gynger is kepte three yeres in good might and vertue, but afterward it waxeth dry / and wormes eate and gnawe and make holes therin, & rotteth also for moysture therof. Jsaac sayethe therfore, that who that purposeth to kepe ginger by long continuaunce of tyme / shal put gynger among

peper

peper, that the moysture of the gynger maye be tempered and swaged by vertues of the peper, as he sayth expressely.

De Zedoario. ca. clxxxvi

Zedoarium is hot and drye. And the same is beste: and that is mooste cytryne, thynne, and also longe, and sharpe in sauoure, and not thyrled nother hooled. The wylde is whytysshe & somwhat sharpe in sauoure. And is good and necessary to the same thynges that Gynger is good for. And comforteth the stomak and the body. And excyteth and meueth appetyte, as Pla. sayth.

De Zucaro. ca. clxxxvii.

Sygre is called Zucarum and Sucara also. And is made and yssueth out of certen Canes and Redes, which groweth in lakes & pondes faste by a Ryuer that is in Egypte called Nilus. And the Juys that yssueth oute of those canes or redes, is called Canna mellis, and of that iuys is Sugre made by sethynge, as salte is made of water. The canes be broken and put in a caudron, or in a nother greate vessell, and is sodde with easy and soste fyre vnto hit be come thycke. And fyrste it semeth that it tornethe all to soome: but after that hit hath rested, it bicometh thycker and thicker. And the moste purest and beste therof synketh downe in to the botom of the vessel, that it is sodde in, and that whyche is fatty and soomy abydethe and fletethe aboue. And is lesse of swetnes, & ful of holes and cracketh not amonge the tethe whan it is chewed, but vanysshethe sodenly and melteth. And the beste and moste pureste dooth the contrary. And that that is beste is put in a vessel, and wexeth al hard and whyte at the fyre and at the sonne. And some is cytryne, and more hotte than the other, and shall not be gyuen to seke men that haue the Feuer agu. And good Sugre is temperate in his qualytees. And hath therfore (as Jsaac sayth in Dictis) vertue to drye and to clense, and to dyssolue and temper, and to make thynne and clere, and to moyste the wombe with oute any fretynge or gnawinge, and to clense the stomake, and to plane & make smoth roughnesse of the brestе and of the longes. And profiteth in clereinge of the voys, & dothe awaye horsnes and coughe, and restoreth the humoure and moysture that is spente and wasted. And it tempereth soureneſſe & bytternes of smellyng spicery. And is most profitable and necessary in medicines and in Electuaries, in powders and in cyrippes as Jsaac sayth. But it maketh the wombe somwhat to swelle, and namely if it be taken after meate, for alle swete thynges by kynde bredethe swellynge. Also Sugre chaungeth soone and tornethe in to redde Collera, if it be gyuen to Colerik men. For as sugre abateth and quenchethe the coldnes and sharpnes of Colera: So the swetnesse as it were contrary therto, excytethe and whettethe and nourysheth Colera, as Jsaac sayth in eodem capitulo.

FINIS LIBRI DECIMI SEPTIMI.

INCIPIT LIBER XVIII.

DE ANIMALIBVS IN GENERALI.

For as moche as the forsayd treatyse is ended and fynysshed as touching those thinges that bewtyeth and maketh faire therth, towching theyr vertues and propertyes / as of ooze, mettalle, stones / and thinges that growe vnder the grounde / and of trees / herbes, and grasse, and wedes, whiche groweth and spryngeth oute of the erthe, of whom mention is made in holy wrytte: now foloweth to our purpose to shewe & treate of the vertues and propertes of those thinges that haue lyse and selynge. And firste in generall, and after in speciall, of all beastes tame and wylde, and of all wormes that crepe on the grounde, that be named in texte and glose. And all that is compre hended of flesshe and of spirite of lyse, and soo of bodye and soule, is called animal, a beaste, whether it be ayry, as foolis that flee, or watry, as fyshe that swymme / or erthy as beastes that goon on the ground and in feldes, as men and beastes wylde and tame, or other that crepe and glide on on the grounde.

And Moyses assignethe three maner of beastes in kynd / tame beastes and wyld, & other that crepe on the grounde, as hit is wrytte Genes. i. Vereof Basilius speketh in Exameron and calleth tame beastes iumenta / and saythe that they benne beastes graunted and ordeyned to vse and to helpe of mankynde. And some ben ordeyned to trauayll / as horse, oxen / and camelles, and other suche: and some to bere wulle for clothynge of men, as shepe and other suche, and some to be eate, as swine and pygges. Those ben crepynge beastes and wormes, that passe fro place to place by stretchynge of the bodye / and drawing ayen togethers, and meuen and passen vpwarde by suche drawynge and stretchinge of the body / as the wormes / adders / & serpentes. And three maner kynde is of suche / for some draweth by the mouthe / as smalle wormes that drawe them selfe by the mouth / & some drawe so forward by strength of the sydes and plyauntenesse of the body, as serpentes, addere / and snakes: And some crepe on feete, as ewuetes, and botractes, that bene venemouse frogges, and other suche beastes, and bene called bestie, as it were Pastie, wastynge. For they haue kyndely kynde of cruelnes, and reserthe and shewethe theyr strengthe nowe with clawes / nowe with strengthe of hornes / now with teeth / as boores / lyons / tygrees / and wulfes. But comonly some ben called bestie, that bene not tame but wylde / and ben kyndely more stiryng than tame beastes / and more mylde than cruelle beastes / as hartes and other suche. And in all beastes is vertue of meuynge and of felynge, but in some more & in some les / for as the blode is more pure and clere, some fele better and haue better estymacion and knowynge, and ben more wytty and wyly. Therfore it is that the eye is slowe and stable, and the asse dulle of wytte, and the horse feruente in desyre and couetyous of females / the wulfe wild and not tamed, the lyon bolde and hardy, the fore wylye, the hounde with mynd of frenshyp, and so of other beastes. And som goodnes of males of maners in beastes foloweth goodnes other malyce of complexion, as Basilius saythe. And Aristotle sayth the same in libro de animalibus, and saythe / that beastes benne dyuerse in maners, for some bene ryghte mylde, as the cowe and the shepe / and some ben ryghte

wylde

wylde and not tame, as the tigres and the wylde boore, and some ben ryghte hardy, bolde, and proude, as the lyon. And some beastes ben stronge, wylde, and gylefulle, as the wulfe and the foxe, and other such. And this dyuersyte cometh of dyuersyte of vertue, that werketh dyuersly in dyuers beastes. For as he sayth the li. i. Some beastes haue blode & some haue none, as beyn and al other bestes with ryuelyd bodies. But suche beastes haue other humoure in stede of blode. And bestes that haue blod, ben more than other in body and in vertu. Therfore it is, that some beastes loue felyshyp, and goone in company, & are wylde, as hartes, wyld asses, and camelles. And some fleen and voyde company, and mow not dwel togeder in company, as fowles and byrdes with croked clees, and bestes that lyue by preye. Herto Auicen sayth, that some beastes ben tame, and some ben wylde, and some liue in townes, and some in feldes. And amonge alle beastes many maye not lyue alone, as cranes, been, and amptes, that accordeth with man in that. And also he sayth, beastes ben full dyuers in nourysshyng & in fedyng, for onelye some eate flesshe, as the lyon, or the tigre, & the wulfe, and other such: And some ete flesh and other meate, as houndes and catteo & other suche. And some eate grasse, corne, & other fruite, as horse and hartes & other suche. And Aristotle sayth. li. i. some beastes haue theyr owne sauoure & taste, that them lyketh, as bein haue lykyng in tast of hony, and fewe other swete thynges, as the attercoppe hathe lykynge and taste in flyes, and lyueth by huntyng of flyes. And some beastes hunte other beastes, as the lion and the wulfe and other suche: & some gadre store of meate and fedyng, as the irchin and the ampte. And why euery beast nedeth meate and nourysshinge it is, as Auicen sayth, Moysture of substaunce, and heate that dyssolueth and wasteth moysture, and hotte ayre that is about the herte. And soo allwaye by werkynge of heate is wastynge and losse of humoure: & that that is loste, is nedeful to be restored, and that by goodnesse of meate and nourisshinge. And some beastes seke theyr meate by nyghte, as fowles that hate lyghte, & some by daye. And Aristotle and Auicen say, that some beastes ben alwaye wylde, and some alway tame, as man, mule, and the gote: and some ben soone made tame, as the olyphaunte. Of alle kynde of tame beastes some ben founde wylde, as a wild man, a wylde foxe, wylde horses, wylde houndes, and wylde swyne. And some bestes be full cruel, redy to rese and to fyghte, and namely in tyme of loue, and in all seruyse of Venus. In all beastes is appetyte of loue lykyng, and therme the males woweth and plesyth the females, and fyghten for them. And some beastes do slyly & warily, that theyr hornes & tuskes be harde and sharpe in that tyme, as wylde swyne frote themselfe ayenst trees, & their tuskes whetten, as Aristotle sayth. And some refreyneth them moche, and some be ryghte wrathful & angry and of greate memory, as the hound, the camel, & the asse: and some haue but feble memory, as the oystrige & culuer. And onely man callethe to mynde that, that was forgoten, as Auicen saith. But many bestes hold in mind thinges that they se and lerne, as Aristotle sayth li. i. And oonely in manne is myndfulnesse, as the mynde is obedyente to reason. Therfore li. xi. de Ciuitate dei, Austin saith, that in vnresonable beastes is wonder redines and wytte, but in them is noo scyence properly to speke of science: but in them lykenes of scyence is founde: for they haue redynesse of wytte, in bredynge and reryng of theyr brode, and in buylding and makyng of bowers and dennes, in sekinge and gettynge of meate and nourysshinge: In medycyne and healynge of woundes, in flyghte and voydinge of harme, in bodinge or chaungynge of tyme and weddres, of knowinge of loue of theyr makes. For the harte loueth the hynde, and the lyon the lyonesse, and the male bear the female, and so of other. Also Aristotle sayth, that in euery beaste is a radycall membre, that is well & heed of all the vertues naturall and spyrytuall, and of felynge, and that membre is the herte, or somewat elles in stede of the herte.

harte of the whiche roote or harte / as Auicen sayth, begynneth creation / making and shape of all beastes. Whan an vnreasonable beaste is perfyghtlye made and shape / the face therof boweth toward the erthe, that is the originall and materyalle matter, wherof it commeth / and onely to man, kynde ordeyneth and vseth vpryght stature / where in mankynde is wonderly made noble, and passyng all other beastes / as the poete sayth.

¶ Os homini sublime dedit celumq; uidere.

Kynde hath yeue to man an hyghe mouth and vertue to loke on heuen. Therfore Basilius sayth / that if man be defoyled with luste & lykynge of flesshe, in obeyenge to lecherye of the wombe / he is made pere to vnwyse and vnreasonable beastes / and is made like to them. Also Basilius sayth, that all beastes of the erthe ben comforted and harted to gendre and to get brode of theyr owne kynde to multiply after them / by gendryng heate that tyckleth and pricketh, & that falleth most in springyng time, whan the vertue of the heate of heuen begynneth to haue maystrye of bodyes of beastes. And in suche sourme meaneth Aristotle. And also Auicen sayth, that euery beaste that hathe Semen, gendrethe a nother beaste / whiche is lyke to it selfe.

And therfore to euery beaste / whiche may not kepe and saue alwaye kynde in it selfe / kynde yeueth it a membre / by whiche hit put oute semen, & a nother membre / where in it may be receyued, as the moder in the female taketh semen. And this is general in all kynde of beastes / in the whiche is male and female. For the male is as hit were a maner werker and shaper, and the female as it were matter to werke in.

Therfore euerye female beaste hath suche a membre / called the moder, or elles somwhat elles in stede of the moder, wherein she may receiue semen and brode. And that falleth diuersely in dyuerse maner of beastes: For other wyse in suche beastes, which lay egges, thā in other maner of beastes, whiche conteynethe perfyght beastes within them selfe, as Auicen setteth ensample of many / folowynge Aristotle. And he setteth all beastes with bloude tofore beastes whiche haue no bloudde / and sayth, that they benne alwayes more noble and more huge and greate in quantitie and in vertue, except a fewe beastes of the water and see: and he sayth / that euery beast hauynge noble bloude, meueth with foure instrumentes / as vnreasonable beastes, with foure fete: oxelo hit meueth and styreth with two hondes and with two fete, as it fareth in mankynde. And some meueth and styrethe with wynges and with two fete, as it fareth in byrdes and in fowles with fethers. But dyuerse & many maner of beastes ben founde, hauynge mo fete than foure, as it fareth in fyshes that bene called crabbes, and smalle shrugges, and other suche. And also somme haue moo wynges than tweyne, as hit fareth in butterflyes, and in been, and in somme longe flyes: and in suche is but lyttell bloudde, whiche is treasour of kynde. And therfore the fore lymmes werke more effectually in the fyrste maner / than many lymmes doo in the second maner: as in beastes the fore lymmes ben more able, and werke more effectually, than the hynder: for they haue more heate, and more parte of heate of bloudde of the harte, and ben nere therto.

And Auycen toucheth the general propertees of beastes / and sayth / in some maner some beastes comyneth and accordethe in membres, as man and horse in flesshe and in synewes / and benne dyuerse in manye thynges. Fyrste in qualitie and in maner of settyng and meuynge of membres both of the symple membres and compowned / As it fareth of the snayle, that hath shelles, and of the Irchyn / that hath pryckes and man hath none, and the horse hath a tayle, and man hathe none.

And beastes bene also dyuerse in quantyte, as many in mouth and in openynge of eyen, the openyng of the owles eye is mochel / and the openynge of the eagles eyes is lyttell.

Also the membres be diuers in nombre and tale, for in some beastes bene two fete, and in some foure fete, and in some bene moo fete than foure / as it fareth in attercoppes.

For some attercoppe hath eyght fete, and some other attercoppe hath tenne fete.
Also in qualytie, coloure, fygure, & shappe, or in neshenesse, and hardenes, as an oxe foote is fulle harde, and amannes foote is full neshe. And bene also dyuersly sette, as it fareth in the teetes of a mare and an olyphaunte. For an olyphaunte hath tetes vnder the breste, and the mare in the flank bytwene the thyes behynde. And ben also dyuerse in werkynge, as hit fareth in the nosethrylles of the olyphaunte, with the whiche he fyghteth, and ben also dyuerse in sufferynge, as it fareth in the eyen of the reremouse, whiche bene full feble, & in the eyen of the swalowe, whiche contrawise ben ryghte strong, as Auicen saythe. And ben dyuerse in appetite, for somme haue a greate appetite and desire to serue Venus, and some feble, as the olyphaunt and the turtylle, and some haue appetite to serue Venus with all maner kynde of beastes, and some onely with bestes of theyr owne kynde. And some ben continente & chaste alwayes, as been. And some bene greate glotons and greate deuourers of meate: and therfore they hunte by nyghte, as woulues, whiche ben called Vahala, and some by daye, as the goshawke and the eagle, and somme boothe by daye and by nyghte, as cattes.
Also in euery beaste nedeth dyuers membres to serue eche other for dyuerse werkynges. And so the bones ben nedefull to susteyne all the body. The grustylles bene nedefull to defende the flesshe fro the hurtynge of the bones: and synewes be nedefull to bynde and to ioyne membres togethers, and to beare and to leade and to brynge selynge in to all the membres.
And ben harde to kyttynge, and plyaunte to stretche and to bynde flesshe. And bene ryghte nedefulle to the welle of lyse, and for genderynge of sprytes. The lounges bene ryghte nedefull for brethyng and for gatherynge and drawynge of colde ayre, that it may kele the feruente heate of the herte. The stomacke is nedefulle for the fyrste dygestion of meates. The lyuer is nedefulle to genderyng of bloudde: veines bene nedefull to beare bloudde in to al the membres of the body, the guttes ben nedefull to beare the drastes and dyrte to voide it oute of the body, the reynes ben nedefull and the genderynge stoones to sauynge of kynde, the galle is nedefull to comforte digestion: the splene is nedefull to gatherynge superfuytye of the humoure melancolyke: The heed is nedefull to wyttes that benne therin to gyue selynge and rulynge to all the body, the necke is nedeful for ioyninge of the heed and the body together, and to brynge meate and drynke to the stomacke, the breste is nedefulle to defende the harte and spiritualle membres: the armes and hondes ben nedefull to werkes and dedes, the sydes and rybbes to kepe and to saue the kynde membres: Fete and legges to vnderset and to meue swyftlye from place to place: the skynne is nedeful to kepe and defende all that is within from outwarde greues & hurtes, heares ben nedful to saue the skynne, Naylles ben nedefull to kepe the vttermest partyes, and also for defence in many maner beastes, and kynde hathe wysely ordeyned in all beastes somewhat, wherwith they may defende them ayenst noyes and greues and hurtynges. And therfore hartes haue hornes, and boores haue tuskes, and lyons vse clawes in stede of swerdes, & so in bestes is no defaute nor superfluite. And smalle beastes that lacke sharpe teeth and clawes and hornes, bene defended with ablenes of membres and swyftenes of flyghte, as it fareth in hares, in fawnes, and other suche. Also euerye beaste that gendereth a nother beaste, hath eyen, oute take the molle that hath eyen closedde within a webbe, and that webbe is gyue to the molle for feblenesse of syghte, and euerye beaste that hathe eres meueth the eares, out take man. And euery beaste bretheth, but some by wayes, whiche ben knowen, as by the mouthe or elles by the noose, and somme by preuye wayes, as by preuye holes and poores, as bein and flyes and beastes, whiche glyde on the grounde. And euerye foure footed beast, which hath blode, hath marrough, and namely man hath moche marroughe

in

in comparison to his bodye. And that is nedeful to man for many and dyuerse werkes and doynges. And euery beaste that hath hornes, is cloue foted with hornes without/out take one beaste, that is an vnicorne, that hathe but one horne in the forehede/and one houe in the foote/ as an horse. And euery horned beaste/ hath holowe hornes, out take the harte and the vnicorne. And euery horned beaste is foure foted with material and harde horne, out take a maner serpente/ whiche is in the region of Egypte, which is founde horned/ and many call that serpente Serasten.

And here I speake of beastes whiche haue hornes of kynd of boone. For snayles haue certayne hornes nesshe & gleymy/ but they ben not properly hornes, but thynges yeue to snayles for helpe & socour. For snayles ben feble of syghte, and grope & seche their waies with those hornes. And if the snaile meteth with any harde thynge, anone he draweth in his hornes, and closethe hym selfe within his shelles/for he vseth his shelles in stede of houses and of castelles.

Also somme beastes haue teethe in eyther iowe, and some haue oneiye in the nether iowe/ and those whiche haue noo teeth in the ouer iowe, ben horned, for that matter passeth and tornethe in to hornes.

And no beaste, whiche hathe croked teeth or tuskes, as the boore, hath hornes, for that matter passethe and tournethe into tuskes. For tuskes and hornes accorde not in the same beaste. Beastes of praye haue teeth departed and sharpe, that they may the better entre and come to the praye and byte thereof gobettes and pyeces/ as wolues and lyons. And tame beastes, as the cow/ and bestes that be made tame as the olyphaunt and camell, haue teethe like hyghe and nye togythers, as it were one bone: that they mowe the better eate gras and herbes/ and byte them the more euen nygh the ground. And no beast hath no rowes of teeth in his mouth than tweyn/ oute take certeyn fysshe/ that haue greatte teethe in theyr iawes set serre atwene, as the teeth of a sawe, and haue also teethe sette within, and with those inner they gather and holde the meate/ least the water shuld washe it soone out of their mouthes, as it fareth in water wolues, that ben lucies, and in many other/ as Aristotle sayth.

But it is sayde/ that in Inde is a beaste wonderly shape, and is lyke to the beare in bodye and in heare/ and to a man in face. And hath a ryghte redde heed, and a full greate mouth/ and an horyble, and in eyther iowe three rowes of teeth distingued atweyne. The vtter lymmes thereof, be as it were the vtter lymmes of a lyon, and his tayle is lyke to a wylde scorpion with a stynge/ and smyteth with harde bystyl pryckes as a wylde swyne/ and hathe an horryble voyce/ as the voyce of a trompe, and he rennethe fulle swyftely, and eateth men. And amonge all beastes of the erthe is none founde more cruell nor more wonderlye shape, as Auycen sayth. And this beest is called baricus in grew/ as he saith. Also libro. viii. capitulo. xxii. Plinius saith/ that Delya writeth and saith/ that among the Medes is a beaste, that is mooste wycked and cuylle, whiche he calleth Manichora, and hath three rowes of teeth sette arowe and togethers in a combe wyse. And is lyke to a man in eares and in face, and hath yelowe eyen and redde coloure lyke to a lyon/ with a scorpions tayle. And stynghethe with bystelle pryckes, and hathe a voyce lyke to the voyce of a man. And if a man syngethe to a pype and to a trompe/ hit semeth that this beastes voice accordeth with the trompe & tune melody. And so this is the same beaste that Auicen and Plinius speake of. Also euerye beaste that gendreth and getteth a beaste/ hath two reynes and a bledder: but beastes that laye egges haue nother bledders nother reynes: For in byrdes and soules superfluytie of moysture passethe in to fethers and clawes/ and in fysshe in the to shelles and scales. And therfore theym nedethe none instrumente to receyue superfluytie of moysture.

Also euery beaste/ that hathe hornes and no teeth above/ cheweth his cudde, and hath many wombes, one full greate, and

a nother lesse, one long and a nother wide. And many maner digestions ben the cause wherof suche a beaste hath so many wombes / for his meate is drye / & is not ryght wel chewed in the begynnynge whan the beaste fedeth, and that is for haste of eatyng. And for this cause this mete so swolowed nedeth to be chewed agayne / and than the meate is drawen out of the more wombe to the mouthe / and soo the beaste doothe chewe it agayne. And whan the meate is chewed / it is sende to the second wombe / that it may be there defied. And so to chewe is called Ruminare, as Auicen sayth. And Ruminare is to chew the cod. Also libro. ii. capitulo. i. Auicen sayth in this maner. I say that eche beaste with talowe hath fatte brayne / & that the beast that hathe no talowe, hath no vnctuous marrough: and euery beast that brethetth hath lounges / as fysshes haue braunches / wherby they drawe in and put out water and ayre. And euerye beaste that hathe bloude / hath harte and lyuer, and beastes that ben withoute bloudde haue no hert / but haue some what elles in stede of hart / that is sete and well of lyse. Also all beastes that gender haue galle / some priuelye and hydde / as the harte, horse, and mule, and some openly knowen and seen. Onely the dolphin wanteth gal though he gendrethe and brethethe. And other beastes that laye egges haue galle great or small, as fysshes and serpentes. Also he sayth, that euery beaste that hath bloudde / hath semen, and euery beaste without bloudde that gendreth a nother / hath fyue wyttes / out take the mouse with eyen heled & couered, and hath the blacke of the eye vnder a skynne. And in some beastes the wayes of wytte and of selynge ben preuy and ben hydde, as eares and nosethyrles in fysshe / whiche here, as hit is welle knowen, for they slee and voyde slushynge and noyse / and they smell well also / elles wolde they not comme to the nette, for myl haue not for flesshe rosted. For flesshe rosted / drabbes come in to wyllowes and pyrches.

Therfore Aristotle sayth, as Auicen meaneth, that the dolphyn, and other maner of fisshe / fall to the bottom sodenly / as hit were in Epilencia, whan they here sodein thondryng, or greate mevynge and noyse / and ben take as they were dronke. And fysshe fleeth and voydeth the place of waisshynge and slaughter of other fysshe, and the bloudde of other fysshe / and fleen and voyde also horye and vyclene nettes: and come gladly in to newe. And beastes with crympinge body haue sharpe wytte and selynge, though it be preuy and hyd: as bein and ampres that here and smelle a ferre, and haue lykynge in certayne odures and smelle, and dye in some odour of brimstone and of brente lether / and of brent hartes hornes. And so beyn abyde not in places of euylle smelle, but they reste in places with good smelle, and swetnes, as he sayth. Also he sayethe, that beastes be diuerse in maner of voyce and of cryenge, for some haue stronge voyce and sharpe, & some feble and lowe, and some with lytell voyce or none. And onely bestes that haue the wosen of voyce, and lounges & breth / haue voyce. But some brethetth not, and maketh somtyme noyse, and somtyme an hyssynge. And beastes that haue voyce make tunes and melodye / and some crye, chytter, and synge / namely in tyme of genderyng & of loue, & they knowe eche other by theyr owne voyce, and calle and praye eche other to loue. Also he sayethe, that eche beaste, that hath bloudde and goth / waketh and slepeth / and euery beaste that hath eye lyddes closeth them whan he slepeth. And euery beaste that layeth egges / maketh small slepe. Also euery beaste nedeth meate and nourysshynge accordynge to his complexion, and that is right nedefull and necessary for sustinaunce and wexynge of the beaste, for for the restorynge of that thyng which is lost by kyndely hete. But in receyuing & taking of meate and of drinke there is greate difference. For some goynge beastes with complete and euen lyppes drynketh sucknge as man, horse / cowe / and mule, and other suche: and beastes with euen lyppes / in the whiche the neyther lyppe is shorter than that ouer / drynke lappynge, as an hounde and catte

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and other ſuche. And ſoo by diſpoſition of euennes and vneuennesſe of lyppes, ſome beaſtes in drinkyng ſucke/and ſome lappe. And therfore kynde ordeyneth wyſelye in houndes and in other lappyng beaſtes tender tonge/ longe and plyaunte/ and the tonge is the more able to licke and to hold the water, and bringe it to the mouthe.

But manye foure ſoted beaſtes drinke not but ſelde, as coneys, and hares and other ſuche: for meate of ſuche beaſtes is ryght moyſte, and that moyſture ſuffiſethe to theym in ſteede of drynke, and to bringe their meate in to the membres, and to kele kynde heate. And other beaſtes that be full hotte and drye eyther of complexion, or by accidentall heate and dryenes, and vſen drye mete or hotte, nede therfore drink to the forſayd thynges and doynges. And this is the cauſe why coluers and other birdes that ben not rauennours drynke/ for they eate corne and graynes and other ſuche: and theyr meate is fatte hotte and drye. And foules and birdes of preye vſe moyſte meate in deede, and drynketh therfore but ſelde/ and whan they drinke/ hit is token of ſykenes/ and that vnkynde heate hath paſſynge mayſtry in theym/ as Auicen and Ariſtotle meane. And Auicen meaneth, that beaſtes with lyttel bodyes/ ben more ſlyghe and hardye & witty than other beaſtes with greate bodyes/ as hit fareth in attercoppes, bein, and ampres. Theyr werkes benne ſo ſlyghe and ſubtyl/ that mans wytte may not comprife to doo ſuche werkes. For in them kynde rewardeth in ſleyghte and in wytte that that ſemethe to be withdrawe frome theym in myghte and in ſtrengthe, as he ſaythe.

Alſo in libro de Mirabilibus mundi circa fwem Solinus ſaythe, that euerye beaſte with croked teeth as a ſawe, is a gloton, and fighteth: as it fareth of houndes/ pantere/ lyons/ and beares. And the females of ſuche beaſtes bringe forth chyldren vnperfyghte and vncomplete: as the bytche bringeth forth blinde whelpes/ and the female bear bringeth forth a lumpe of fleſhe not deuyded by ſhape of membres: & ſhe kepeth that lumpe hotte vnder hir arme pyttes as the henne ſytteth on hyr egges. And the female beare lyckethe that lumpe offleſhe, and ſhapeth it ſome & ſome, vnto it receyue perfyghte fygure and ſhape of a beare. Alſo the panter and the lyones bryngeth forth whelpes but not complete nor perfightly ſhape. And euery beaſt that bryngeth forth many chyldren/ loueth beſt the fyrſte: and accounteth it mooſte kyndly her owne, and therfore ſome beaſtes ete and deuoure theyr owne brode, out take the fyrſte/ as ſome ſowes done ofte tymes. Alſo he ſayth/ that in al beaſtes that bring chyldren forth vncomplete and vnperfyte, the cauſe is glotony, for if kynde wolde abyde vnto they were complete and perfyte, the chyldren wold ſlee the moder with ſuekinge for immoderate & ouer paſſing appetite, and therfore in ſuche beaſtes kynde is fwyfte to bringe them forthe ſoone, or to make theym ſoone deye/ leſte they ſholde greue the mother toſore. And ſuch beaſtes broughte forthe in that maner, fyghte for meate and fode, as Auicen ſayth, and hate eche other. Therfore kynde hath ordeyned remedy to ſaue the kynde of thoſe beaſtes. And ordeyneth, that ſuche beaſtes may bringe forth many chylderen at ones, ſo that if it happe that many of theym be deede and loſte in fyghtynge, the kynde of theym may be ſaued in fewe and not to many. Therfore the female wulfe whelpeth many whelpes/ as the bytche dothe. And the adder that hight vipera, hath .xx. children at ones, as he ſaith. And ſo for the children of this vipera ben many alyue at ones in the wombe, for couetiſe of nouriſhing they ſucke moch, & drawe of the humoure ſo moche, that the moder ſuffiſeth not to ſuſteine ſo many in her wõbe. Therfore ſhe ſayleth & dyeth are ſhe may bring forthe her chyldren at fulle. Alſo Ariſtotle and Auicen ſay, that beaſtes with teeth ioyned togethers & blonte, haue fewe children, and beaſtes with teeth departed ſer a ſounder and ſharpe, and ſette with many chymnes/ haue many chyldren and moche ſemen. And beaſtes with lyttelle bodyes gender more thanne beaſtes with great bodyes. And beaſtes that gender li-

tyll and haue fewe chyldren, haue fewe teates and dyuersly & sette in dyuerse places. And therfore the bytche hath many teates, and the sowe also, and ben beastes that haue manye chyldren. Also beastes that vse superfluitie and continuaunce of the seruice of Venus, haue moche shorter lyfe than those beastes that serue Venus temperately and selde. And therfore gelded men lyue lenger than other. For in them the sinewes be kytte, by the whiche semen shoulde come douneward to effect of generation. Also in libro de Spermate Galene and also Constantine tell the cause and reason therof. And Auicen libro de Animalibus affirmeth the same and saith, that sperma is gendered and commeth of good bloudde and full dygested, the whiche bloudde is redy to torne and to passe in to nourysshynge of membres. And therfore whan a man shedethe that humoure seminall, the man is greately discoloured, and the bodye more lebled than thoughe he bledde. xl. tymes so moche. For Sperma is a thyng able and made redy to pas in to nourysshynge of membres. And therfore whan Sperma passeth out of the body, kynde sedynge and nourisshynge of the membres is take and withdrawe, and so therof is greate losse of spirites and of vertue in the body of the beaste. And so immoderate and ofte genderynge is cause of vndoynge of the body, and soo the lyfe is shorted. And therfore the olyphaunte lyueth lengest, for he loueth chastitie, & vseth lechery but selde. Huc vsque Aristoteles. Auicen and Solinus and Isaac in dictis vniuersalibus, treateth of beastes, in that they ben sedyng and nourisshyng for mans bodye. For some beastes accorde to mannes complexion, as lambe, kydde, shepe and swyne amonge tame beastes, harte and hyndes, buckes & roes amonge wilde beastes. And some benne all contrarye to mannes complexion, and that for greate heate, as the adder Tyrus and other serpentes. Orels for to greate colde, as atter coppes and scorpions. And some ben vnlyke to mannes kynde, but they ben not all contrary nother poyen, as yrchyns, hares, and foxes, and other beastes with fleshe of heuy smell. For of suche beastes cometh worst nourysshyng of mans body. And wylde beastes ben more hote & drye, and lene, than tame beastes, and that for contynuall meuynge, and for heate of the ayre that they ben in, and also for drynes of theyr meate and nourysshynge, and therfore theyr fleshe is more hard and harder to defye, and that is knowen, for whan they ben slayne, theyr fleshe roteth not so soone as the fleshe of tame beastes.

Therfore all fleshe of wylde beastes is lesse sauoury, and nourysshethe lesse, than fleshe of tame beastes, out take the fleshe of wylde roes, that is moche more sauoury than other, and better and more nourysshynge. Theyr bodyes ben made neshe by meuynge, and humoure be made smal and thynne, and the pores ben opened & homoures that ben cause of heuye smell, be dissolued and amended, and so bycause of meuynge and of trauaylle they bene accidentally made more sauoury. For by suche rennynge and meuynge about, their kynde coldenes is tempered. And therfore in wylde beastes that renne and trauelye moche, the heuy smel and sauoure is take awaye, and theyr fleshe is made the more tender: for the pores benne opened, and the humoure benne tempered, that theyr fleshe may be the better and sooner defied and corporate in to membres. And bycause of kynde dryues theyr flesshe is the later dissoluedde in the membres. Also some beastes ben fedde and nourysshed in moyst places and watrye, and theyr fleshe nousshethe soone, and is soone defyed, but hit is soone dissolued of the membres.

And some benne fedde in mountaynes and in drye places, and theyr flesshe is better in kepynge and gouernynge of helthe, and more accordynge in comelortynge, and more perfyghte in durynge in the membres. And other beastes that bene made tame and fedde in houses, haue more gley-my and greate fleshe, bycause of great eatynge and of corrupte meate. And therfore theyr flesshe is harde nourysshynge, and defyeth slowly bothe in the stomake, and

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in the lyuer. For as Ypocrates sayth/to knowe goodnes of kynde of beastes / as towchynge nourishynge and fedynge of the body, it helpeth to knowe place & pasture where they be fedde, and ayre moiste or drye where they dwelle / and quantyte of meuynge, and of reste / and howe they benne disposed accidentallye or kyndelye in ydelnes or in trauayle. And beastes that bene kyndely tame / benne lesse hotte and more moyste than wylde beastes / and therfore theyr flesshe is more nesshe and the sooner defied. For by greate rest and ease the poores ben closed / and the thicke humours be tempered by heate that is closed within / and so the flesshe nesheth and tendereth. And for they eate and drynke moche, theyr superfluytie of humours encreaseth soone/& fattenes is increased/and therfore the bodyes of suche beastes are moche nourishynge and sauourye / and passeth soone in to the membres and in to the veynes. And for multitude of gleymynesse and of moysture, suche flesshe rotteth soone, and genderethe superfluitie of humours. And thoughe it feede kyndely and moche / yet for passynge moysture hit is soone dissolued / and passeth oute of the membres. And so accydentally it nourysshethe the bodye lesse thanne flesshe of wylde beastes. For thoughe the flesshe of wylde beastes nourysseth but lyttell: yet for it is harde to dissolue and slowe, it abydethe lenger in the membres, in whiche it is incorporate. Therfore men in old tyme sayde / that it nourysheth the membres accydentallye. Also in all maner kynde of beastes the maale is more hotte and lesse moyste than the female/and therfore flesshe of male beastes is more subtylle and better fedynge than the flesshe of females, out take gotes flesh that is better in the female than in the male, for in the female moysture temperethe the drynesse of complexion: and in the male heate kynleth or temprethe not the kynde dryues of the male. And therfore in this maner kind of beastes / the flesshe of the female is better thanne the flesshe of the male / for hit is more temperate, and not passynge drye / & that thoughe hit be fresshe or olde / and namely whan it passeth not fro age of suckinge. For then the goodnes of milke of the female tẽpereth kynd dryues therof. And gelded bestes ben mene betwene cõplexion of male and of female. For flesshe of gelded beastes heateth lasse than dooth flesshe of males: and more than flesshe of females, and is defyed slower than maleflesshe/ and sooner than female flesshe.

And ben therfore of lesse nourishynge, and worse than benne males, and better than females. And it is a generalle rule, that amonge beastes that ben kyndely moyste / the male is better than the female, and better in perfyght aege than in vnperfite age. And amonge beastes that benne kyndelye drye/the female is moche better than the male / and more in vnperfyght aege than in perfyght aege / as he sayth. Also goodnes of beastes varieth by diuersite of age, for beastes that bene nyhge the aege of suckynge, ben of greate moysture and gleymines, and also slederues, and therfore their flesshe gendreth superfluitie and flewme: but if it ben beastes that ben kyndely dry, as rotherne and gete. And flesshe of suche beastes as calues / is good in suche an age, and namelye if they benne nowrisshed with good mylke / and beste if they ben wenyd. For it is lesse moyste and gleymye, and of more temperate sadnes. And in yonge age whan beastes ben full waxen / then theyr flesshe is more harde and drye, and namely if the beastes ben of drye complexion. And therfore theyr flesshe is more harde to defy / and is better in comforte of the membres, and in during more than in ruling of helth, as he sayth. And in the fourth aege whan they ben full olde, their flesshe is more vnprofitable to meate / and that for dowble cause, for than kynde heate is nyghe quenched, and substauncialle moysture is fulle nyghe wasted, and therfore theyr flesshe is full harde and not good to defye: & namely if the bestes ben of dry complexion. And it is generall amonge all bestes and fowles, that whyle they growe and wexe: theyr flesshe is better to meate / and better feding than it is whan it passeth in to feblenes for

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age, as he saythe. Also in pasture and fedynge is diuersite, for beastes that ben fed in mountaynes haue better bloude & more subtill and sharpe for scarsyte of meate. And those that ben fedde in marreys, haue more greate bloude and more fatnes, and lesse heate and lesse stoppynge. And beastes that eate greate grasse and herbes, as meate, ben more voyde in wynter than in spryngynge tyme or in sommer. For in wynter theyr meate faylethe, and therfore they were fatte after the myddell of spryngynge tyme or tofore, and wexethe moche. And theyr flesshe is more sauoury and better bycause of plente of couenable meate. And beastes that eate smalle gras and herbes, benne mooste fatte from the begynnynge of springyng tyme to the middel of sommer, and theyr flesshe is then best: for then they synde couenable meate and good and tender / for then they haue couenable meate and foode. And other beastes that eate croppes, bowes / twygges / and also braunches be good frome the begynnyng of sommer vnto wynter, for then bowes and braunches ben both ful moiste and tender. And so beastes that eate fulle smalle grasse and dry, benne better thanne those that eate moyste grasse and herbes. And those that eate tender bowes & braunches ben moche better than those, that be fedde at home with fruite. And those that ete and drynke lytel, ben better than those that eate and drynke moche. For beastes that ben fedde in feldes and in mountaynes, haue greate trauayle and meuing, and benne therfore better than those that ben fedde at home. For those that benne in mountaynes & in feldes, haue & drawen more subtill ayre and drye, bycause of rennynge aboute. And so superfluytie of humours is sordryed, and their complexyon is made temperate. And ayenwarde / beastes that ben fedde at home, ben found lesse good and profitable in complexion, for scarsyte of pure ayre, & for defaute of meuynge, and for plente of meate & of drinke. Also beastes ben dyuers / for some ben fatte and some ben leane / and some ben meane. For the flesshe of them that ben fatte bene worste to meate / for it greueth and letteth digestion / for hit fleteth aboute the meate / and maketh the meate to swelle / and nesshethe the roughenes of the stomake, & causeth the stomake to be slyder and gleymy. And therfore to greatte fatnes dissoluethe a moyste stomake by reason of faylynge of vertue contentyue, comfortatyue / and expulsiue, and hit kyndeleth and heateth to soone an hote stomake, as fyre is ofte kindled without by fatnes. And therfore mē in olde tyme badde and commaunded / that of mooste fatte beastes onely the red flesshe shulde be eate / and the fatnes done away. And mooste leane beastes ben synewy and tough, and haue lyttell bloudde, and lytel moysture, and yeueth therfore litel nourysshynge to mannes bodye. But beastes that ben meane bytwene fatte and leane, ben moste profytable / for they haue not so moch fatnes to kyndle the heate of the stomake, nor to make the roughnes of the stomacke slyder, nor soo moche lenes to kele the stomake, and to spoyle hit of bloudde. Also beastes benne dyuerse in chaungynge of tyme / for some beastes haue scarsyte of marroughe / and of bloud in one tyme, and ben ful therof in the contrary tyme: as it is openly knowen in shelfysshe of the see, and in mannes brayne / and percase in euerye beastis brayne, as Aristotle sayth openlye in libro de proprietatibus elementorum. And therfore many were seke in one party of the monthe or of the yere / that another tyme ben knowen hoole and sounde / and clene of all sykenes in contrary tyme / as it farethe in lunatyke men, and in mad men, and in caduc men / that haue the fallyng euylle. Verof seche more tofore capitulo de luna. And so Auicen speketh of the ape and sayth, That the ape is gladde or sory by chaungynge of tymes, and namely by the course of the mone. And also in some seson bestis were lene / though they haue neuer so moch meate: and were fat in sleping in the contrary tyme / as Auicen sayth. And he saythe / that glyres, a maner kynde of myce, that meuethe not in wynter, but lye as they were deede, and eatethe not / were fatte in slepynge, and waken in sommer

mer tyme, and meue them selfe ayenst the hete of the sonne. And he telleth wonderly of the swalowes and of other foules, that ben founde as it were deed in holowe trees in wynter tyme / and quikeneth and waketh after. As hit were slepynge they ben made stronge / and shewe theym selfe stronge and swyfte in sommer tyme. And so the female beare after that she hath conceyued, hydeth herselfe longe tyme in pryuy places / and taketh no meate that time, as Auicen sayth, and Aristotle / and Solinus meaneth. Loke within capitulo de Prso. Also fysshe in one moneth wexethe fatte, and soone afterwarde wexen leane. And somme wexethe fatte in the northen wynde, as fysshe with longe bodyes, and some in southerne wynde / as fysshe with brode bodyes. And some in rayne tyme / as Aristotle sayth. Reygne water accordeth to al maner shelle fysshe, oute take the fysshe that hyghte Roitera, that dyeth in the same daye / if he taste reyne water.

And to moche reyne water greuethe some fysshe, for it blyndeth theym, and somme beastes sometyme chaunge & renewe them selfe / and caste of and chaunge theyr superfluitie / as crabbes chaunge theyr shelles, and hartes theyr hornes / and goshawkes their fethers. And Isaac meaneth and sayth, flesshe of beastes, in whiche drynes and heate hathe maystrye, is not fulle good / as camel flesh / and is not ful good in sommer, but cammelles flesshe is accordinge in wynter. And flesshe of beastes that ben hote and moyste, as shepes flesshe is good in springynge tyme: and competente in harueste. Flesshe that is colde and drye, is not fulle good, as gootes flesshe colde & moyste. And swynes flesshe is beste fro the myddell of sommer to the ende, and worst in wynter / and meane in springynge tyme and in harueste. And so Hyppocrates saith / that swynes flesshe is good in springynge tyme / and lesse worthe in harueste and lesse worthe in wynter. And gootes flesshe is good in sommer / and shepes flesshe in springynge tyme. And in the begynnynge of sommer flesshe of beastes / as it is ordeyned to mannes meate, is diuersly dressed and ordeyned to mannes meate. For as Isaac sayth / flesshe of beastes is sometyme roosted, and sometyme fryed, and sometyme sodde in water with salte. Flesshe rosted & fryed is greatte and drye in sedynge and nourishynge, and harde to defye. For the moysture therof is wasted. And then the flesshe taketh dryues of the fyre. And right fatte flesshe shulde not be eate but roosted, soo that the moysture therof may be drawen out of the substaunce therof. Sodde flesshe is more moyste and more easy to defye. For the water temperethe & maketh hit moyste. And sometyme in the water, in the whiche flesshe is sodden / is spicerye put: and therof is made dyuerse sauce / and kepeth and saueth the flesshe in his kynde goodnes, and amendethe hit bothe in smelle and in sauoure, and maketh it vertuous to distroye & put out dyuerse sycknes and euylles. And it is necessary to sethe flesshe of drye beastes, and to rooste flesshe of moyste beastes and fatte, & to dresse flesshe of meane beastes bytwene these tweyne: with diuers maner of sauce. And this dressynge is done in many maner of wyse: for some flesshe of beastes is holsome, and accordeth to rostyng / and is not fulle good sodde. And rothen flesshe and gootes flesshe is better sodde than roosted, and swynes and shepes flesshe is better rosted thanne sodde. For by sethynge drye flesshe is made moyste / and by rostynge moyste flesshe is dryed.

And therfore for the moysture therof, hit is goode to rooste swynes flesshe, and for passynge dryenesse thereof / hit is good to sethe gootes flesshe and oxe flesshe. Also flesshe of those beastes varyeth and is dyuerse by suche accidente and dressynge, for swines flesshe rosted, is amended and made better by roostynge / and appeyred by sethynge, and gootes flesshe is better sodde: and worse rosted. And so it is to knowe of other. Duc vsque Isaac in dictis.

Also beastes ben ordeyned not onelye for meate of the bodye / but also for remedye of euylles, and also for manye maner of medycines. All kynde of beastes / wylde and tame / goynge and crepynge / is made

and

and ordeyned de for the beste vse of mankynde: as Plinius and Johñ Damascenus meaneth, but some beastes bene ordeyned for manne's meate, as shepe, hartes, and other suche, and some serue for the seruice of mankynde, as horses, asses, oxen, and cammelles, and other suche, and some for manne's myrth, as apes and marmusetres, and popingayes: and some bene made for exercitation of man, for man shulde knowe his owne infirmitie and the might of god. And therfore ben made flies and lyce. And lyons, and tigres, and beares bene made, that man may by the lyrst knowe his own infyrmytee, and be aferde of the seconde, and haue socoure by callynge of goddes name. Also some beastes ben made to releue and helpe the vedye of manye maner infyrmyties of mankynde, as the flesshe of the adder Pipera, to make triacle, & the galle of a bulle, and of other beastes and foules to do away dymnes of eyen: And an addres skynne sodde in oyle abatethe ache of the eares, and that in wonder maner, as Dioscorides sayth in lib. Esculapii, de occultis membrorum virtutibus.

It is sayde, that if he that hath the Emoroides sytteth on lyons skynnes, the Emoroides shal passe awaye fro him, and wulues fle fro hym that is anoynted with lyons dyte. Also there he sayth, that if the tayle of an olde woulfe be hanged at the cowes stalle, the woulues woll not come there nyghe. Also Dioscorides saith, that beares eien taken out of the heed & bound together vnder the ryght arme of a man, abatethe his feuer quarteyne. Also the longe teeth of a wulfe healethe lunatyke men, as he sayth. And so sayth Pythagoras and Plinius also. And telleth, that tame fourefoted beastes drede and flee, if they se a wulues eie taken out of the heed. In libro Viatico Constantyne sayth, that the heare of a whyte houndе without any blacke specke, helpethe theym that haue the fallynge euylle, and kepethe theym fro fallynge, if that heare be hanged aboute their necke. And suche a thynge sayth Pythagoras in libro romanorum, and sayth, If a ryng be made of the houe of a whyte asse, that hath no blacke speckes, and he that hath the fallynge euyl beare & weare that rynge, that rynge keperh hym fro fallynge. And also he sayth, that the galle of a bulle enoynted vnder the nauel, laxeth and nesheth the wombe.

Also he sayth, that the tothe of a serpent, whiche ought to be taken out of the heede whyle the serpent is alyue, & hanged after aboute him that hath the feuer quarteine: that toth distroyeth his quarteine. And if thou be smokeste the house with the longes of an asse, thou clenseste the house of serpentes and other crepyng wormes. Plinius sayth, that these vertues and properties and many other wonderfull, ben hyd in lymmes and membres of beastes, as hit shall be sayde more hereafter in the kynde and proprietees of perticuler beastes. For no thynge is in the bodye of a beaste without medycine, open or hidde. For the skynheare, horne, nayle, clawes, flesshe, & bloud, benne not without remedy, nor the onely dyte.

De Animalibus in speciali. capitulo. ii.

FOr bycause the kyndes & propertes of beastes ben shewed in generall: nowe by helpe and grace, that is sende frome above, folowynge to our purpose, we shall treate of vertues and properties of some beastes and crepynge wormes in synguler and in speciall, and that by the order of. A. B. C.

De Ariete. Capit. iii.

THe Ramme is a beaste that bearethe wolle, pleasynge in herte, and mylde by kynde, as Isidore sayth the libro. xii. ca. i. and is duke, leder, and prynce of shepe. Therfore kynd giueth hym great strength passynge other shepe. It is semelye that the ramme, that is duke and defender of other shepe, be more stronge and mighty than other shepe. And therfore Isidore sayth, that the ramme hyghte veruex and hath that name of vireo strengthe, and so

it were a man / for he is male and mayster of shepe, & is more vertuous and stronger than other. Or / as Isidore saythe / this nowne Veruex commethe of Vermis, a worme: for the ramme hath a worme in his heed, and for fretynge of that worme and ytchynge / the ramme is excyted and busheth full strongelye, and smyteth fulle harde all that he metethe. And therfore the ramme hyghte Aries also, and hathe that name of Ares, that is grewe / and is to oure vnderstondynge, vertue. For in flockes the maales are called Arietes, for they bene vertuous and myghtye to gette and gender lambes / for they passe other shepe in greattenes of body and of mighte and strengthe and vertue. Also this name Aries commeth of Arios / awters / for, as Isidore saythe, this beaste was fyrste offered on awters amonge nations: And so the ramme hyghte Aries for he was slaine by Aaron at the awter. And so by Moyses lawe the ramme was pryncypallye a deane beaste bothe to sacrifyce & to meate. For he was offered couenablye for synne of the people: and is cloue foted, and cheweth his cudde, and was eate in differentlye of the people. And as Isidore saythe libro. xii. Shepe were called somtyme bidentes. For amonge eyghte teethe that they haue / two teeth bene hygher thanne other. And therfore nations offered them principally in sacryfice, as he saythe libro. viii. capitulo xlvii. Plinius spekethe syngulerly of the ramme & sayth / that it is the kynde of the ramme for to noye the lambes, and to folowe the ewes that come ageynste hym. For he is better and more profitable in age / and neuer the lesse he is more cruelle in harte than the ewes / and his cruelnes abateth / if his hornes benne perced nyghe to the eare. If his ryghte gendrynge stoone be bounde, he gendreth females, and if the lefte be bounde, he genderethe maales / and he genderethe males in the northen wynde, and females in the southern wynde. And suche rammes as haue blacke veynes vnder theyr tonges / suche lambes they gender in coloure, for if his veynes be blacke vnder the tonge / his lambe shall be blacke / and if they ben whyte, the lambes are whyte / and if they ben speckled, the lambes ben so. And Aristotle and Auicen meanethe the same. Looke within de oue.

¶ The ramme hath a full harde forehede nyghe as horne / and feeble temples, and somewhat grysteiewe. And therfore for the defence and kepynge of the feble partye kynde geuethe hym greate hornes and ryghte harde about the feble place of the temples: And benne croked and bended as a rounde shelle, but they benne somewhat sharpe in the endes, in [illegible]moche, that they may defend the heed with sharpnesse and hardenesse of hornes, and withstonde enmyes, and fyghteth with theym with sharpenes of hornes, as he saythe. For it is not semely that kynde sholde leue the defēdour of the flocke without wepon or defence. And therfore kynd yeueth him two hornes bende / as they were cercles to defende and socoure his owne heede / whiche is feble of it selfe. And is the more bolde and hardye ageynste aduersaryes and enmyes by truste of wepone / by the whiche he is strengthed and defended. And therfore he goothe the more boldelye tofore the flocke, and bearethe vppe the heed, and pitchethe downe the fote, and tredeth strongelye on the grounde, and is cloufoted. His clees be thycke with long heare in the lockes: and defendethe hym selfe agaynste the iniuries of hotte ayre or colde, with stronge and thycke fell & skyn, and therfore oneslyde of the rammes skin, by reason of the strength therof, suffrethe & susteyneth the vyolente crastes of curriours or perchement makers passyng other felles and skynnes of other shepe: and ben more able to receyue and to hold prynting and payntynge of dyuerse coloures, as he saythe. And in tyme of loue the ramme fyghtethe for his wyues, and reseth with his hornes on his aduersaryes. And for to pushe his enmye the harder, he draweth bakward, and reseth and lepeth vpward, and smytethe with his fyersnes, and bussheth at a man gladly ynough. And li. viii. Auicen speketh of rammes and sayth, that

rammes

rammes / gotes, and buckes goo moche in reygne, and hyde not them selfe in wynter for colde / but they goone somtyme out of hotte places in to colde, and whan it reyneth, they flee not the reyne vnto they ben deed. And rammes by kynde folowe gote buckes / and reste all tylle the herde take one of them, and make hym go tofore, and then other folowe soone. And they drede kyndely the thonder, as shepe done. And if a shepe be with lambe, and herethe the thonder / she castethe her lambe for drede / and stondeth for fere: and slepen with the shepe tofore mydnyghte / and after parten and chaungen and tourne frome syde to syde in slepyng. For from springyng time to haruest they slepe on the one syde / and then vnto springyngne tyme they slepe on the other syde, and holde vp theyr hedes whyle they slepe, excepte they ben syke: and they chewe theyr cudde slepynge, as they done wakinge. And if it happen that they straye and goone awaye, they come not agayne, but yf the herde bryngethe theym agayne.

And Isaac in dietis sayth, that rammes in youthe ben lasse moyste and gleymy then suckynge lambes / and that is by cause of the age that hath maystry ouer theyr complexion. And therfore theyr flesshe is better than flesshe of lambes and of ewes. And gendereth better bloudde / and namelye if they ben gelded / for theyr heate is tempred with accidentall moysture, and so the flesshe is of good sauoure. But whan they passe in age & be ful olde, then for age they fayle in heate, but if they bene gelded: and if they ben gelded and passe in greate age, than theyr heate sayleth by dowble cause, for lacke of gendrynge stones, and also for age. And therfore theyr bodies ben colde and dry as it were a styche, and ben more harde and vnsauoury / in comparison to gete / oxen, and other such / that ben worst in age. And the bodyes of rammes / that ben kyndely hotte and moyste / ben more better than bodyes of other beastes that ben kyndely colde and drye in great age. Vnde vsqz Isaac in dietis. Aristotle and Auicen li. vi. meane, that rammes / & gote buckes / lyke as other beastes / haue a certayne propre voyce, by the whiche they cry and call to them the females in tyme of gendryng and of loue. And rammes that drynke salte water, gendre tofore other / & ben soner moued to loue: & whā the olde rammes benne soner meued to gendrynge and to loue thanne yonge in due tyme, that is token of goodnes of that tyme in that yere. And if in that tyme the yonge rammes be soner meued then the old rammes, it is token of a pestylence of shepe in that yere, as he sayth.

De Agno. cap. iiii.

The lambe hyghte Agnus / and hathe that name of a name of grewe, as hit were mylde, as Isidore sayth. For among all the beastes of therth, the lambe is most innocente / soste, and mylde / for he nothyng greueth nother hurteth not with teeth not with horne not with clawes. And al thing that is in the lambe is good and profitable: for the flesshe is good to meate / and skynne to dyuers vse / and wolle to clothynge / and the dyte to lende / and clawes and hornes to medycine, as Isidore sayth. libro. vii. Latino trowe, that this nowne Agnus, cometh of Agnoscendo knowynge. For passynge all other beastes the lambe knoweth his owne moder, in somoche that if she blete amonge many shepe in a flocke, anone by bletynge he knoweth the voyce of his owne moder. Auicen & Aristotle mene / that some lambes ben eined in springyngne tyme, and some in haruestе tyme / and some in wynter / but those whiche bene eyned in springynge tyme, ben more huge and great of bodye, and more stronger of body / than those whiche ben eined in haruestе and in wynter, but in some countrees and londes many men sette wynter lambes afore lambes of springyngne tyme. And mene, that onely these beastes ben profytably eined in wynter tyme, as Plinius sayth libro. viii. capit. xlvii. and there it is sayde, that lambes whiche bene conceyued in the northen wynde / ben better than those that ben conceyued in the southerne wynde, for then males

males ben gendered and conceyued. And lambes haue suche colour in flesshe and in wulle, as the father & the mother haue coloure in veynes of the tonge. For if the veynes ben whyte, the lambes ben white: And if the veynes benne blacke, the lambes ben blache. And if they ben speckled, the lambes benne speckled. In suckynge tyme the lambe bendethe his knees, and for the moder shulde giue the more milke, he thrusshethe and bussshethe at the vdder of his mother, and sechethe the mother with bleatynge, and fawnethe with his taylle whan he hath founde his mother, and beareth vp the heed, and suckethe neuer but fyrste it areareth vppe the heed, and hath smalle wulle and cryspe, and manye maner wyse folded in it selfe. Colde greueth lambes, and namelye in rayne wedder: And bene gladde and toycfull of the company of folke, and benne cleynge and sory, and dredeth full sore whan they ben alone. The lambe hoppethe and leapeth tofore the flocke, and playeth, and dredeth full sore whan he seeth the wulfe, and fleeth sodenlye awaye. But anone he is astonied for drede, and styntethe sodaynlye, and dare flee no ferther: And prayethe to be spared, not with bleatynge but with a symple chere, whanne he is taken of his ennemye. Also whanne butchers hym byndethe faste, he defendethe hym not with teeth nother with horne, and if he be spoylled eyther of his felle or of his skinne, he is stylle an innocente and an harmelesse beaste, and whether he be lad to pasture or to deathe, he grutcheth not, nor praunceth not, but is obedyent and meke, as Plinius sayth. It is peryll to leaue lambes alone, for they deye soone, if there falle any stronge thonder. For the lambe hathe kyndelye a feble heed, and therfore the remedy is to bringe them togethers, and lette them go togeders, that they may be the bolder because of company, & the more hardy.

De Agno anniculo. ca. v.

AGnus anniculus, is a lambe of fulle age of one yere, & is within the space of one yere, the better hit is the ferther it is fro sucking, for his moysture of complexion encreaseth by weanynge and departyng fro mylke, & superfluite of moysture is tempered namely if it be not yet gelded, as hit is said openly in dietis. And lambes of twelue monthes olde that benne sound in bodye, and clene in flesshe, benne able to sacryfyce and to meate, though they ben speckled in flesshe and in wulle. For specles in flesshe repreueth not the lambe, nor putteth hym from sacrifice, but if there be stenche and corruption in flesshe or in skinne within, as the Glose sayth super Exodus. vii. and super Malac. Jerom sayth super Leuit. that speckes & diuersitie of speckled flesshe, letteth not sacryfice, if the bodye be hole & sounde, and without scabbes in the skyn. Then as Plinius sayth libro. viii. ca. xlviii. a lambe of a yere old was able and accordyng to the aultere of goddes & ben in vse of the flesshe, & in vse of the flesshe the labe, is nedeful to mankind, & therfore as bodies of neate be kepte for profite of mankind, so hit nedethe to haue besynes of kepynge of lambes and of shepe. And Dioscorides sayth, that the lambe hath blacke dyte, whiche shalbe dissolued & tempered with vinegre, & made in a plaster: and than he clenseth away blacke speckes and redde of the body: and helpeth the euyll that men calle the fyre, and helpeth and sauveth brennynge and scaldynge, if it be medled with waxe and oyle.

De Agna. capit. vi.

A Female lambe hyghte Agna, and is the rammes daughter, and is lesse in bodye, and more moyste thanne the male lambe, bycause of the female complexion, as hit is sayde in dietis.

And the flesshe therof whyle hit suckethe, is more gleymye, bycause of superfluytye of moysture. And that cometh boothe of aege and of complexion, and hathe moysture in the body. Therfore that that is gendred of the flesshe therof is slewmatyke, and gleymy, and harde to defye, and vneth passynge oute of the membres whan

it is defyed, and that is bycause of glewy and gleymy humour, whiche is gendered therof, but it passeth sone downe of the stomake / for slypperneis of the humour, as Isaac sayth. And the flesshe therof is better rosted than sod, for the superfluitie therof and moysture is consumed and wasted by the strength and vertue of greate fyre.

And the female lambes bene more symple and more fearefull than the male. For the female hath lesser kynde heate thanne the male, and benne for that cause withouten hornes. For hornes were superfluytee to the female lambes, for defaut of boldeneis and of the hardines they knowe not what to do therwith, as Auycen sayth.

Also libro. iii. Aristotle sayth / that lambes haue an euyll / that is whan they ben to fatte aboute the reyneis. for if the talowe coueryth the reyneis, thanne they dye, and the talowe encreaseth in good pasture: and therfore lambes benne put oute of the pasture, leaste they waxe to fat. Loke with in de Oue.

De Apro. capit. vii.

THe Boore hight Aper, and is a swyne that lyueth in woodes or in feldes, & is mooste cruelle and not mylde, as Isidore sayth, and hyghte Aper, as it were Asper, for by fyersenes of his bodye he is fyers & cruelle, and soo amonge the Greekes the boore is commonly called Yagreo / that is to vnderstonde fyers and cruell / and is called amonge Latynes Verres, for he hath greate myghte and strength / As it is sayd there. And Plinius and Auicen meane / that the boore is a fyers beaste and a cruelle, for vnnethe he is tamed and made mylde, thoughe he be gelded, thoughe other beastes bene more mylde whot tyme they benne gelded. Also the boore is soo fyers a beaste and also so cruel, that for his fyersenes and his cruelnes / he dispyseth and setteth nought by deathe / and he reseth fulle pituously ayenste the poynte of a spere of the hunter. And though it be soo that he be smytten or sticked with a spere through the body, yet for the greate yre & cruelnes in harte that he hath, he reiseth on his ennemye, and taketh comforte and herte and strengthe for to wreke hymselfe on his aduersary with his tuskes, and putteth hymselfe in perylle of deathe with a wonder fyersenes ageynste the weapen of his enmy / and hath in his mouth two crooked tuskes ryghte stronge and sharpe / & breketh and rentethe cruelly with theym those whiche he withstondeth. And vseth tuskes in stede of a sworde. And hathe an harde sheilde broode & thycke in the ryght syde, and putteth that alwaye ayenste his wepon that pursueth hym, and vseth that brawne in stede of a shylde to defende him selfe. And whanne he spieth perylle that shoulde befalle, he whetteth his tuskes & froteth theym ayenste treeis, and assayeth in that whyle frotynge ayenst treeis / if the poyntes of his tuskes bene all blonte.

And if he sele that they bene blonte: he secheth an herbe, which is called Origanū, and gnaweth it and chewyth it, and clenseth and comforteth the rotes of his teeth therwith by vertu therof, as Auicen sayth. And libro. xxviii. capitulo. x. Plinius sayth / that the vrine of the boore is medycyn for euylles of the eares, if hit be medlyd with oyle of rooses. Also his gall helpeth ayenst the stoone, as hit is sayde libro. xxviii. capitulo xi. And his vrine his heuye to hymselfe / soo that he maye not aryse / but if he pisse, but is holden doune as thoughe he were deed. For hit is sayde, that his vryne brenneth hym.

¶ Also he sayth, that the gal of the boore exciteth to genderynge. Also he sayth libro. v. that the felde swyne loueth welle rootes / and wroteth and dygge the erthe, and wroteth vppe rootes and kytethe theym with his tuskes, and waxeth fatte whan he hath rested. vii. dayes / and namelye if he drynke but lyttelle. And the boore syghteth with the woulfe / and hateth hym by kynde. For the woulfe lyeth in awayte for his chyldren / and sleth theym fulle ofte. Therfore as he sayth libro decimo quarto / kynde yeueth to the boore tuskes to defende the females and his chyldren. For the females ben more.

more feble in theym selfe than the males / and worse of complexion. For the males be more bolde / and more myghty thanne the females / but the female is fyers whan she is wroth, and greueth and hurtethe, dyggynge / frotynge, and bytynge and rentynge with teeth & tuskes. And the boore hurteth with his tuskes striking vpward. And that is the cause why that he may not hurte hym that lyeth on the grounde. And the female greueth but lyttell theym that stonde. And whan the boore is wroth / he freteth and someth at the mouth: and soo he doothe whan he genderethe with his wyfe. Plinius rehersyeth all these forsayd thynges, and sayth more therto. libro. viii. capitulo. ii. and sayth there / that Egedius sayth / that boores and other swyne bene farowed tothed. Also boores benne sharpe and moste fyers whan they bene in loue. For thēn they byte cruelliye for theyr wyues / and dygge and cratche the erth with theyr clawes, and arere vp the bristelles, and whette the tuskes, & smyte ther with / & shewe then the wodnes of theyr brestes, with horryble gronynge and gruntynge: and eaten but lyttell then, but they go and renne about females, & ben therfore ryght lene. And boores goone to valeys that be derke, and dwelle in woodes, and kepe there theyr children: and lyue there by rotes and fruite of wylde trees. And whan they aspye the sautes of the hunters, and reeses, and wulues / they goo tofore theyr chyldren. And whan they mowe not flee / they put them in peryl for theyr chyldren, & harden theyr sheldes with froting ayenst trees whan they shall fyght, and wrappen theym in dyrte, and dryen theym selfe in the sonne / and make the dyrte harde and faste amonge the heare / that they maye the more sykerlye beare and sustcyne the more the strookes of theyr ennemyes in theyr fyghtynge.

Libro. vi. Aristotle sayethe, that the females and wyues of boores, whan they have farowred, ben ful sharpe and cruell / to rent them that come nye theyr children with cruell bytynge. Duc vsqs Plinino. And as Isaac sayth / boores flesshe is more harde and drye, and more colde than tame porke, and that is for his contynuall meuynge / and for drye meate & for drye ayre, and for hotte ayre that is alwaye within theym. For his greyse is more harde / and his flesshe more lykynge in eatynge, and therfore tame boores be strongely chaufled and tyed and also beaten before they bene slayne, that theyr flesshe may be the more tender and sauoury bycause of stronge meuynge. And Dioscorides speketh more of the boore and sayth, that his dyrte dronke with wyne and water is a synguler remedye for theym that caste bloudde, and helpethe soore sydes yf hit be medeled with vynegree, and sounderethe and strengtheth broken boones. Loke within de Porco.

De Asino. capi. viii.

The Asse hyghte Asinus / and hathe that name of Sedendo, syttynge, as it were a beaste to sitte vpon. For men sate and rode vpon asses tofore that they vsed horse to ryde vpon, as Isydore saith. libro xvii. And is a symple beaste & a slowe / and therfore soone ouer come & subiet to mans seruyce. Orelo this name Asinus cometh of A / that is not hauynge, and Synos / that is wytte, as it were a beaste without wit. And of Asinus commeth Asellus, that is a lyttell yonge asse / that is fayre of shappe & of disposition whyle he is yonge & tendre, or he passe in to age. For the elder the asse is, the fouler he wexeth fro daye to day, & heary and roughe, and is a melancolyke beast, that is cold and drye, and is therfore kyndely heuy and slowe / and vnlusty, dul and witlesse and sorye et fulle: Netheles he bereth bourdēs, & may away with trauel and thraldom, and vseth vile meete & litel, and gathereth his meate amonge brieres & thornes and thystels. And therfore Auycen sayethe. libro. viii. and Aristotle sayethe also, smalle byrdes that nesteth them in busshes / thornes, & brieres / hateth the asse. And therfore smalle sparowes fyghtethe with the asse, for the asse eateth the thornes, in the whiche the sparowes maken theyr nestes. And also the asse rubbethe

and froteth hio flesshe ageynst the thornes, and soo the byrdes or the egges of the sparowes falleth out of the nest downe to the grounde. And whan that the asse rerethe and heueth vp her heed, than by a stronge blast the thornes meueth and maketh, and of the greate noyse the byrdes bene aferde full sore, and falleth out of the nest. And therfore the mothers suffreth them to lepe on the face of the asse / and byte and smyte and rese to hio eyen with theyr billes.

And if the asse haue a wounde or a scabbe in the rydge or in the syde, of pryckynge of thornes / or in any other wyse, the sparowes lepeth on the asse and pecketh with theyr billes in the woundes or in the sores / for the asse shulde passe fro theyr nestes. And thoughe suche a sparowe be full lyttell: yet vnnethe maye the asse defende hymselfe ayenste his reese, pryckynge / and bytynge. Aristotle sayth / and so doth Auicen also / that the rauen hateth ful moch the asse / therfore the rauen fleethe aboue the asse, & laboureth with his byl to pecke out his eyen: but the depenes of eyen helpeth the asse, and thickenes and hardenes of the skynne for therwith the asse closeth her eyen, and healeth her syght, and defendeth ayenste the resynge and prickynge of foules. Also hio longe eares and meuynge therof helpeth, for therwith he fereth small byrdes, that reese to pecke oute hio eyen. Also libro. viii. Aristotle sayth / that the beare syghteth with the asse and with the bulle / bycause he eatethe rawe flesshe, & this is the cause why he fighteth with them, for he desyreth to eate of theyr flesshe. Libro xviii. ca. vlti. Plinius speketh of the asse and sayth / that the smoke of the asses houe helpeth the byrth of a chylde, in soo moche that hit bryngeth out a deed chylde / and shall not, other wyse be layed to, for hit sleeth a quycke chylde, if hit be ofte layde to / and lyethe to longe tyme.

And newe dyrte of the same beaste staunch eth bloudde wonderlye. And hio lyuer helpethe ageynste the fallynge euylle of chyldren.

Libro. xxviii. capitulo. x. Plinius sayth, that the asses mylke / and asses bloudde helpeth ageynste the bytynge of a scorpion. And men saye, that if a man lokethe in an asses eare whan he is smytte with a scorpion / anone the malyce passeth. Also all venemouse thynges fleethe smoke of the asses lyuer. Also in eodem capitulo. x. it is sayde, that the asses mylke helpeth ageynste venemouse plaster / and ayenste the malyce of serufe or of quycke syluer.

Also libro. x. asses bones bruised and stamped / and sodde, helpeth ayenste venyme: if the broth therof be dronken. And vrine of the male asse with Nardus kepeth and saueth and maketh moche heare. Libro. viii. capi. xliii. Plinius sayth, that the asse is a beaste / that may worste awaye with colde / and bredethe not therfore in colde countrees and londes / and soo he bredeth not in Pontus. And therfore Arist. sayth / thoughe the asse be full colde and drye, yet he is ful lecherouse, but he is not meued to gendryng are he be. iii. monthes old. And thoughe he doo then the werke of gendrynge / yet he gendereth no broode are he be fulle three yere olde. And soo Plinius sayth there / that the byrthe of the asse is mooste in ydelnes after. iii. monthes, and is lawfull and profitable after three yere. Also Aristotle saith the same li. v. and Plinius sayethe therto, that the asse foolethe felde two coltes. Whan the female shall foole, she seeth lyghte / and seketh a derke place, that she be not seen, and loueth her foole so moche / that she passeth through a fyre to come to her foole. And the asse dredeth full sore to passe ouer water, & scrapeth therin: And whan she is compelled / & must nedes passe ouer a water or ryuer / and wadeth therin / then she pysseth ther in: and the asse passeth not gladly / wher he may see the water throughe the plankes / for he hath a feble brayne / & is soone grudged / & dredeth therfore & falleth throughe the chynnes of the brydge into the water / that he seeth rennynge there vnder. And the asse drynketh not gladly but of smalle welles that he is vsed to / and those that he may come drye footed to.

And

And wonder hit is to telle / that thoughe an asse be sooze a thurste, if his water be chaunged, vnneth he drynketh therof, but if hit be lyke the water that he is wonte to drynke of. Plinius libro. xxviii. capi. vii. sayth, that if the female asse eatethe barlye wette in menstruall bloudde, as many greynes as she eateth / so wette, so many yeres afterwarde shall she not conceyue. The mule is gendred bytwene an asse and a maare: but to suche genderyng ben maares chosen, that passe in age foure yere and not tenne yere: and gendre not al way eyther with other.

Of this beaste is two maner of kynde: the one is gendred bitwene an horse & an asse, and that other bytwene an asse & a maare. But the one kynde withdrawethe hym fro that other, but if they ben sedde togeather in youthe with one maner mylke. Therfore it is sayde, that herdes that desyre to haue mules and burdones gendred of diuerse kyndes of beestes, vse this craft, to brynge sooze the yonge coltes of maares, and set them in derknes to teates of asses, and to sede theym with asses mylke, and such horse coltes whan they be of age, ben meued in tyme of genderynge to gendre with asses. Also like wise asses coltes be set to sucke teates of maares, and bene sedde with maares mylke / and suche coltes gender with maares whanne they be of aege. And so of such gendrynge bytwene an asse and a maare cometh a beaste that was called Hinnulus in olde tyme, but we calle a beast so gendred burdus, and cal such beastes gendred bytwene an asse and a maare a mule. And libro. xv. Aristotle sayth, that if an asse gendreth with a maare, that is fulle fatte, the conception of the maare is corrupted, for coldenes of the semen of the asse. For the semen of the asse is moste colde by kynd and the mater of them, and the matter of the maare is hote, and therfore whanne the hotte is medled with the colde, then the medlynge is tempred, than therof may come conception, and the colte may be saued, that is gendred bytwene an horse and a female asse: And also lyke wise the colte that is gendred bytwene an horse and a maare: but the soune of the asse and of the maare, that is the mule, gendereth not / by cause of colde and naturalle complexion of bothe father and mother, that hath maystry in the mule. And therfore the mule gendreth not a nother best as he saith. Also there he saith, that if an asse gendreth with the same asse afterwarde, he maketh her caste her colte / and the cause therof is / as Auicen saith, for coldnes of the semen of the asse cometh / and corruptethe and distroieth tẽperatnes of the first semẽ, for the semen of the asse is colde in complexion, & brought to tẽperatnes, by kind hete of the male horse: and so whan the semen of the female asse, that is colde by kynde / or by cõplection with coldnes of the kinde with female by strengthe therof, the fyrste temperatenes cometh of the hote semen of the horse and of the cold semen of the asse, and this is the cause why euery female mule is barreyne, as Auycen sayth: for the male asse that is the father of the mule, is passynge colde of complexion, and in the mare that is mother, that is hotte, by cause of the hete of the horses kynde. And therfore thoughe the heate of the semen of the mother / that is the maare, tempreth the cold semen of the asse / so that a beaste maye be gendred, yet in the beaste that is gendred the coldnes of the father and mother abideth and hath maystrye therein / and disposethe kyndelye to barreynes. And there is a maner asse, that hyghte Indicus asinus / and hath an horne in the myddell of the foreheed, and is hoole footed on all foure. For euerye beaste that hathe two hornes is cloue foted. And therfore this asse indicus hath but an horne / for he is not cloue foted, as Aristotle sayth libro. ii. But not euerye cloue footed beaste hathe hornes / but ayenwarde, if he be horned / he is cloue foted, as it farethe in the bulle, and in the shepe, harte and other suche / as Aristotle sayth there. Libro. vii. Aristotle saythe, that the asse, mule, and horse / eatethe fruite / herbes and grasse / and ben fatted with water, and loue more thycke water than clere. And the cowe ayen loueth better clere water than thycke.

Also libro eodem / Aristotle sayth, that for the more partye asses were syke in one maner of sykenesse, that hyght Wilide, and this sykness is fyrste in the heed / and than full hotte slewme renneth out at the nose: and if it falleth to the lounges, the asse dyeth, and this beaste sleeth more colde than all other beastes / and is not founde in the countrees of the northe. And the ioyntes of the rydge bone bene more stronge of the asse and stronger bound with sinewes byhynde aboute the reynes than tofore. And therfore the asses beare more heuye bourthens byhynde aboute the reynes than tofore aboute the sholders. After euennes of the daye and nyghte in springynge tyme / the asse is meued to lecherye, and then he roreth and exciteth the female to loue with dredfull rorynge and strong / and draweth in breth and wynde, and bryngeth odour and smell of the female to his nose, and by drawyng therof, his desyre of lechery brenneth, as Plinius sayth. And the asse hath a nother wretched condition knowen nye to all men. For he is put to trauayle ouer nyght / & is beaten with staues & sticked & pricked with prickes / & his mouth is wrõg with a Bernacle, and is ladde hyther and thyther, and withdrawe fro lecse and pasture / that is in his way ofte by refreynyng of the bernacle, & deyeth at last after vaine traueylles, and hath no reward after his death for the seruyce and trauaille that he hadde lyuynge, not soo moche that his owne skynne is lefte with hym, but hit is take away, and the careine is throwen out withoute sepoulture or buryals: But hit be soo moche of the careyne that by etinge and deuourynge is somtyme buried in the wombes of houndes and wulues.

De Angue. capit. ix.

All kynde of serpentes and addres / that by kynd may wrappe and fold his owne bodye / hyght Anguis, and hath that name for he hath manye corners and angles in suche foldynge / and gooth neuer streyghte. For as Isidore sayth libro. xii. Anguis hight serpens, for he crepeth with preuy paces, but he crepeth with smal paces / that bene hydde with foldynge and slydynge / and with drawynge of scales: and is accounted amonge crepynge wormes, for he crepeth on the brest & wombe / as Isidore sayth libro. xii. And hyghte also colluber, eyther for he dwelleth in shadowes, or for he glydeth with slipper bendynges wrynklynges and draughtes. For an adder slydeth whyle he is holde. And of adders so many maner kynde: and how manye kynde soo manye maner venime / & howe many speces, so many maner malyce, and so many maner sores an aches / as there are colours, as Isidore sayth libro. xii. And as addres ben dyuers in quantite / so they bene dyuerse in malyce of venym. And some adders bene greate and huge, as Plinius sayth libro viii. capitulo. xvi. Magestenes wryteth / that in Inde ben so greate adders, that they swolow vp both hartes and bulles all hole. And so in Punico bello / the battaylle that was besides the riuer Bragada / Regulus the emperour slewe an adder with arbalastes and tourmentes / the whiche adder was a hundred and twenty fote longe / and the skynne & the cheke boones therof honge tofore the temple at Rome, and dured vnto the bataylle Numantinum. Also in Claudius Cesare tyme in Italye was a serpente slaine, and in his wombe an hoole chylde was founde. And suche an adder greueth most now with bytynge / nowe with blowyng, nowe with smytynge with the tayll: & nowe with styngyng, nowe with lokinge and syghte. And there are other adders, smalle in body: but they ben moste greate in myghte of greuynge. For the serpent Dipsas / as Isidore sayth / is so lyttell, that he vneth is seen whan men treade theron, and the venyme thereof sleethe er hit be felte / and he that deyeth by that venyme, fealethe noo sooze. And soo the Poete Lucan sayth.

Signiferum iuuenem Tureni sanguinis album,
Torta caput retro Dipsas calcata remordit.
Vix dolor aut sensus deuelis fuit. &c.

That is, Dipsas, that serpente wraste his owne whyte heed backewarde, and bote the

the yonge Banere of Turenio bloudde, & vneth he felte bytynge or sore. So sayth Jsidore. Also Tirus is the leaste of adders, and yet as Aristotle sayth libro. vii. vneth is remedy founde agaynste his bytynge.

Also serpentes and addere ben dyuerse in disposition, fygure & shape, for some have two heedes / as the adder Amphisibena. Of hym Jsidore speketh in libro. xii. and sayth / that Amphisibena hath that name, for he hath two heedes, one in the to ende, and a nother in the tother ende, and renneth and glydeth & wryggleth with wrinkles, corcles, and draughtes of the bodye after eyther heed. And amonge serpentes onelye this serpente putteth oute hymselfe in colde / and putteth hym selfe and gooth to sore all other.

¶ Also libro. viii. capitulo. xiiii. Plinius sayth the same, and saith, that Amphisibena hathe a dowble heed / as thoughe one mouth were to lyttell to caste venym. Also some serpentes haue many heedes: for some ben dowbled, and some trebled, and some quatrebled, as Jsydore sayth. And Jdra is a serpente with many heedes / and suche one was seen in a marreys in the prouynce of Archadia. And hit is sayde / that if one heed be smyte of / three growen agayne: but this is a fable. For hit is perfyghtly knowen, that Jdra is a place, that caused vp the water / that wasted and distroyed a citie that was there nyghe. And in this Jdra / if the heed of the streme were stopped, many hed stremes breke out. And Hercules seinge that / burned the place, and stopped the wayes of the water.

And therfore it is sayd / that Hercules dyd kylle Jdra the serpente with fyue heedes / as Jsidore sayth libro. xii. Also serpentes varie and benne dyuerse in coloure, for some ben blacke, and some ben red: as the serpente Tyrus / and those ben worste, and some ben speckled, as the serpent Scytale shyneth with dyuersitie of speckles / that all that loketh theron for wonder of the speckles hath lykynge to loke theron: And for he is mooste slowe in crepynge by a wonder of his dyuersytie of his speckles, he catcheth them that he maye not folowe in goynge and in crepynge, and the more dyuers he is in colours and speckels, the worse he is in venyme, for his venyme is accounted mooste sharpe and hotte. For the same serpente is soo hotte and feruent / that in wynter tyme the skynnes that he hath chaunged, ben feruente and hote / that be of the body. Herof Lucanus speketh and sayth /

Et Scytale sparsis etiam nunc sola pruinis
Exuuias positura suas.

whan froste is nye / chaungeth his skynne this serpente, as Jsidore sayth. &c. Also Ophites is a serpente paynted with dyuerse speckles, and hath as manye maner of wyse to noye and to greue / as he hath diuers colours and distincte. Herof speketh Lucanus and sayth, that that maner of serpente Ophites hath as many maner of brennynges and greuynges, as he hath speckles and colours, and is paynted with brennynge speckles. Also serpentes benne dyuers by diuersyte of stede and of place / for some lurke in dennes of the erthe / and lycketh powder, and suckethe humour of the grounde / as Plinius sayth. And some ben water adders and dwell in brymmes of waters / as the serpente Enidrio, that is a water adder, and who soo is smytten of that adder, he swellethe in to dropesye. And many men call it Boua, for the dyte of an oxe is remedye therfore, as Jsydore sayth libro. viii. Also Natrix is an adder, and hath that name for he enfecteth with venyme eche welle that he cometh nyghe, as Lucanus sayth / and sayth Natrix enfectethe waters, as Jsydore sayethe libro vii. Some serpentes dwelle in wodes, in dennes and in shadowy places, and hunten smalle byrdes and beastes / and sucken the moysture therof, as Aristotle sayethe libro. xiiii.

And suche serpentes and adders lye in awayte for theym that slepe: And if they fynde the mouthe open of theym or of other beastes: then they crepe in: for they loue here and humour that they fynd ther, but ageynste suche adders a lyttell beaste fyghteth that hyghte Saura, as hit were a lyttell Euete. And some men meane, that

it

hit is a Lyzarde / for whanne this beaste saura is ware that this serpente is present / than he lepeth vpon his face that slepeth, and cratcheth with his fete to wake hym / and to warne hym of the serpente, as Auicen sayth. And this lyttel beaste saura, as Jsidore sayth libro. xii. is as it were an ewte / and whan he wexeth olde, his eyen wexeth blynde / and then he goth in to an hole of a walle ayenste the easte / and openeth his eyen afterwarde whan the sonne is ryscn, and then his eyen heateth and taketh lyghte.

¶ And some maner serpentis dwell in the fyre / as it fareth of the salamandra, that Jsydore and Plinius account amonge venemouse beastes. The salamandra hath that name / as Jsidore sayth libro. xii. for he is stronge and mighty ayenst brennyng. and among al venemouse bestes, his might is the mooste of venyme. For other venemouse beastes noyethe one and one / and this noyeth and sleeth many at ones. For if he crepe on a tree, he infecteth all the apples, and sleeth them that eate therof / and if he falleth in to a pytte, he sleeth all that drynke of the water. By this venym this beaste is contrary to brennynge / & amonge beastes onely this beaste quencheth fyre / & lyeth in the brennynge fyre withoute consumpcion and wastyng, and also without smertynge and ache / and brennethe not in fyre, but abatethe and swagethe the brennynge therof / as Jsidore sayth there.

And Plinius accordethe therewith at all poyntes libro. x. xlvii. capitulo / and sayth, that salamandra is like to an ewte in shape / and is neuer more seen but in moche reine, for he sayleth in fayre wether. His towch is so colde, that hit quenchethe fyre as yse doth. And casteth out of his mouth white matter / with touchinge wherof mans body leseth heare, and what is touched therwith, chaungeth and tourneth in to most fowlest colour. Also they bene dyuerse in maner of goynge & passing, for some crepe and glyde a way wyggynge and crokedly / and some alway stretche and go forthe ryghte, as Jsidore sayth libro. xvii.

And he sayth, that Cenchris is a serpente / that bendethe not nother wyggleth, but holdethe alwaye forthe ryghte / as Lucanue sayth,

Et semper recto lapsurus limite Cenchris.

Cenchris holdeth the waye forthe ryght. Also some go forth and holde vp the body fro the breste vpward, as the water adder doothe that hyghte chelydros, and he infecteth the place that he glydeth in: And maketh the syghte smokye, as Lucanus sayth: And this serpente passeth awaye forth ryght, and beareth vp the heed / for if he bendeth whyle he renneth, he breaketh anone, as Jsidore sayth. li. xii. And serpentes ben diuers in swiftenes and in slownes. For some ben full slowe of meuynge, as the serpente Scytale, of the whiche it is spoken of before: And some ben so swyfte and lyghte of meuynge / that it semeth that they flie, as the serpent that hyghte Jaculus fleeth as a dart / and lepeth in to trees: and if he meteth with any beaste / he throweth hym selfe thervppon, and sleeth it. And therfore it is called iaculus / as it were a darte, as Jsyd. sayth. Also in Arabia ben serpétes called Syrene among many men: and they ronne swyfter than horses / and therfore it is sayd that they flie: and theyr venym is so stronge / that dethe cometh tofore bytynge, and tofore ache also, as he sayth. And they bene dyuerse in wycked and euylle sleyghtes and wyles, as it farethe in the horned serpente Serastes / that hydeth hymselfe in grauell and sonde / and shewethe his hornes aboue to comforte beastes and foules to come as hit were to meate by shewynge of hornes. And hath hornes like to rammes hornes / and setteth them bare aboue the sonde of grauell: and beastes and foules come therto / and wenen to fynde there a ramme, and fynden a venemouse serpent whan they haue assayed. Also Boas is a serpente fulle greate in quantyte, as Jsidore sayth / and is in Jtaly / and foloweth flockes of nete and of bugles / and setteth hymselfe gylefully to the vdders of the beastes, that benne fulle of mylke, and suckethe and sleethe theym. And hath therfore that name boas of bos an oxe / or a rother / as Jsidore saith.

And

And many other names and kyndes bene of serpentes / as Aspis Vipera and draco, of whome we shall speke here after.

As Jsidore sayth li.xii. there ben as many bytynges, as ben names of adders. And generally all adders and serpentes, for the more deale, ben cold of kynde, & smyte not soone, but whan they ben hotte, for whan they ben colde they touche nother man ne beaste, and therfore theyr venyme is more greuouse by day than by nyghte / and therfore they sleepe in colde of the nyghte, for they ben keled with the nyghte dewe. Jn wynter they drawe them selfe in knottes, and slepe, and vnbynde them selfe in sommer / and bene full sharpe in malyce. And so who that euer be smytte with venim of serpentes, is fyrste astoned, and afterward but if the venym be heated within, the venyme sleeth hym anone. And therfore the venyme hyghte venenum, for hit rennethe by the veynes / and the malyce therof passeth in to the body, and dryueth and putteth out the soule of the bodye / and maye not greue, but it towche the bloudde. And therof speketh Lucanus,

Noxia serpentum est admixto sanguine pestis.

Pestilence of serpentes, is by medlynge of bloudde. And Jsidore sayth therto / that al venyme is cold: and therfore the soule that is fyrye, sleeth colde venyme.

Amonge yestes of kinde that ben commen to men and to other beastes, the serpente passeth in a maner of wilynes and sharpenes of wytte. Jn Genisis it is redde, that the serpente was more wyly and gylefull than all other beastes of the erthe. Plinius saith / that the heed of a serpent scapeth and lyueth, if hit may scape with two fingers of the body / & therfore they put forth all the body for defence of the heed. Also he sayth, that all serpentes haue a dymme syght, and loke awayeward, and no wonder / for theyr eyen ben not in the foreheed but in the temples: so that they may rather here than see. Also there it is sayd, no beast meueth the tonge so swyftelye as the serpente, for it meueth the tonge so swyftely, that it semeth / that it hath thre tonges / yet hit hath but one. Also the bodyes of serpentes be moyste, so that where they glide and go / they enfecte the way, and marke it with a maner gleimy humor. For the pase of serpentes is suche, thoughe they haue no fete, yet it semethe that they crepe and glide with rybbes and scadynge of scales / and benne disposedde as plates frome the ouer partye of the throte vnto the nether wombe. For with scalis as hit were with nailes and clawes they crepe & with rybbes / as hit were with legges they do stay. Therfore where euer the serpent be hurte in the body frome the wombe to the heed, he is the more febler, & les stronge to glyde and to meue, and to passe aboute: for where that euer that stroke falleth, hit breketh the rydge boone / by the whiche the meuynge and sterynge of the rybbes and of the fete were socoured and ayded and holpen, as Jsidore sayth.

Also hit is sayde there, that serpentes lyue long and without meate, as Aristole saith. And they lyue soo longe tyme / that they put away theyr old skynnes, and bycome yonge ayene, as it is sayd / & the skynnes of serpentes be called exuuie: for they chaunge them whan they aege, and were yonge ageyne. And therfore theyr skynnes so done of / ben called exuuie and induuie, and haue that name of Exuere / to do of, and inducre to doo on. For they do them of, and take on other in their stede, as Jsydore sayth, libro.xii. The maner of chaungynge of serpentes skynnes semethe wondersulle ynoughe. For as the philosopher sayth, the adder seiethe hym greued with euylle, or with aege, and absteynethe and fastethe many dayes, that his skynne may so the easelyer be departed fro the fleshe. And than he tasteth a certayne bitter herbe, that maketh hym vomite & caste / and so he casteth out the venemous humor that was cause of his syknes and his defaute / and batheth hym at the laste, and moysteth hym in water to tempre and to neshe the tendre skin. And soo he seketh a streyghte clysse of a stone of some streyghte denne of somme other thynge / and entrethe in to a streyght chinne or denne, and passeth through with a maner vyolence, and vnloseth hym selfe clenly

clenly of the olde skynne / and then he layeth himselfe in the sonne/and dryethe himselfe, and recouereth a new skynne aboute the flesshe, and taketh myght and strength, and seeth more clere / and glydeth and passeth and crepeth more strongly, and eateth more sauourlye than he dydde tofore the chaungynge of the skynne. This maner of chaunginge Plinius rehercth/and also Auicen. And Aristotle meanethe, that all serpentes put of the olde skynne fyrste vnto the eyen/and then to the necke/& so som and some/ and spoyleth hymselfe all within one day, as Jsidore sayth libro. iiii.

Item Jsidore sayth lib. xii.capitu.iiii.that Pithagoras saithe/that of the marroughe of the rydgebone of a deed man, a serpente is gendered. And Ouidius saith/that some trowe, that the marye of the rydge boone of hym that is closed in a graue/torneth in to an adder. Jf hit be trowed/it is worthy that it be so, that as deth came to man by a serpente/so by mans deth a serpent shall brede that shall dye, as Jsydore sayth. Also libro.x. capitulo. xlvi. Plinius sayth in this maner: We haue herde, that a serpent is gendered of the mary of the rydge bone of the man/surely many preuy thinges comen of preuye and wonderly & vnknowen effectes of kynde of foure foted beastes.

And also Jsidore sayth/that it is said/that a serpente dredeth a naked man / and dare not touche hym thoughe he lepe on hym, whan he is vnclothed. And Plinius saith, that a fastynge mannes spottelle is venym to serpentes, and serpentes dye, if they tast therof. Of adders there are manye other wonderful properties & greate/that other Auctoures assygne/specially Dioscorides/ Aristotle, and Auicen/and J repute it good to plante some of them herein.

Dioscorides sayth, that in wynter tyme serpentes lurke in derkenes and dennes / & theyr syght dymmeth for longe abydynge in derkenes. Then whan they come oute fyrste of theyr dennes in springynge tyme, they sele dimnes of syghte, and seche fenel, or the rotes therof / and eate it, and dothe away blindenes. And the snaylle is not begyled of remedye, nor the tortuse whan they haue eate a serpentes gutte, for as they take hede, that the venym crepeth & werketh, they seke Origanum, and fynde by taste therof medycyne ayenst the venim of the serpent: and Plinius saith the same. Auicen speckethe of the serpente libro.ii. in this maner/the very serpent drynketh but lyttell, & hateth the smel of rewe, & fleeth therfore the wesselle, whan he hath eate rewe, and may not wel flee whan he smelleth rewe. A serpente eateth gladly flesshe/ and sucketh gladly the moisture therof/as the spynner sucketh flyes: and the serpent swoloweth egges of birdes, & their birdes on lyue. And whan they haue swalowed them, they bring them to the hynder ende, and putteth them oute/and suffereth them not abyde in the wombe. Also libro.ii. Aristotle saythe, that the guttes of the serpentes bene lyke to the guttes of the foure foted beastes that laye egges, and haue no genderynge stones, but they haue wayes as fysshe, and haue Mothers/ longe and diuyded, and theyr bowels and guttes bene longe by the length of theyr bodyes. And the tonges of serpentes ben blacke longe & thynne/ and clouen in tweyne, and sharpe tofore, and meuen oute farre therfore, and meuen easely. And the wombe of the serpente is longe and streyghte, and is lyke to a large gutte. And that gutte is lykned to an houndes gut, & hath after the wombe a lyttell gutte / and stretcheth vnto the out passynge of superfluite / And hath a lyttell harte nyghe vnto the necke lyke to the kidney in syghte. And after the harte is the lounge, and therafter ben subtylle partyes sinewy and krinkled/and hangeth downewarde fro the harte. After the lounge is the lyuer, longe and streyghte/ and thereyppon is the galle, as the flesshe is lasse and more the galle is vpon the guttes in serpentes/ the splene is lyttelle and rounde, and theyr teeth ben somedeale sharpe and croked / and ioyned together, but they benne departed as the teeth of a sawe.

And a serpente hath thyrty rybbes by the nomber of the dayes of a monthe. And it is said/that serpentes saren as swalowes byrdes / for if theyr eyen ben put oute, yet

theyr

theyr syghte cometh ageyne. And the taile of a serpente groweth agayne if it be kytte of/as the tayle of an ewte. Also serpentes haue egges fyrste within, and layeth them afterwarde/ not all attones but one and one. And of those eggeo beastes benne genderedde, oute take the serpentes that hyghte tyrus and vipera. Also Aristotle sayth libro. iii. Tyrus the serpente genderyth beastes within, but she hath fyrst eggeo within, and of the eggeo beastes bene bredde within. Therfore it is sayde/ that the moder of the other serpentes is longe, after the makynge of the bodye. And their Moder begynneth in the nether partye, & passethe vppe in eyther syde of the rydge boone, and is deuyded in two partyes, & hath as hit were a walle or enterclose bytwene the two partyes, and therfore the two eggeo ben sette arowe in the mother. And a serpente layeth not all her eggeo at ones, but some and some. Also li. v. Aristotle sayth, that in time of genderynge serpentes wrappethe and clyppeth themselfe togethere, that they seme one bodye with two heedes, as it is knowen to them that haue seen the doynge. Also libro vii. Aristotle sayethe, that a serpente, and namelye Tyrus, whanne he swolowethe a byrd or oughte elles/ fyrste he arrerethe hymselfe, afterward restreineth hymselfe/ vnto the thynge that he swoloweth passe inwarde, and that is for his stomake is lyttelle and smalle. And serpentes may liue longe with oute meate, as hit is knowen by serpentes that ben kepte to selle.

¶ Also Aristotle libro. viii. telleth, that the wesell syghteth ageynste serpentes, and armeth hymselfe with eatynge of rewe/ and syghterthe namelye ayenste serpentes that eate myce. For the wesell hunteth and eateth myce. Also li. vii. he sayth, that serpentes loue well wyne, and ben therfore hunted with wyne. And also a serpente loueth passynge well mylke, and soloweth the sauoure therof, and therfore if a serpente be crepte in to a mannes woombe, he maye be drawen oute with odoure and smelle of milke/ as he sayth and Dioscorides also. Libro xiii. Aristotle sayth, that serpentes haue that propertye, that they may meue the heed backarde, retirynge the bodye. And the cause thereof is, for the ioyntes of the rydge boone bene of gristles, therfore they ben full pliaunte. And hit is nedefulle to serpentes/ that they maye bende theyr heedes bakward to see theyr long bodyes and smalle/ for elles they myghte not rule theyr bodyes/ but they were holpe by rerynge of the heed to rule wysely al the body. Also serpentes swymme in water by wyglynge and soldynge of the bodye, as they crepe on the grounde. For kynde yeuethe not to serpentes for to goo vppon fete/ nor on fynnes to swymme with, and the cause therof is the greate length of the body/ for if they had many fete they shold meue full euyll: and so they shoulde with fewe fete. Also if they hadde manye fynnes set nyghe to gether, they shulde meue heuely, & if they were set fer asonder, they were not suffysante to susteyne & to beare vp the other deale of the body/ that is long and plyaunte: and therfore what fisshes do that haue fynnes with drawinge and clytchynge of fynnes, & fouls and birdes with clutchynge and spredynge of wynges, that do serpentes with bendynge and wiglyng and plyauntenes of the body. And some fysshes ben lyke to serpentes in length/ whiche for the same cause haue se we or no fynnes, and swimmeth euenly with plyauntnes of the body/ as Laumprates, Longres, and eles, and other suche. For suche maner of fysshes ben lyke to serpentes in makinge, and haue onely two fynnes tofore, and vse only pliauntnes of the bodye in stede of fynnes and of winges. And crepen therfore vppon the grounde, and liueth longe time withoute water/ as serpentes doo with oute meate. Also idem in eodem: serpentes haue wayes and gutteo, by the whiche somtime superfluitie passeth out of the body, as other beastes haue that gender/ but they haue no waye of vrine, for they benne withoute bledder. Item in eodem: serpentes benne sounde, wrapped togethere, whan they come togethere and to loue. For they haue not a yerde nor genderynge stoones, for they ben withoute a yerde/ for they

they hadde gendryng stoones, the Semen shoulde kele for taryenge of out passynge. And so the sede were not accordyng to generation. Item idem. xviii. in generation of serpentes sallethe not errour nor wonder shape of that kynde but selde, and that is for the shape of the mother that is long streyght and strayte. And so egges of serpentes ben disposed and set arowe, bicause of length of the mother. These propertyes of addres and serpentes, and many other propertyes and kyndes / Aristotle rehersethe / whiche were to longe to rehersse and make procesle of them al arowe. But in generall these ben sufficiente as for this tyme. Of the commen propertyes of theym that benne knowen nyghe to alle men / it shalbe treated and spoken of here folowynge in this presente chapter / in littera. A.

De Aspide. capit. x.

Aspio is an adder worste and most wycked in venyme and in bytinge / and hathe that name Aspio of Aspergendo / springynge: for he castethe out sleynge venime / and spitteth and springeth oute venyme by bytynges. For the grekes calle venyme yos, as Isydore sayth. libro xii. capitulo. iiii. And it soloweth there: Of addres that hyghte Aspio ben dyuers maner kynde, and have dyuerse effectes & doynges to noye and to greue, that is to wytte, Dipsas that hyghte Scytule in latyne. For whan he byteth / he sleeth with thurste. Ipalis is a manner adder, that sleethe with slepe. These maner addres Cleopatra layde by her / and passed out of the lyfe by death as it were by slepe. Also Demorrhois is a maner adder, and hath that name / for he sucketh the bloudde of hym that he smyteth, and his veynes that is smytten of that adder, openeth and breketh / and he bledeth to deathe / For blode hyght Emath in grewe. Also Prester is an horryble adder alway with open mouth and castynge and shedynge venyme, as he goothe. Lucanus speketh of hym and sayth,

¶ Oraq; dissendens auidus spumantia Prester.

This adder is a gloten, and shedeth smokyng venym with open mouth. He that is smytten of hym / is rented and slayne with horryble infection of the body / as he saith there. Also Lepo is an adder that sleethe and makethe a man woode, and whanne he hath bytten a man, anone he dystroyeth and wasteth him: so that by the serpentes mouthe / the man melteth all togethers. And this serpente dystroyeth and renteth not onely the body, but also he distroyeth with venyme and wasteth both booneo & synewes of hym. The poete shewethe in this maner.

¶ Ossaq; dissoluens cum corpore tabificus Sepo.

Cepo sleeth, vndoth, and distroyeth both bodye and booneo. And there bene many other addere, and the venyme of theym is soo stronge / that they slee with theyr venyme hym that towchethe theym with a spere, as Auicen sayth de venenis. Also Isidore libro. xii. speketh of this maner adder / that hyghte Aspio in generalle / and sayth, that it is sayde, that the adder Aspio, whan she is charmed by the enchaunteur / to come oute of her den by charmes and coniurations, for she hath noo wyll to come out, laieth her one ere to the ground, and stoppethe that other with her tayle, and so she hereth not the voyce of the charmynge / nor cometh out to hym that charmeth / nor is obediente to his sayenge. Hucusq; Isidorus. Plinius libro. viii. capitu. xxiiii. speketh of the adder Aspio & sayth, that the membres that ben smytte of this adder do swelle / and vnneth is any remedy founde to heale suche bytynge, without cuttynge of the partyes that ben towched. This sleynge adder and venemous hath wytte to loue and affection, and loueth his make as it were by loue of wedloke / and lyueth not well withoute company. Therfore if the one is slayne, the other pursuethe hym that slewe that other with so besye wreth and vengeaunce, that passeth wenynge. And knoweth the sleer, and reeseth on hym / be he in never so great companye of men & of people / and besieth to slee hym, and passeth al difficultes, and

speres

ſpaces of wayes/ and with wreche of the ſayde deathe of his make. And is not lette ne put of/ but it be by ſwyfte flyghte, or by waters or ryuers. But ayenſte his malyce kynde yeueth remedy and medicyne: For kynde yeueth hym ryghte dymme ſyghte: for his eyen are ſet in the ſides of his heed/ and ben not ſette in the forehede: and therfore he maye not ſe his aduerſarye forthe ryghte/ but a ſyde. Therfore he maye not folowe his enmye by ſyghtee, but he folowith more by hering & ſmelle: for in this two wyttes he is ſtrong & myghty as he ſayth. Alſo Marcianus ſayth, that this adder Aſpis greueth not men of Affrica & Moores: for they take theyr chyldre that they haue ſuſpecte, and put them to theſe addere: And if the chyldren be of their kynde, this adder Aſpis greueth them not: And if they ben of other kynde, anone he dyeth by venym of the adder. And this Plinius ſayth expreſſy, li. vi. ca. vltimo: and ſaithe/ that ſomtyme theſe beaſtes greueth not menne of the londe: and ſlethe ſtraungers & men of other landes. And theſe ſerpentes ſpare wonderly men that ben borne in the ſame londe. So the ſerpent Anguis about the riuer Eufrates, greuethe not/ nor hurtethe men of the londe: nor noyethe theym that ſlepe, if they ben of that londe, and payne and ſlee beſily other men, that ben of other nacions/ what nation ſoo euer it be. Alſo there Plinius ſayth/ that Ariſtotle ſayth, that in a certayne mountayne ſcorpyons greue no ſtrangers: but they ſtinge and ſle men of the countre.

¶De Aranea/ ca. xi.

The venomous ſpinner hyghte Aranea, and is a worme that hathe that name of fedyng and noury ſhynge of the ayre/ as Iſidore ſayth. libro. xii. and ſpynnethe longe thredes in ſhorte time, and is alway beſye abowte weuynge, and ceſſethe neuer of trauayle. For he hathe ofte harme in his werke: for ofte his webbe and his werke is broken with blaſtes of wynde, or elles with dropynge of rayne: and thenne he leſethe all his trauayle. And Auicen ſayth, that the ſpinner is a lytell crepynge beaſte with manye feete, and hath. vi. fete or. viii. and hathe alwaye feete euyn and not odde. And that is very nedefulle, that his gooynge and paſſynge be alway euen/ as the charge is and burthenne. And this is generall in all that haue two feete or moo: and haue ſome fete lenger and ſome ſhorter for diuers werkes that they make. For with ſome feete they make the threde ſmalle/ and drawen it a longe: and with ſome they knytte thredes togyder/ & righten and amenden the thredes with ſomer and houen on the webbe whanne they woll. And amonge beaſtes of rounde bodyes the ſpinner hath beſt felyng of touch. For houynge in the myddell of the webbe he felythe ſodenly a flye that is in the ferdeſt partye therof. And reſythe ſodenly on the flye, as hit were on an ennemye: and if he haue the mayſtrye of the flye, he wyndethe and wrappythe hym ſlylye amonge the thredes of the webbe, for he ſhulde not eſcape/ and fallethe fyrſte on the heed and ſuckethe the moyſture therof. And lyuethe by ſuche huntynge of flyes. For ſuche humoure of flyes is mooſte lykynge to his taaſt, as hony is moſt lykyng to the taaſte of bein/ as he ſayth and Ariſtotle alſo.

¶ Alſo in kynde of ſpynnere is dyuerſyte of male and female/ as Ariſtotle ſayth. libro. v. And the female is more of bodye thanne the male/ and hathe longer feete, and more plyaunte, and more able to meuynge and weuynge. In tyme of gendring and of loue/ the female drawethe to her the male by thredes of the webbe, and thereafter the male drawethe the female: and ſuche drawynge ceſſethe not tylle they be ioyned togyderes: and then the male is ſet vppon the wombe of the female: and this manere is nedefull to theym for rounde-neſſe of the wombe: and this ioynynge togederes is mooſte in the ende of ſpryngynge tyme, and in the begynnyng of ſomer: and ſomtyme in harueſte, and in the begynnynge of wynter. And ſpinnere benne thenne mooſte greuous: and theyr bityngе

mooſte venemouſe. Alſo libro. viii. Triſto tel ſaythe / that of ſpynnero benne manye maner kynde, for ſome benne ſmalle and of dyuero coloure / and ben ſharpe and ſwyft of meuynge: and ſome benne more / and blacke in colour, and theyr hynder legges ben moſt longe / and ben ſlowe of meuing, but onely whan they goo to werke of generation. And ofte blacke ſpynnero enhabyte by the grounde amonge hooles and dennes / and they abyde in the webbe vntylle ſome lyttelle beaſte falle therein / as a flye: that he taketh and ſucketh the moyſture therof, if he be an hungred, and putteth then the flye in a certayne place / and kepeth it vntyll he be an hungred agayne. And whan he hathe ſucked all the moyſture / he throweth awaye the other deale / and torneth ageyne to huntyng. And hunteth not are he haue amended the breche of the webbe. And if one breke the webbe, he begynneth for to amende it aboute the goynge downe of the ſonne, or in the ryſynge of the ſonne: And then he traueyleth mooſte, for then many lyttell wormes fall in to the webbe, and the female bryngeth forth her brode, and the male hunteth and helpeth her: and ſhe hydeth herſelfe vnder the webbe / that ſhe be not ſeen of ſmal wormes, and namely whan ſhe is greate, for, by cauſe of her greates ſhe werketh not eaſely. And the female layethe fyrſte egges, and thereof after warde are ſhape ſmale ſpynnero: and the mother ſettethe them to weue anone as they ben haughte / and they meue anone / and diſpoſen them ſelfe there to weue as they haue lerned for to weue / and hunten in theyr mothero wombe. And ſoo the younge ſpynner arayeth anone nettes that are accordynge to his proye. And a maner kynde of ſpynnero huntethe a lyttelle ewte, and whan they fynde hym / they begynne to weue vpon hym, and al aboute for to bynde ſtronge his mouthe, and leapen thenne vppon hym, and ſtingen hym tylle he dyethe.

Item in eodem he ſaythe / that ſome ſpynnero bene ſounde in bee hyues / and thoſe ſpynnero corrupte the honye, and ſucken the lycour: and they make webbes about the honye combes, and corrupte theym. And Auycenne ſaythe / and Plinius alſo De generatione animalium. libro. xi. ca. xv. That the kynde of ſpynnero is worthye cheyſe wondrynge / and of theym benne many maner kynde, amonge whom a certayne maner kynde hyghte Spalangio: The bodye therof is lytell / ſpeckled, and dyuero with a ſtynge: and is ſweſte in leapynge, and greuous in bytynge. Another ſpynner there is, more of bodye, blacke of colour, with longe legges, that weuethe in dennes by the grounde: The thyrde kynde there is / whiche by cunnynge werkynge weuethe ſulle ſubtylle webbes. Wonder it is howe the matter of thredes that come of the wombe of the ſpynner / may endure ſoo greate a werke, and weuynge of ſoo greatte a webbe. And that is drawen, as men wene / ſome and ſome out of the ſpynnero wombe, and yet vneth it is founde voyde. And it ſemeth not ſoth that Democritus ſayd / that ſo moch corruption is in the wombe of the ſpynner, that of his dyete ſo moche mater of threde myghte be had. Therfore Ari. repreueth Democritus li. viii. & ſayth, that he ſayd not ſoth in thio poynt, & his reſon is as it ſemeth, for ſpynnero & other ſuche rounde beaſtes ben lytel of meates for defaute of blode & of heate / & ſo he ſayth that a ſpinner taketh not ſo moche meate: but more withoute compariſon commeth of him to weue the web / & then ſhuld the ſuperfluite & dyet be more than the meate & fode that he taketh. And the ſuperfluite of dyete is more than nedeful digeſtion to due kepynge and ſauynge of the beaſte / as Ariſtotle ſayth. Alſo Plinius ſayth the ſame / & ſayth, that they ſpynne thredes rounde & longe / with moderate fete and clawes, & they ſtretcheth the warpe with wonder craſte fro the nether ſyde to the ouer / and drawe and bryngen oute ayen the threde thwarte ouer froo poynte to poynte / and alle the ſtreyghte draughtes with ſmalle ſpace betwene the thredes, they couplen and knytten the thredes in the myddelle lyke ſerre fro the myddelle poynte, whan the werke is drawen and layed, and then

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he begynneth fro the mydell poynte, and gooth rounde aboute with the ose, and maketh knottes and hooles / as hit were like ferre a sonder / and the hooles and spaces that ben bitwene, be by a wonder craft bitwene the knottes made now sotcornerd, nowe euenlonge, and nowe rounde. And the nerer they be to the myddell, the more narowe they ben and streyghte. And the ferther from the myddell they benne / the more large and wide ben they. The syghte seethe not, and vnnethe the Jugemente of reason perceyuethe / whereby the spynner reyneth threde to threde, and knytteth so faste knotte to knotte. And rereth hym selfe with a wonder lyghtnes by his owne thredes that be soo smalle / and vneth seen with mannes eyen: And yet he passethe in the webbe swiftly as thoughe he slewe hyther and thyther, and frome place to place. Also he sayth / that as long as the vtter thredes of the webbe durth / if it happe that the webbe be broke in anye maner wyse / the spynner begynneth atte the mydel to amende that which is broke / as though he wolde holde no thynge hole and sounde in the webbe / whyle the mydell is not syker. Also he sayethe, in spynners ben tokens of diuynation and of knowing what wether shal fal, for oft by weders that shal fal / some spinners weue higher or lower. Also he sayethe / that multytute of spynners is token of moche reyne. Also libro. xiiii. capitu. iii. de lesione ficuum, he sayth, that somtyme spynners weue and make webbes aboute bourgeynge and buddes of vynes / and also aboute floures and blossomes of trees / and by suche biclippynge of suche cobbe webbes / both trees and vynes ben lost, whan they bourgen and blome. The bytynge of the spynner that hyghte Spalangio is venemouse, and sleethe, but there be remedye and socoure the sooner. But the vertue of plantayne sleeth the venym therof, if it be layed ther to in due manner / and therfore other wormes, as eutes and frogges, that drede the stynggynge of spynners, defende themselfe with ivye of plantayne, as Plinius sayth, Dyoscorides, and Auicen, in capitulo de venenis, &c. and Macer sayethe the same. Aristotle and Plinius meane, that webbes of spynners come of theyr guttes / by a maner craft of kynde: And the webbe is wouen by moolte subtyll werkynge / and is wonderly knytte in a net wyse, and made with mooste smallest thredes / and that for it shulde not be seen of flyes and of other wormes / for the whiche it is layed: and it shulde be lene of theym, if the thredes were greatte. And cobbe webbes benne made with trauayle and busynes: but it is wonderly soone distroyed and vndo: For it maye not susteyne fyre. And spynners dreade wynde: for by blaste of winde the cobbe webbe is soone broke and vnknytte.

¶ And thoughe the spinner be venemous, yet the webbe that commethe oute of the guttes therof / is not venemouse / but is accounted full good and profitable to the vse of medycyne. And as Dyoscorides sayth / the coppe webbe that is whyte & clene / & is not defoyled with fylthe nor with pouder, hath vertue to contreyn, Joyne / and to restreyne. And therfore it stauncheth bloud that renneth oute of a wounde, and kepethe it fro matter and rottynge: and healeth a newe wounde, if it be layed therto. And withstondeth swellynge that taryeth the healynge of a wonde. And a maner spynner hyghte Spalanam / as Plinius sayethe. libro. xxix. capitulo. iiii. and this spynner is lyke to a tik ampte, but he is moche more of body, and hath a redde heed, and the other deale of the bodye is blacke spronge with whyte specked: And his smytynge is more bytter and more sore thanne the bytynge of the serpente Pipera: and this spynner lyueth mooste nyghe fornayces, oueno, and mylles. And the remedy agaynst his bytynge or smytynge is to shewe to hym that is byttenne or smytten a nother spynner of the same kynde. And bene therfore kepte whan they benne founde deed. The skynne therof stamped and dronke is medycyn ayenste byting of the weselle. Also a nother spynner is roughe with a greatte heed. And the sorenesse and ache of his stynggynge is as hit

were the ache and sorenes of a scorpion. And by his bytynge the knees shake and sayleth, and also of the bytynge commethe blyndenes and spewynge. And a nother maner spynner hyghte Wirmicaleon / or Wirmiccon / whiche is called by an other name Formicaleon: & is lyke to an ampte with a whyte heed/and hath a blacke bodye with whyte speckes. This bytynge payneth and aketh as styngynge of waspes/and hight formicaleon/for he hunteth amptes, and sucketh the moisture of them: but sparowes and other soules deuoure hym, as they done amptes. Ayenst all bityng of spynners, the remedy is the braine of a capon dronke in swete wyne with a lyttelle pepyr. And the congelynge of a lambe with wyne, heleth bytyng of spinners. And the same dothe asshen of a rammes clee with honye. Also flyes stamped and layed to the bytynge / drawethe oute the venyme, and abateth the ache & sore. And there ben other remedyes, whiche he reckeneth / but these are sufficiente for this tyme. And libro eodem, capitulo. vi. De sayth: that a longe spynner and whyte / with smalle fete, stamped in olde oyle / dooth awaye the whyte perle of the eye, as it is sayde.

¶ De Ape. capi. xii.

The bee hyghte Apis / and is a lyttell shorte beaste with many fete. And amonge all beastes with rounde bodyes & so shape he beareth the pryce in many thinges, as Plinius sayth libro. xi. capit. vi. Dugenes of wytte rewardeth hym in lytelnes of body. And thoughe he myghte be acounted amonge Volatiles, yet for he vseth fete, and goth vpon them/he may ryghtfully be accoumpted amonge bestes that goo on grounde. And ouer the propertyes that ben sette tofore / libro. xii. in litters, A, other properties shalbe set here. The which properties Plinius reherseth, li. x. ca. vi. & sayth in this maner: Amonge al wonders/the wytte and sleyght of bein so wonderfull / by the whiche wytte they gather honye, and make honye combes of moste swetteste iuys and subtylle, and moste holsome: and werke and make wex that is full good and profitable to the vse of lyse of mankynge: and lurke and benne hydde in wynter. For they haue no might and strengthe to withstonde the froste and snowe/and blastes of northen wynde. And in spryngynge tyme they goone out to blomynge beanes to werke and to trauayle/ and none of them haue leue to be ydell in that tyme. And fyrste they ordeyne honycombes/and make wex houses and celles, and than chyldren / and make hony there after, & bryng it togethere. And they pergette the rose of theyr hyues with woose and gumme all aboute, and with iuys of trees / that haue vertue of gumme; and strength theyr hyues as well as they may ayenste the couetyse and reeses of other smalle bydes / and if there is any dyrte, they breke hit of and castethe hit of and ferre awaye, and they wasshe the hyues with the forsayde wose and iuys. And fyrste for foundement of theyr werke, they laye and settethe a certayne pyece of byter sauour. And many men call that Lomolim / and make thenne a nother pyece more swete, and that is the begynnynge of waxe, and manye men calle that Dulitee: And the thyrde tyme they sette more greatter matter and thycke / and that is the stablement and fastnynge of the honye combes / and many men calle that matter Propolim. And in these three maner wyses they strengthe and soucoure and defende theyr honye combes agaynste colde and other wronges. And bein sytte not on fruyte but on flowers: not woydered but freisshe and newe / and gather matter, of the whiche they make booth honye and wexe. And whanne the flowers that ben nyghe vnto them be spente/ thanne they sende spyes for to aspie meate in ferther places. And if the nyghte falleth vpon them in theyr iourney: thenne they lye vppe ryght to defende theyr winges fro reyne, & fro dewe, that they maye in the mornowe tyde flee the more swyfter to theyr werke with theyr drye wynges and able to flee. And they ordeyne watches

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after the maner of castelles, and reste alle ryghte vnto hit be daye, tyll one bee wake theym al with twyse hussynge or thryes or with some maner trumpynge: thanne they slee all/ if the day be fayre on the morowe. And they dwyne and are ware before of rayne & of wynde/ and thenne they holde theym in theyr house, and whanne they knowe and ben ware tofore honde of fayre wether, than they passe forth to their werke with a swarme and company: And than some gader flowers with theyr fete, and some water with theyr mouthes, and bearen droppes to gether with all roughnes of theyr bodyes. The yonger goothe out to werke and begynneth suche thynge/ and the elder werketh at home with flowers that they bringe. Fyrst they charge the fore fete, and after warde the hynder fete/ vnto that they towne home agayne with the mouthe full and fullye charged: and receyue them that ben charged in this maner/ three or foure dyschargeth theym as they benne ordeyned at home, for theyr offices ben dyuers/ for some make houses, and some clense and make fayre the hyue, & some dresse meate of that that is brought home. And they eate not asonder, lelle vnclennes of meate or of werke shulde be amonge theym. And they make the combes ordynatelye & by lyne/ & hange them aboue with certayne thynges that theym holde the: and vnderlette the theym that they shall not falle/ And purtethe a lytelle hony in the fyrste rewe/ and oft fylleth the laste moofte full. And the bees that bringeth and beareth what is nedefulle, dredeblasses of wynde, and fleeth therfore lowe by the grounde whan they bene charged, leste they bynne letted with some maner of blasses: and chargeth theym selfe somtyme with grauelle or with swale stones: that they may be the more stedfaste ayenst blasses of wynde by heuines of the stones. Amonge theym is wonder obseruaunce of dyscypyne and of lore/ for one marshethe and taketh heed of them that werke not, and chasteth them awaye/ and fleeth them that woll not werke.

Amonge them is wonder greate clennesse, for they suffre no filth amonge theyr werkes. And some bein gader in to one place the dyrte of the bein that werken/ bycause they shulde not go ferr from theyr werkes, and throwen out theyr dyrt atte euen, and gooth in to theyr houses and byden stylle vnto the same bee that hath watched, flee aboute and calle them to reste, and thenne they holde al theyr peace and ben stylle sodeinly. Item in eodem capitulo. xiii. bein boo mooste equyte and ryghte, and smyte all that disturblethe theyr peace/ and alle that desyre to destroye theyr hony. And bein haue a kynge/ that is not armed with a stynge, but with lowdeshyppe and magesty, as he sayth capitu. xvii. Or if he haue a stynge/ kynde denyeth hym the vse therof. For kynde wolle not that he shoulde be cruelle to thentente he shoulde not be hasty to take wreth/ and therfore taketh away fro hym his spere/ and leueth hym vnarmed. And so hit is sothe, that the emperour vsethe not his stynge. The obedyence of bees is wonderfull aboute the kynge: for whan he passeth forthe/ all the swarme in one cluster passethe with hym. And he is bycrypped aboute with the swarme, as hit were with an hooste of knyghtes. And so thanne vnnethe seen that tyme for multytude that folowethe and seruethe hym/ and whan the people of bein ben in trauayl, he is within, and as it were governour: and goothe aboute to comfort other for to werke. And onely he is not bounde to trauayle. And al aboute hym ben certayne bein with stynges/ as it were champyons/ and contynual wardens of the kynges bodye. And he passeth selde out, but whil al the swarm shall goo out. His oute gooynge is knowen certayne dayes tofore by voyce of the hooste/ as it were arayenge it selfe to passe out with the king. And so if it shuld chance that the kynge of the bees wynge were kytte at that tyme/ thanne the swarme shulde not passe out of the hyue, & whan he passeth forthe, alle the bein prossethe them to the kynges seruyce, and labboure to beneyse hym. And beareth the kynge on their sholders if he be very & opercome

with trauaile. And if any bee be wery and fayllethe or errythe/and goethe out of the hoste: then they folowe by smell after the kynge: And where euer the kynge cõmandethe,there the hooste pytcheth their tentes. And all the hooste is comforted and herted whan they se the kynge,and if they lese the kynge: themne all the swarme breketh and commeth to a nother kynge. For they maye not be without a kynge.

To the bee hyues cometh certein fals bein that hyghte Fuci in the plurell nombre/ & haue a greate wombe,and ete and devour hony. And true bein sleeth these falle bein whan they take them therwith. Whanne springynge tyme is wete and moyste, then the brode of bein is multyplyed. And yf meate fayleth in the bee hyues: then they rese and assayle they⁊ neyghbours/to take fro them they⁊ hony, and to spoylle them. And the other lede an hoste ayenst them/if they haue a kynge. And yf any bein in the other syde sauoureth them that ryse and assaylethe them: then the bein that assaile them,spareth them that sauour them,and smyte not at them: but take them in company: and defendeth them. For many other causes, hoostes that ben contrary ordeyne them two emperours with greatte stryse: and the fyghtynge and baraile is al dystroyed and dysperplyd with throwing of powder and of dirte. Item in eodem capit. some bein ben selde bein,and some ben wode bein and fowle to fyghte, and more wrathfull than other: But they traueylle better/ and maye better awaye therwith. And some ben tame bein,and som of them ben shorte, dyuers, and rounde: And some ben longe as waspes, and those ben worse than other: but they traueile better/ and maye better awaye therwith, and benne roughe, and some of these bein ben whyte and gender hony, and make they⁊ nestes amonge corne/ and in the wode bein gender hony amonge trees: and somtyme in dennes in the erthe. And to these,kynd yeueth a stynge/that stickethe there he smyteth at one strocke: & somefor grete wrath and desyre of wrache stingethe soo depe, that the gutte folowethe sodenly the spere. And suche deye soone: and some lose the spere/ and lyue after warde, and maye not make hony: for they⁊ vertue is take away from them,and lyue to doo prouffyte or to noye. Bein hate stynkynge and other euill smelles, and namely smoke/ and fleen therfro/ and bene gladde and mery in thynges with good smel: And ben comforted with smelle of crabbes/ yf they be soden nyghe them, and whan they⁊ kyng is dede, then they be woo for sorowe: and doothe for hym as it were seruyce for the deade/ and all the people of them makethe greatte sorowe and dole: yf the kynge be dede in pestilence, themne they beare meate togyders & passethe not out: but with sorofull mone they ben gadred on a heape aboute his body,and abate not they⁊ sorowe & woo but they deyen for hongre and woo,but yf the body be taken awaye. Delthe of beyn is knowen in they⁊ myrthe and clereneile.

¶Also he sayth, that bein falle in to many sykenesse. For as it is sayde. capi. xx. they weye seke whan they⁊ brode fayleth. And also sowne that rebounderth of noise,is enmy to them: for it maketh them fulle sore affrayed with sodein noyse. Also corrupte myste, that corrupteth floures that they eate/ is ennemy to theym. Also spinners benne ennemies to them/whan they come in the hyue, and make webbes that greve them. Also a flie that is like to a butter flie that fleeth in to candels/ is enmy to them. For that butter flie eteth waxe/ & leueth ther dirte,of the which dirte cometh Terebines, wormes that loue well waxe passing other thinges. Also the grete couetyse of mete greueth them/whan they eate to moche of floures: & that happeth namely in springynge tyme/ and they dye all with oyle as suche rounde beastes do/and namely if the heed be noynted: and suche beastes sette in the sonne, quyknethe ayen, if they bene besponge with vinegre. Also somtyme they take sykenesse and cause of sykness, whan they ouer gredyly eatynge lete that they⁊ honye is withdrawen and taken away. Duc vses Plinius. Auycen li. viii. capi. iii. rehersith noble properties and worthy of bein/ and sayth, that bein

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ben fedde with hony / and lyttell they eate ther of / but they eate the hony whan they bene seke / and go not out of theyr house. And whan they fynde clene hyues, they make therin houses and chambers of wax with. vi. maner cases. And whanne the mouthe of the hyue is to large, they make it lesse with some maner glewy mater that is blacke, with sharpe odour and smelle. And fyrste they buylde the kynges house, & that house is lyke an hole vouted, and afterwarde they builde other houses by dyuersyte of the more mayster or lesse. And onely the males builde theyr houses: and afterwarde is no werkynge but to ete and make hony. And fyrste bein dwelle in theyr hony combes, & passen out whan it is tyme, and flee vpwarde toppe wyse, and comen agayne and eaten honye. And the kynge passeth neuer oute without an hooste: And the males haue no stynges, except a fewe, and thenne they desyre to synge / but they may not. And bein haue two maner kynges / the one is redde / and that other blacke as cole, and is twyes so moche as a bee that maketh honye. And the male bein ben more than the females. And the lasse bein and rounde, with dyuers colours benne beste. And bein that ben fedde in mountaynes / gardens / and medes ben smalle and good, and maken honye lyke in partyes lyghte. Bein that ben not good / maketh not hony euen / not lyke in partyes: But the bee that cleuethe alwaye to the hole of honye, maketh beste hony: and elles the hony shulde be soone corrupte, and spynners shulde gender therin and distroyethe honye. And bein that make the honye vse a synge / for dowble cause: for the defence, for there is syrye vertue in the synge / and therfore it worthethe greately to wast superfluite of moysture: and to amende and kepe and to saue the hony. Also ofte in to hyues come certayne euylle flyes / and brede there other smalle flyes / that ben greuouse and fyght ayenes: that thyrlethe the wynges of other / but the very bein pursue those flyes and fyghten with them / and wyll not suffer theym to falle vpon theyr house. And bein that make hony fleeth the males that greue theym, and euylle kynges, that rule theym not a ryghte / but onely eate to moche hony / and that they done namely whā honye is scarce. And smalle bein fyghte with longe bein whanne they werke not nor trauayle, and are besye to putte theym oute of the hyues. And by suche out puttynge the hony is the better / and the more in quantyte. There is a maner kynde of bein / that hyghte Labion, and theise fleen bein that make hony / and distroye theyr houses: and that is for they ben wakeful. And whan they come in to theyr hyues, they pitch themselfe in to the hony because of eatynge, and stycke so faste therin, that they may not escape, and then the very bein fleeth them anone.

And two dayes tofore that the kynge passethe oute / the other bein benne skylfullye warned / and haue knoweledge what the kynge shall do, that they maye be obediente and redy to the kynge. And whan the kynges ben made, eche hath one company, and that company woll haue none other but hym that they fyrste chose: and if any other kynge wolle be kynge of that company / they slee hym. And if yonge bein that come forth ben fewe / they abydethe company of a nother swarme, and passeth so forth together the more syckerlye. And after that the yonge bein begynne to flee / if they ben euen and lyke / than they haste theyr werke, and helpe the olde to werke. And no creature is more wrechefull ne more feruente to take wreche / than is the bee whan he is wrathe: therfore a multitude of the hoste of bein throwethe downe greate hedges whan they ben compelled to withstond them that distroy their honye passynge all other thynge. Bein hate dyrte and smoke / and laboure to delyuer them of theyr owne dyrt whan they flee / for theyr dyrte stynkethe fulle fowle: and clenseth therfore theyr howses of their owne dyrte. And yong vyrgin bein werke better and make better hony than olde, & smyte not so moche / nor theyr smytynge greueth not so sore, as dooth the smytyng of the olde. And bein drynke, and that is

onely clere water, whether it be ferre or nygh. And drynketh not, but they purge them fyrste of theyr owne dyrt. And bein maketh most hony in harueſt/and in ſpryngyng tyme is beſt, bycauſe of newe floures of great purenes. And bein ben pleaſed with armonye and melody of ſowne of ſonge, and with flappyng of hondes, and betynge of baſyns. And therfore with betynge of baſyns, tyngynge and tynkynge of tymbers/they ben comforted and called to the hyues. Whan moche hony is lefte in theyr hyues/they wexe ſlow and werke the laſſe, therfore it nedeth to leue in the hyue hony meanly, not to moche nor to lyttell. Huc uſq; Aui. li. vii. And he writeth many other properties/in the whyche he accordeth with Ariſtotle. li. viii. and alſo with Plinius. li xi. Loke tofore li. xii. in litera, A, ther ye may fynde many properties that Ariſtotle/Seneca, and other autours wryte: but this ſuffyſethe for this tyme.

De Boue. cap. xiii.

The oxe hyghte Bos/and is called Boetes in grewe: and ſomtyme Taro in latyn, for he tredeth the erthe. And the dewelap or freſſhlappe that hangeth down vnder his throte/and ſtretcheth to the legges, is called Palliaria, & hath that name of Pelle the ſkin: as it were pelliaria a hangynge ſkyn or a bagge. And is a token of gentylnes and nobilite in an oxe/as Iſidore ſayth. li. xiii. And he ſayth, that oxen ben full milde among theyr felowes. For one of thē ſeketh an other, with whō he is vſed todrawe at neche at the plough. And ofte lowyng preueth affection & loue, whan he may nat ſone fynde his felowe. Li. viii. ca. xiv. Plinius ſpeketh of oxen and ſayth: that he fynderh written of oxen of ynde/that ben ſo hye as Camelles/with hornes of foure fote longe. And there it foloweth: Amonge beſtes that gon backeward only oxen benne fed with foder and with other fode. And it is ſayde, that they wexe fat by waſhyng with hote water. And oxen mowe better traueyl whan they ben yoked by the hornes/than whan they ben yoked by the necke. In Siria ben oxen that haue not dewelappes nor freſſh lappes vnder the throte, but bunches on the backes. And oxen with ſtreyght hornes benne accompted expellente in werke: and blacke oxen with lyttell hornes benne accompted leſſe profytable to werkynge. Oxen hornes ben more and thicker thanne bulleshornes. And after the geldyng, the oxe encreaſeth in body and in hornes, in myght/vertu, and ſtrength: but he is not ſo bolde and hardy as tofore honde, but he is more tame/ſofte, and mylde/and maye better awaye with traueyll: and is more ſlowe and heuy of goinge. Alſo Plinius ſpeketh of the kynd of oxen and ſayth, that after thre yere an oxe is laſſe fierſe thā within thre yeres: And a yonge cowe and an oxe may be wel coupled togyder. And we haue the oxe felowe in traueyll of tylthynge of londe: and this beaſte was ſo worthy acompted in olde tyme, that men wolde not hurte the oxe: And who that ſlewe an oxe without cauſe/ſhulde be ſore punyſſhed, as thoughe he had ſlayne his felowe in erth tilthynge/as he ſayth. The oxe is a mylde beaſt and clene/not only to the vſe of men/but alſo to offer in autero of goddes: for of oxen ben beſte offrynges and ſacryfyces made. And with offerynge of theym and ſacryfice the goddes ben beſt pleaſed. The oxe openeth the lōd and heryeth with culture and with ſhare/and tilleth feldes/and maketh them able and good to beare good corne and fruite. The oxe fedeth with his fleſſhe and nouryſſheth, the ſkyn and hyde accordeth to many maner vſe, and his dyrte ſarreth the londe: His hornes hered were neſſhe, and ben ſtreched out and made ryghte and euen: and of them ben made dyuers veſſels, tooles/and inſtrumentes. Of oxe hornes ben made tappyng and nockes to bowes, to arbaleſters/and arowes to ſhote ayenſt enmyes/and breſt plates, and other armour/by the whyche vnſtronge places of mannes body be warded and defended ageynſt ſhotte and ſmityngе of enmies. And of oxe hornes ben lanterne made: to put of derkenes, and combes to ryght and

to clenſe

to clense heades of fylthe. Also hunters vse oxe hornes to fere wylde beastes/ and to comforte houndes to pursewe beastes that taketh the flight. Also wrytere and payntours vse the hornes/ and kepe in the vyuers colours at best. Also werryours vse hornes and blowe therwith, and comforteth theyr felowes: bothe suche as fyght and them that flee: and cal them to the host with blowynge of hornes. Also kepers and wardens of beastes and of castelles and waytes, vseth hornes/ and comforteth eche other to wake with blowing of hornes. And the oxe hornes ben nedefull to al maner of vse. Also that that is in the oxe is nedefull to dyuers vse/ and also his dyrte is good and profytable, as Plinius sayth. li. xxviii. ca. xi. And sayth/ that oxe dyrt helpeth ayenst ache of the iointes: and is a synguler remedy ayenst the dropsy/ if the pacient be therwith anoynted in the sonne. For it consumeth and wasteth humours betwene the skynne & the flesh: and swageth and abateth bolnynge and swellynge of the dropsie. Also li. xx. capiii. Plinius sayth, that there is a lyttell beast lyke to Scarabeus/ and hyght Burestis: and this Burestis begyleth and betrayeth the oxe in the grasse, and that is (as it is saide) for the oxe tredeth on him. For this Burestis lyeth amonge herbes and grasse that the oxe loueth/ and hydeth him therin: And the oxe gadreth his meat: and swaloweth this beaste Burestis, and whan this beaste Burestis is swalowed, he chauseth sodenly the lyuour of the oxe, and maketh hym breke with great payne and sorowe. Wereof Papias speketh and sayth, that the necke of the oxe is wronge and greued with charge of the yocke, and the oxe is greued with the ache of the pycke/ with the whiche he is so pryched: And the oxe dyeth with wo and sorowe that cometh of the venyme of that beast Burestis, whan he cometh in to the oxe wombe amonge his meat.

De Bubulco. Ca. xiiii.

A Oxe herde hyght Bubulcus/ and is ordeyned by office to kepe oxen: He fedeth and nourysheth oxen, and bringeth them to lese and home ayen: and bindeth their fete with a lenghaldes and spanelles; and nygheth and cloggeth theym whyle they ben in pasture & lease, & yocketh & maketh them draw at the ploughe: and pyckeyth the slowe with a gad/ and maketh them drawe euen. And pleaseth the with whistling & with song/ to make them beare the yocke with the better wyl for lykynge of melody of the voyce. Oxen and hartes loue melody by kynde/ as Auycen sayth. And this herde dryueth and ruleth them to drawe euen, and techeth them to make euen forowes: and compelleth them not onely to ere, but also to trede and to thresshe. And they lede them about vpon corne to breke the strawe in thresshynge and tredynge the floure. And whan the traueyll is done, then they vnyoke theym and brynge them to the stall: and tie them to the stall, and fedeth them therat.

De Bubalo. Cap. xv.

The Bugle hyghte Bubalus, and that nowne Bubalus is diminitiue of Boe, bouis. And the bugle hyghte Bubalus, for he is like to an oxe: and is a fyers beast, and is not gladly tamed/ nor taketh gladly the yocke on his necke. In Affrica ben bugles: and in Germania ben wylde oxen with so longe hornes/ that the kynges borde is serued with drynke therof. For he holdeth so moch/ as Isidore sayth. And is a beaste of great strength/ and maye not be tamed but with an iren rynge put thorough his nosethyll, by the whyche rynge he is lad about. And is blacke or red, and is thyn heared with hornes: And his forehead is beclipped with ful stronge hornes: and his flesshe is good not onely to meate but also to medicyne. For as Plinius sayth, lib. xxviii. ca. x. Bugle flesshe sodde or rosted/ healeth mans bytynge. Dio mary taken out of the ryght legge bothe awaye heare of the eye lyds, and is medicyne for cuylo of eyen. Dio blood taken with vynegre heleth wonderly them that caste blood. His hoose with Mirra fasteneth waggynge teeth.

teeth. And bugle myſke helpeth agaynſte fretynge and gnawynge of the gutteꝛs, foꝛ it ſofteth them, and eſeth with his ſatnes: and helpeth ayenſte the blody fluxe: And is full good ayenſte ſmitynge of ſerpentes and of ſcorpions, and ayenſt venym of the crekette and of the worme that hyghte Cicada: and healeth newe woundes. And bugle dirt heated, healeth hard poſtumes, and neſſheth the malice therof: Dio galle helpeth ayenſt dymnes of eyen. Alſo ſome wylde oxen ben wonderfull great: and neuertheleſſe mooſt quyuer and ſwifte: in ſo moche that the dyꝛt that they ſhyte in turnynge aboute falleth on theyꝛ hoꝛnes oꝛ euer it may come to the ground: Theſe oxen hate al thynge that is red: and therfoꝛe hunters cloth them in red to make theſe oxen purſewe them. And whan the hunter ſeeth that this beſt is nyghe hym, then he ſterteth behynde a ſtronge tree, and the oxe in his wrathe reſyth with the hoꝛnes ſtrongelye, and pytchethe his hoꝛnes in to the tree: and is ſo holde in the tree by his hoꝛnes, and diſtroyed and thꝛowen downe by hunters dartes. Alſo an other beaſt is like a wild oxe, and is not ſo great, but he hath full great hoꝛnes and ſharpe, with whom he thꝛoweth downe buſſhes and treeꝛ: and thꝛowethe ſtronge okes downe to the grounde. And at the laſt to gather meat, he putteth his head amonge ſhꝛubbes and longe rode, ſmal and tough, that beclyp and wynde aboute the hoꝛnes of the beaſte, and ſo the beaſte is tyed and holde: and thenne he ſtryueth & praunceth longe therwith, & ſtriueth ayenſt the wyndynge and faſtenynge of the roddes, and is faſter and faſter bound and holden, and whan he hathe longe ſtriuen, yet he maye not delyuer hym ſelfe oute of the bondes, but is alway faſter and faſter bound: then foꝛ indignation he loweth full loude, and the hunter heareth his greatte voyce, and knoweth that the beaſte is ſnarled & faſte holde: and then he cometh vpon the beaſt boldly, that is moſte ſharpe and myghty, and ſleeth hym with his toole and wepen: and durſt not auenture vpon hym in great woddes ne in ſeldes, but nowe he dare ſle hym whan he is holde among ſmal rodes. Philiologus calleth this beaſte Aptalcon, if his woꝛdes maye be beleued, it ſemethe wonder, why ſo ſtrong and ſo fiers a beaſt draweth not his hoꝛnes oute of ſhꝛubbes and roddes that ben ſmal, with the which hoꝛnes he breaketh great treeꝛ and ſtrong, and thꝛoweth them down to the ground. Alſo there is a maner wylde oxe, that Ariſtotle. li. viii. circa finem, calleth Bonboꝛicus, And ſayth, it is a greatte beaſt, as great as a bull, and is lyke a bul, and hath heare ſhad on eyther ſyde on the necke, as it fareth in the heare of an hoꝛſe. And his heare is moꝛe neſſher than hoꝛſe heare, & moꝛe ſhoꝛter, and is heared continually vn to the eyen, and is ſomdeale red oꝛ citrine, and his voyce is lyke to the voice of a bull, and his hoꝛnes ben ſomdeale redde oꝛ cytrine, and be ſomdeale croked: and in to eyther of his hoꝛnes maye halſe the meaſure that hyght Boo: and hathe no teethe aboue, but is tothelee aboue as a bulle. And his legges ben not ful heary, but they ben lyke to a ſpere: and is cloueſoted with two cleeꝛ in one fote: and his tayl is ſhoꝛt in compariſon to his body: and he dyggeth the erth, and rereth hym in dygging as a bul doth, and hathe an harde ſkynne, and ſuffreth well ſtrokes, and his fleſſhe is full ſwete, and is therfoꝛe hunted and beten, and fleeth and reſteth whan he is hunted, and thꝛoweth dyꝛte foure paſes from hym, and dothe ſo foꝛ dꝛede. And houndes that ren after hym, ſmell to the dyꝛte: and whyle the houndes ben occupyed about ſuche ſmellynge, the beaſt fleeth and renneth, and paſſeth fer away. Alſo. li. x. Ariſtotle ſpeketh of the wylde cowe and ſayth, that whan her tyme of caluyng cometh, many of them come about her, and make of dyꝛte as it were a walle, and this maner beaſt hath moch dyꝛte, as Ariſtotle ſayth and Auicen alſo.

De Baſiliſco. Ca. xvi.

The Cockatrice hyghte Baſiliſcus in grewe, and Regulus in latyn, & hathe that name Regulus of a lyttell kynge, foꝛ he is

he is kynge of serpentes, and they benne a ferde and flee whan they se hym: For he sleeth theym with his smelle and with his brethe: and sleeth also al thyng that hath lyfe with brethe and with syghte. In his syghte no foule ne byrde passeth harmeles/ and thoughe he be ferre fro the foule, yet it is brente and deuoured by his mouthe, but he is ouercome of the wesell: and men brynge the wesell to the cokatrice denne, where he lurkethe and is hid. For the father and maker of all thyng leste no thinge without remedy. And so the cokatrice sleeth whan he seeth the wesel/ and the wesel purse with and sleeth hym. And the cokatrice is halfe a fote long/ and hath white specked: And the cokatrice sleeth that that he commeth nyghe/ as the Scorpion. And that water that he toucheth, makethe the Dropesy/ and it is venemous and deedly: & some men calle the cokatrice Sibilus, for with hissyng he sleeth, or he byteth or stingith. Duc viqz Jsidore. li. xii. capitulo. iiii. Plinius also sayth. li. viii. ca. xxii. Among the Hisperies and Ethiopis is a welle/ that many mē trowe is the heed of Nilus, and there besyde is a wylde beast that hyghte Catobletas, and hath a lytell body/ & nice in all membres/ and a great heed hanginge alway towarde the erth/ and elles it were great noyenge to mankynde: For all that se his eyen, shuld dye anone, and the same kynde hath the cokatrice, and the serpent that is bredde in the prouynce of Sirena: and hath a body in length and in brede as the cokatrice/ and a tayle of twelue ynches longe/ and hathe a specke in his heed as a precious stone, and sereth away all serpentes with hyssyng: And he presseth not his body with moche bowyng, but his course of waye is forthe ryghte/ and goothe in meane. He dryethe and brennethe leaues and herbes/ not onely with touche but also by hyssynge & blaste he rotethe and corrupteth all thynge aboute hym. And he is of soo greatte venyme and perylous/ that he sleeth and wasteth hym that nieth hym by the lengthe of a spere/ withoute taryenge: and yet the wesell takethe and ouercometh hym: for it pleaseth god that no kyndely thyng shulde be without pere/ for the bytynge of the wesell is deathe to the cokatrice. And neuertheleste the biting of the cokatrice is deathe to the wesell. And that is soth, but if the wesel ete rewe before. And ayenste suche venyme, as Aristotle sayth and Auycen, sythe the wesel eateth the erbe of rewe, thoughe it be bitter, & by vertu of the Juyce of that herbe, he goothe boldly and ouercometh his enmye. And thoughe the cokatrice be venemouse withoute remedye, whyle he is a lyue, yet he leseth all the malyce whan he is brente to asshes/ His asshes be accounted good and profytable in werkynge of Alkamye, and namely in tounynge and chaungynge of mettalle.

De Botrace. ca. xvii.

Botrax hyghte Rubeta also, and is a maner venemouse frogge/ and dwellethe boothe in water and in londe, as Plinius sayth libro. xviii. capitulo. xxxii. and it is sayde/ that he chaungeth his skynne in age: and eateth alway certeyne herbes/ and kepeth and holdeth alway venyme/ and fyghteth ayenst the commen spynner, and agaynst the spymer that hyght Spalangio/ and ouercommeth theyr venyme and bytynge, by benefice of plantayne/ & his venime is accounted moofte colde/ and stonieth, therfore eche membre that he toucheth, it maketh lesse felynge, as hit were froze/ and is a venemouse beast, and comforteth therfore himselfe at eche touchyng. And the more he is towched, the more he swelleth, and as many specked as he hath vnder the wombe, soo many maner wise his venyme is accompted greuous.

And he hathe eyen as thoughe they were fyre shynynge, and the woorse he is, the more brennynge is his syghte, & thoughe he hath clere eyen, yet he hateth the light of the sonne, and seketh derke places, and sleeth to dennes, whan the sonne ryseth/ and his beames shyneth vppon the erthe. This frogge loueth swete herbes, and eateth the rotes of theym, but in eatynge he infecteth and corrupteth boothe rotes and

herbes

herbes. Therfore ofte in gardens is rewe sette, that is venime and enmy to todes, & to other venemouse wormes. For by vertue of rewe they bene chassed away, and may not come to other herbes and rootes that growen therin. The tode loueth stinkynge places and dyrty, and hateth places with good smelle and odour. And so it is sayde, that he sleeth out of the vyneyerde, whanne the vynes begynne to blome: for he maye not suffre ne susteyne theyr good odour and smelle. And libro tricesimo capitulo.iiii. Plinius speketh of the tode and sayth in this maner. There ben right venemouse frogges, that hyghte Rubete, and lyue amonge breres and busshes, and the more greatte they benne, the worse they benne. And somme benne browne, and some benne reddyshe, and some pale, and some yelowe or citrine. And they meane, that these wormes Rubete haue dowble lyuour, that one is mooste venemouse, and that other is remedy, and is gyuen in stede of Triacle ayenste poyson & venym, and for to assaye and knowe whiche of these is good and whiche is euylle, the lyuour is throwe in to an ampte hylle, than the ampte slee and voyde the venemouse parte, and defyze and chese that other parte, and shalbe take and kept to the vse of medycyne. And auctours tell wonders of these maner of frogges, as Plinius sayth, and telle, that in the ryghte syde of suche a frogge is a preuye boone, that heleth somdele sethyng water, if it be throw therin, and the vessell may not hete afterwarde, but if the boone be fyrste take out: and wytches vse that boone to loue and hate. And they meane also, that the fever quartayne is healed therby. And by that worme neuer soo venemouse, yet be brennynge he leseth the malyce of venym, and taketh mooste vertue of medycyne. And asshes thereof helpe wonderfullye to recouer flesshe and skynne that is happly loste, and to make saddnes and sinewes, and to healynge and sauatyon of woundes, if the asshes be vsed in newe maner. Loke within de Rana, in litera, R.

De Bombace. cap. xviii.

Bombax is a worme that bredethe in twygges and braunches of sypresse, of asshe, of Mulberytrees, and of terebintus, as Plinius sayth li. xi. ca. xxiiii. And Isydore sayth in this maner, Bombax is a worme of two twygges and braunches, of his weuynge is clothynge made, and hyghte Bombacinum. And hyght bombax, for he is made voyde and clene while the threde passeth out of hym, and in hym abydethe but ayre onely, as he sayethe. And this worme hath wonder changinge. For fyrste he commeth forthe as a worme like a malshrag, that gnaweth caul leaues and vyne leaues, this worme may not away with colde, and weueth webbes, as spynners do: and fyrste he makethe hym a place or a house to dwelle in, and to defende hym selfe ageynste the colde wynter, and maketh his webbe with his fete, and draweth his smalle thredes, and kembeth them with his fete, and ordeyneth theym so, and maketh therof a webbe.

De Camelo. cap. xix.

Camelles hyghte Cameli, & haue that name of a nowne of grewe, as Isyd. sayth libro. xii. for whan they ben charged they bowe and lye downe, and ben meke to them that them charge. For meke and shorte hyghte Came in grewe. Otelo they haue that name of Camur in grewe, that is croked, for whan they take charge vpon them, they bende and croke the knees. Also camelles be beastes that beare charges and burthens, and ben mylde & softe, and ordeyned to beare charge and cariage of men, and ben founde in many contrees and londes, and namely in Arabia. And camels of Arabia benne dyuers fro camelles of other londes. For a camelle of Arabia hath two bonches in the backe, and a camel of a nother lond hath but one bonche in the backe, as Isidore saith in eodem. And libro. viii. capitulo. xix. Plinius sayth in this maner, the eest sedethe camelles amonge tame beastes, of whiche camelles

is two maner kyndes, for some benne of Bractria and some benne of Arabia: the camell of Arabia hath two bounches on the backe, and the camell of Bactria hath but one in the backe, on the whiche he bereth his burthen and charge, and a nother in the breste / and leneth theron. Camelles ben totheleſſe aboue as oxen are / & chewe theyr cudde as oxen and shepe, as Jſidore sayth libro. xii. and is cloue soted, as it shal be sayde here after. And is full swyfte, as plinius sayth / and is therfore good in bataylle and in werre, and to beare charge and caryage. And the camel goth no more a day than he is wont to do / nor taketh no more burthen than he is wonte to beare. And the camell hateth the horse by kynde and suffereth thyrste foure dayes / and styreth the water with his fete whan he drinketh / or elles the drynke doothe hym noo good. And the cammelle lyueth .l. yere / and some a hunderde yere, and wexethe wode somtyme. Camelles ben gelded that ben ordeyned to batayle and werfor they bene the stronger, if they benne put fro the werke of generation. Duc vsq; Plinius. Auycen speketh of the camelle in this maner. The cammell / he sayth / meueth first the ryght fote as the lyon dooth / & onely the camel hath a bonche on his backe, and is cloue soted / and hath felles in the clyftes as it fareth in a goose foote, and those clyftes bene fleshlye, as the cleste of a beares fote. And therfore mē maketh them shone, leaste theyr feete be hurte that ben tender byneth. And sometyme in the cammelles harte is a bone founde / as there is in the herte of an harte. And the camelle hathe foure tetes in the two vdders / as the cow hath / and the female camell bowyeth herselfe and goth on her knees, whan she wol be cowpled with the male. And her talente and desyre is stronge and feruent in tyme of loue / and she eateth then but litel, and desyreth alwaye to be assayled of the male nye to the place, in whiche she was fyrst assailed. And as Aristotle saith li. v. ix^{a} is one propertye of camelo to be solitary & alone in mountaynes in tyme of loue / & no man may come nye to them that tyme, but the herde alone / & the camelles yerde is synewy & full harde. Therfore men make bowe strynges of suche yerdes. Item ibidem in eodem, Camelo haue certain tymes ordeyned to the werke of generation: The female nowery sherth the colt in her wombe xii. monethes, and they engender not before they be thre yere olde, and reste a yere after louynge. Also he sayth. libro. viii. that certaine maner of camelo ben gelded, to be the more able to flee: And sayth / that suche camelo bene more swyfter than horses, and that is by cause of large pase and wyde, but herof loke within de Dromedario. Aristotle sayth, libro. ix. capit. xlvii. that the camell dooth not the werke of generation with his owne mother. For in a certayne cite a camell was healed with a mantell, and her owne sonne lepe on her, and by fallynge of the cloth that she was covered with / he knewe it was his owne mother, and thoughe he did the dede, he lepe downe and slewe the man, that hym had begyled. Arist. setteth this ensample, & an other lyke of an horse of a certayn king. Also libro. xi. cap. xxxvii. Plinus speaketh of camelles and sayth, that amonge foure soted bestes camelo were balde as men do / & as the ostrydge & certayne bestes among foules. Also he sayth, that among beastes without hornes, the camelo be totheles in the ouer iowe, & accorde therfore in teeth with bestes that chewe the cud, & in dispositiō of the wombe, but not in hornes. And Ari. li. xiiii. sayth, that a beaste that eteth thorny mater, hath not the wombe as the camel, & an hard horned beste hath no teth in eyther iowe, and therfore the cammell hath no teeth in eyther iowe / but onelye byneth / thoughe he be hornelesse. Than it nedeth that the camelles wombe be of such disposition: and is like to the wombe of bestes that benne totheleſſe in the ouer iowe. And the makynge of his teethe is lyke to the makynge of the teethe of horned beastes. And it foloweth there / and for the camelo meate is thorny and hard / it nedeth that his tongē be fleshye for the hardnesse of the palate. Therfore kynde vseth the palate as the erthy party of teth:

and therfore the camell cheweth his cud as horned bestis do, for his wombe is like to the wombe of horned bestis & he taketh his mete in the first wombe, & al vndigest / and in the second wombe the mete beginneth to defye / and is better defyed in the thyrde wombe, and in the fourth wombe is full digestion and complete / and this diuersyte of wombes is nedefull for hardenesse of his meate, for he gryndethe & cheweth his meate lyttel with his teeth. And li. xiii. Aristotle sayth, that the camel hath no gall distingued vpon the lyuer, no more than the oliphaunte hathe, for the matter of his lyuer is fulle hole and sounde, and his bloudde is kyndely swete: and in suche beastes is noo galle founde / but if it be founde in full smalle veynes / and therfore olde men sayde, that Anaxagoras sayth, that cammelles ben beastes of longe lyfe, for they ben gallesse: and beastes with lytell galles lyue lenger thanne beastes with moche galle. And therfore Anaxagoras sayde, that galle is cause of all sharpe sykenesses, whanne galle is multiplied vnto the longes, and shedde to other partes of the body. But Aristotle saith / that this is fals, for many beastes / in whome no galle is founde / haue ryght sharpe sykneſſe somtyme and euylles that slee them, as it fareth in cammelles, that haue the Podagre and the frensy, and by the podogre theyr fete ben streyned, and this euyl sleeth them somtyme / and ben netheles without galle / vt dicit ibidem. Huc vsq; Aristotiles.

Also in Dictis vniuersalibus Constantine speketh of the camel and sayth / that the camell is mooste hotest beste of kynde / and is therfore lene by kind, for the hete drawethe of all fatnes of the blode, & therfore the camel is lene. And camelo mylke is more thin than mylke of other beastes / and lesse vnctuous, and lesse nowrysshynge, and more heatynge and openynge and departynge. And mylke is nought elo but blod / oft sod, and therfore Camelo mylke is salte in sauour and sharpe / And tempereth therfore those humours and maketh them thinne. And cowe mylke is contrary therto / and is thycke and vnctuous, and norysshethe moche. Loke other proprietyes within, de Dromedario.

De Cameleoperdo. ca. xx.

Cameleoperdus hyghte Cameleoperdalis also, and is a beast of Ethiopia / as Isidore sayethe libro. xii. and Plinius libro. viii. capitulo. xxx. And hath the hed of a camel, and the necke of a horse, and legges and fete of a bugle, and speckes of the perde, and is a beste bysprongе with white speckes distingued with bryght colour and clere & hyght Cameleoperdalis / for he hath the hed of a camel and speckes of the Perde. And Plinius sayth / that this beast is more worthe in syght than in fiernes, and is so mylde and softe / that he had almoste the name of a shepe. As he sayth / this beaste was clene to meate by Moyses lawe, but not to sacrysyce, for he is cloue soted as a bugle, and cheweth his cudde as a cammelle / and therfore it was leyfull to eate therof, as it is wrytten Deuteron. xiiii. &c.

De Camelion. cap. xxi.

Camelon is a lytel beaste with diuers colours / and his body chaungeth full soone in to diuers colours, as he saith. Also a nother beaste there is founde, that taketh also chaungynge of contrarye colours / as Isidore saith there. And Auycen meaneth / that Camelio & Stellio the Lusard is al one: for he shineth as a ster, & chãgeth colours / For it is a ferdful beaste with lyttel blonde / and chaungeth therfore colores. And is foure maner dyuers: he hathe the face of the ewte, and sharpe clawes and croked / and the body sharpe / and an harde skynne / as the Cokadrylle. And libro secundo Aristotle sayth, that the Camelion is a beaste lyke to the ewte in bodye / And his sydes benne euen longe to the nether parties of his wombe / as hit were a fysshe: And his rydge hooues bonche vpwarde, as it were a tyshe: His face is as it were a beaste compowned of a swyne & of an ape: And his tayll is full longe and smale

small at the ende: And his fete ben croked, as it were a lyttell ewte: and eche of his fete is departed atwynne, and the comparyson of one fote to a nother is as in comparysone of the thombe of a man to the other deale of the honde: And eche of those two partes is dyuyded in fyngers: And his clawes beine lyke to the clawes of a byrde: and all his body is roughe & sharp as the body of a Bardan: His eyen bene depe great and rounde, & conteyned with a skynne lyke to the skynne of the bodye: and that skynne couerethe the eyen. And he tornethe and casteth oft his eyen hither and thyther. And chaungeth his coloure whan his skinne is blowen, and his colour is somewhat blacke with blacke specklen therin. And this dyuersitie is in all his body, and namely in the eyen, and also in the tayll, and is fulle heuy in meuynge and lowle of coloure in his deathe, and what is in his body is but of lytell flesshe, & hath but lytell blood, but in the heed & in thende of the tayll where he hath lytell blod and also in the harte, and in the veynes that come therfro: and also hathe blode about the eyen, thoughe it be ryghte lytell. And the brayne is nyghe the eyen, and if the body be departed in two, it abydethe in his werkynge by spyryte therof: and a lytelle meuynge abydeth abowte the bodye: and is spenclesse, and dwellythe in dennes, as an ewte. Duc vsqz Aristotle.

And libro vicesimo octauo. Plinius sayth, that Camelcon is a beaste lyke to the Cocadrylle, and varicthe therfro onely in crokednesse of the backe, and in longenesse of the tayll. And no beaste is accounted so ferdfulle, as the camelcon, & chaungeth therfore his colour. His moste might and strengthe is as cruste the kynde of goshawkes: for he drawethe them, and they flee to hym, and he taketh them wylfully to other beastes to be deuoured. And Democritus sayth, that if his hedde and his throte be sette a fyre with oken woode, it maketh both rayne and thonder: but Plinius scorneth this sayinge. But what beste so euer it be, hit is accounted amonge clene beastes, Super Leuit. xi. Isichius sayth, that in sykneſſe he seyneth hym selfe soft & mild thoughe he be cruell. And it is sayde, that the camelion lyueth only by ayre, and the molle by erthe, and the herringe by water, & the crebet by fire, as these verses meane.

Quamuis ex puris vitam ducunt alexipharis,
Camelion, talpa, murisque alec, & salamandra
Terra cibat talpam, flamme pascunt salamandram,
Vada fit allecis cibus, aer camelconti.

De Lapica. capi. xii.

The wylde goote hyghte Lapica, and hath that name of Carpendo gatherynge. Therof Isidore speketh libro. xii. and sayth, that they be called Capri & Lapice for they gather braunches and twygges: And some men meane, that they haue that name for they clyme vpon hard craggis: And some meane, that they haue that name of noise that they make with their leggis: And so wylde gete ben called Lapice, for they se moste sharpely. The Grekes call them Dorkos, and they dwelle in highe mountaines, and seen hunters come afterre. And those same benne called Ibices, for they come vppewarde in to hyghe places, as it were byndes, soo hyghe that vnnethe they ben seen with mannes eyen, as Isidore sayth the libro. xii. And he sayth, that those beastes dwellen in hyghe rockes and craggis. And if they perceiue som tyme, that they be pursued of menne or of wylde beastes: they fall downe heedlynge oute of the hyghe craggis: and saue them selfe harmelesse on theyr owne hornes. And ben also called Dame or Damule, as Papias sayth: Loke within in litera, D, de Damule. Also this beaste Lapica, the wylde gote, is moste swyfte in rennynge, moste lyghte in lepynge, mooste sherpe in syghte, mooste swete in taste, mooste tender and holsome to meate, and mooste besy to gadre his owne meate: For the gote knowethe dyuersytie of herbes, of trees, of twyggis, of braunches, and of sprayes, whiche they eate and fede them selfe of by syghte, taste, and smelle. Also Plin. sayth, that the Leoperde drinkethe mylke of the wild gote, & voydeth sorowe & wo.

De Capriolo. capit. xxiii.

Capriolus, as Auycen sayth, is lyke to Dynnulus an hynde calfe, and this beaste chaungeth not his teeth, and when one may perceyue that he hath great teth, then it is a token of longe lyfe / and also of longe continuaunce. And this beaste Capriolus hath ryghte fayre and pleasaunte eyen / and also sharpe. Also libro. viii. Aristotle affermeth and sayth / that these beastes Caprioli haue wytte / whan they be wounded / and seke the herbe Pulegium cerinum / and eaten therof, to drawe oute arowes out of theyr bodyes, if they stycke therin. By besines of remyng and swiftnesse of meuyngehis flesshe is dischargyd of superfluite of moysture, and his flesshe is so made the more tendre, and the better to defye, and the better of sauour & of smell. For the heuy sauour therof is take away, as Constantyne sayth. To gette mete this Capriolus clymmeth vp from hyghe places, to more hyghe places, and knowethe by smell bytwene holsome herbes and vn holsome. And he cheweth his cud, and is clouefoted / and defendeth hymselfe in wodes and laundes fro hunters and their houndes, not with his clawes / hornes, and teeth, but onelye with swyftnesse of flyghte. And so whan he is pursewed in valeyes and in feldes, he taketh his course and fleeth in to hyghe places and mountaynes. In the mountaynes of Inde ben some Caprioli / that eatethe herbes with good smelle and sauour / and in theyr fete ben certaine holownes / in the which certayne humours bene gathered / and bredeth postumes, the whiche postumes first ben ryped, and then broken with meuyng and with frotynge, and throwe out of the body with smalle heary leaues. And the substaunce that is conteyned within the skynne, is beste of smellynge / and moste precyouse amonge spycerye, and moste prouffitable and vertuouse in medycyne, as Dioscorides sayth / and Platearius also: and that we calle commonlye Muscum.

De Capra. capi. xxiiii.

The Gote hyghte Capra, and hathe that name of Carpendo, gatherynge, as Capra hath the name of the same / for he gatherethe the ouer moste endes of braunches and of leues, and eateth them, as Isidore sayth. And Plinius libro. viii. capitulo. i. speketh of the goote and sayth: that a goote cyneth many kyddes at ones, and but selde foure / and goothe with kyd fyue monthes / as an ewe dothe. Also gete were bareyne by fames to fore three yere, and gender lasse profitably / and in age after foure yere: And conceyuethe in Nouembre / and cyneth in Marche / or in Aprylle, whan trees and braunches springe, And haue not all hornes, but some haue, and in them the growing of knottes is token of yeres. Archelaus meanethe, that the geate brethen atte the eares / and not at the nose. And ben selde without feuer / and therfore both in gete and shepe is the more feruente and hotte werkyng of generation, as he sayth. And we meane not, that gete se lesse by nyghte than by daye / and the gote hath vnder the chinne a berd that is called Armitum. And if a mā drawe one oute of the flocke by the berde, the other ben astonyed and beholde. And also the same happeth whan one of them byteth a certain herbe. Theyr bytyng is moste distruction of olyue, for with likynge they make the oyle bareyne, and for this cause they were not offred to the goddes Minerua. When the son draweth to glade, gete ete not in pasture togeder / but torne away their faces ech fro other & lye downe. And in other time those that be torned eche fro other eten togeder in pasture, & tourne the face eche to other. Duc vsq; Plinius.

And Aristotle, libro. iii. sayth / that in manye londes gete haue mylke without conceyuynge: But they take netles and frote the vdders therewith / and then cometh syrste oute bloudde, and then as hit were matter, and good mylke at the laste, not worse than the mylke of theym that cyneth. Also libro. vi. gete lyue. x. yere or xi. and vse werke of gendrynge vnto their laste

laste aege. And sometyme the geote hath two kyddes at ones, if they haue conuenable meate, and namely if the gote bucke be well fedde. And if she conceyue afore the northen wynde, she eynnethe males, and if she conceiue afore the sothern wynde, she eynneth females. And he telleth, that they torne the face northward whan they shall gender. Also libro. viii. there he saith, that gete & shepe ete herbes, but shepe byte herbes vnto the rote, and be stedfast in pasture: And geate passe soone fro place to place, and take onely the ouermoste endes of herbes and grasse, and conceyue better after that they drynke salte water. And whan gete ben meued after the vnder time they drynke the more water, and whan they eate salte tofore that they drynke, thanne shall moche mylke droppe oute of theyr tetes. Also libro. viii. capitulo. iii. In gete and shepe is lytell wytte, in so moch that vneth they can goo to a felde to lese, or come agayne, but they bene ladde and brought ayen. And if a man take a gote and rere hym vp sodenly, then the other rere them also, and beholde hym sadly. And the vse of gete and of shepe is nedefull to mankynde: for they feede the hungerye with mylke and with flesshe, and clothe the naked with felle and with wulle, and amende the londe with vryne and with dytte. And nothynge is in the gootes body but it is good and profitable to vse of meate or clothynge, or elo to nedefulle vse of medycine. For as Plinius sayth, libro. xxviii. capitulo. x. serpentes benne chassed and dryuen awaye with asshen of gootes hornes, and with theyr wolle brent. And by remedy of gotes hornes dyuers maner kynde of venyme is ouercome, and superfluite of deed flesshe is frette, and freshe flesshe and newe is gendred, and passynge runnyng humours bene staunched, and by helpe of theym roted woundes fretynge and gnawynge haue remedy, though they ben cancred or festred. With newe gotes skynnes woundes ben holpe and healed. Gootes bloudde medled with mery and sod excludeth poyson of venyme, bytynge of crepyng wormes & smytyng of scorpyons ben saued & healed. The hote lounge of a gote layed to a venemouse bityng draweth oute the venyme, and abatethe the ache and sorenes. His galle putteth away dymnes of eyen, and fretteth webbes and perles, and sharpeth theyr syghte, and cleareth the eye. Gootes liuer rosted, helpethe agaynste lepra, if hit be ofte take in mete. And his dyrte helpeth many sikenes and euylles. For as he sayth, gotes dyrt helpeth them that haue the Podagre, if talowe of the goote bucke be medled with Juys of Jury. And gootes vryne heated & dropped luke warme into the eares, hetleth eares that ake. He setteth these propryties and many other medicynable propryties. And so Plinius setteth a thousand remedyes. And herby maye be shewed a meanynge that one sayde in this maner: Eche wonder, that it is not sayd, that it healeth the fenere. And herto Ari. sayth, that a certaine best sucketh gootes mylke of the vdder and teates, and then the milk is distroied and wasted, and the gote weyeth blynde therby. Of the gote loke more within, in littera. J. de Hirco.

De Cane. capit. xxv.

A Hounde is called Canis, and toke that name of grewe, as Isyd. saith. For an hounde hyghte Cenos in grewe, & some men meane, that he hath that name Canis of loud berking, as he saith. Nothing is more besy & wittyer than an houd, for he hath more wit than other bestis. And houdes knowe theyr owne names, & loue their maisters, & defend the houses of their maisters, & put themselfe wilfullye in peryll of deth for their maisters, & ren to take praies for their maisters, & forsake not the deed bodyes of theyr maysters. And houndes pursue the sote of prete by smel of blode, & loue company of men, & maye not be withoute men, as Isidore sayth. And there it is said, that ofte houndes gendre with wulues, and of that genderynge commeth cruelle houndes, whiche some men calle Lycisci. Also ofte the Indiens teche bytches, and

leue them in wodes by nyght, for Tigres shulde lyne them and gender with them, and of them come mooste sharpe houndes and swyfte / and ben so stronge, that they throwe downe cruelle beastes, as Lyons. Huc vsqz Isidorus libro. xii. cap. secundo. Libro. viii. capitulo. xl. Plinius speketh of the houndes and sayth, that amonge beastes that dwell with vs houndes and horses ben mooste gracious. We haue knowen that houndes faught for theyr lordes agayust theues / and were sore wounded, and that they kepte away beastes & soules fro theyr maysters bodyes deed. And that an houndes compelled the sleer of his master with bet kynge and bytynge to knowlege his trespas and gylte. Also we rede that Garamantus the kynge came oute of exilynge, and broughte with hym two hundred houndes, and faughte agayuste his ennmyes with wonder hardynesse.

Also Jasons houndes of Lilicie wolde take noo meate whanne his lorde was slayne / and so he dyed for hungre and sorowe.

Also we rede that Celius the Senatour of Placencia was defended by an houndes, that was ouersette of men of armes, and was not wounded tylle the houndes was slayne. So Sabinus houndes forsoke him not nother in prison nor in deathe, but abode with the deed bodye with dolefulle and sorowefulle noyse / and howlynge, and a manne yaue to the houndes meate / and the houndes toke the meate / and he wolde haue putte hit in his mouthe that was deed: and whanne the deed bodye was throwen in to Tyber / the houndes lepe and swamme in the ryuer to holde vp the deed bodye / and there came moche people to see and beholde the kyndenesse of the trewe beaste. Houndes haue minde of full longe wayes / and if they leese their maysters, they go by ser space of londes & cũtres to theyr maysters houses. The cruelnes of an houndes abateth to a micke má. In houndes is gret wyt & bisynes in hunting, for by winde and by smellyng, and also by water they pursewe & solowe beastes that renne and flee, and fyndeth theyr sorowes and dennes / and warneth therof by sute and by barkyng: Of tygres and houndes commeth soo stronge houndes / that they ouercomme lyons and Olyphauntes: as greatte Alisaunder made a prose by the houndes that the kynge of Alania dyd send to hym, fyrst in his presence he ouercame a Lyon, & then an Olyphaunt was broughte to hym, and whan the houndes sawe the cruell beaste, his heer stode vppe in all the bodye, and berked syersely fyrste, and than rosed crastely, and faughte soo longe with the olyphaunte, that he drewe hym downe to the grounde. After the aege of a yere a houndes gendereth / and the bytch goothe with whelpe in her wombe foure score dayes / and whelpeth blynd welpes. And the more plenty they haue of mylke / the later they take theyr syghte. Also they neuer take theyr syghte after the. xxi. day / nor before the seuenth daye. Some saye / that whanne one is whelped alone / the nynthe day he seethe / and whan they ben tweyne, the tenth daye / and whan they ben three, the. xiii. daye / and so as they be moo whelped in nombre, the moo dayes is theyr syghte taryed. And that whelpe is beste, that hath laste his syghte / or that that the mother bearethe fyrste to the cowche. Huc vsqz Plinius. libro. viii. capitulo. xli. there he rekeneth many other thynges. Aristotle libro secundo sayethe, that houndes chaunge no teeth, but it be by chaunce two / and the lasse they ben, the whyter teeth they haue & the more sharp. And therby menne haue knowlege bytwene the younge houndes and the olde / for olde houndes haue blacke teethe and blont, and younge houndes the contrary. Also there. li. v. he sayth, that male houndes be rather mcued to the werke of generation than females. And grehoundes gendre rather than other houndes, as he saith li. vi. And his femell gooth somtyme with whelpes in the wombe the sixt parte of the yere / that is. xl. dayes, and her whelpes ben blynde. xii. dayes, and then the male cometh not at her, but in the syxt monethe after the whelping. And some grebytches gone with whelpes in theyr wombe. lxxiii. dayes, and that is nyghe the fyfte parte

of

of the yere: and her whelpes bene blynde xvii. dayes. And soo the sooner the whelpes be made perfyte in the moders wombe the sooner they haue theyr syghte, whanne they be whelped & comen in to the world. And the males are sooner meued to the werke of generation. For whan they begynne to heue vp the legge for to pysse, and that is after. vi. or. vii. monthes, whanne they were stronge. And grehoundes haue this propryte, that they mow gender more whan they ben in traueyle, thanne whan they be in reste. And the female maye lyue .x. yere, and the male lyue the shorter tyme than the female, and that is for the trauell of the male, and so it saryth not in other. For the male lyueth lenger thā the female, as he sayth there. And other houndes, as werdaynes of houses, and of cytyes, lyue lenger, for they lyue somtyme. xiiii. yeres, and somtyme. xx. as Homerus sayth. Also li. viii. Whan houndes ben seke, they eten the rote of a certen herbe, and casteth and taketh medycyn in that wyse. Also li. viii. Plinius sayth, that an hounde that hathe filled him of euyl meate, eateth an herbe, & by perbrakyng & casting he purgeth him.

¶ De Lanicula. ca. xxvi.

The Bytche hyght Lanicula, and is called mother of houndes, and in her the mother is euenlonge sette in the lengthe of the wombe: and hathe many teteo sette in two rowes, eyther afore other endlonge the wombe. Whiche teteo waxen great in tyme of conception. And the bytche whelpeth many whelpes at ones: but alwaye blynde: But she louethe them moste tendrely: and defendeth them with berkyng and bytynge: and yf the whelpes goo oute of the cowche ofte, the mother fetcheth them ayen: and bereth them in hir mouth betwene her teeth without any bityng or greuynge, and bereth fyrst home the best and the fayreste, for hym she louethe beste, and yeueth hym fyrst suche, and stretcheth to hym the tete, as Aristotle sayth. li. v. in tyme of generation & conception. vii. daies the bytche delyuereth her of vnclene matter, and then wexeth seke, and the mother in her apayreth, and hath no wyl to werke of generation, but sleepeth and voydethe, but after purgation she conceyueth the better, and whelpethe the more sauelye. And after the whelpynge she casteth out moche slewmatike humour and thicke. And therfore then her body is clene, as he sayth. Also in bytches mylke is founde many dayes tofore the whelpynge, and sooner in greyhytches than in other: and fyrst the mylke is thicke, and thynne afterwarde: and is good and conuenyent after whelpynge and comynly bytches lyue lytell tyme for grete trauelle and rennynge aboute. And whan the bytche desyreth for to pysse, she reryth not vp the legge as the male doothe, but bendeth her downwarde be hynde, as hit were syttynge. And the bytche is lesser in body then the male, and more smaller, and more feble in myghte and strengthe: and more beste to noury sshe and bryngē vp the whelpes: and more soft and mild in herte, except it be whanne she noury sshethe her whelpes: and is more able to be taughte than the male: and more quyuer in bodye for ply auntnesse of membres & more swift. But for febelnesse of synewes she durethe lesse in course and in rennynge. Gentylnesse and nobilitie of houndes and of bytches is knowē by lengthe of face & of the snowte, and by breade of the breste, and by smallnesse of the wombe and flanke. And a gentyll hounde is smalle aboute the raynes & flanke and also in the wombe: and is brode tofore, abowte the breste: and hathe longe eares and plyaunte, and longe legges and small, and that is nedefull to be the more swyfte in course and in rennynge: and his taille is more longe and croked thanne the tayle of other houndes, & hath lesse flesshe than a bogge & shorter here, & more thynne and smothe. For if he were to roughe and heery, he shulde be to hot in course and in rennynge: If he were to flesshye he shuld be oversette with flesshe and renne the worse: And if the tayle were longe doune betwene the legges, it shulde let greatelye the course and rennyng. And also by hangynge downe of the tayle he is accounted

ferdfull and not hardy. Also gentille houndes ben cruell & fyers in pursewyng and in takynge of wylde beastes: and benne fulle mylde and softe to men and to tame beestes. And if it happen somtyme, that he resythe ayenst straunge men, anone he cesseth, and withdraweth the rese. Also gentyl houndes whanne they take an harte or an hare, they devoure not anone the beest that they take, but kepen the proye to theyr lorde: & holde them contente with the bowels and other vyle partes, as blod and other suche for theyr porcion and parte: and thoughe they haue no part of the proy of one beest: yet for all that they spare not to pursewe and take a nother.

De aliis proprietatibus canum. capitulo. xxvii.

Houndes haue other propvites that ben not ful good, for houndes haue contynualle Bolisme, that is immoderate appetyte: and benne somtyme punysshed with hungre, that they wexe rabbyshe & wode: for houndes haue sykneſſe & cuilles, ballednes, squinacy, and woodneſſe, as Aristotle sayth the li. vii. And alle beastes that ben byten of a wood hounde wexe wood, oute take men alone, that scape somtyme by helpe of medicin. And Constantin saith in Viatic. li. vltimo, that an houd is kindely colde and drye, and blacke Colera hath maystery in hym. And if Colera be moche rotted and corrupte, it maketh the hound wood. And this fallethe moste in harueste and in springyng tyme. And other houdes flee and voyde the wood hounde, as pestilence and venym: and he is alwaye exyled, as it were an outlawe, and goothe alone waggynge and rollynge as a dronke beaste, and renneth yanynge, and his tong hangethe out, and his mouthe dryuelethe and somethe, and his eyen ben ouertorned and rered, and his eares lye bacward, and his tayle is wryncled by the legges and thyghes: and thoughe his eyen ben open, yet he stomblethe and spornethe ayenste all thing. And berketh at his owne shadowe. Other houndes drede hym and sleen and berke ayenst hym. And noo houndes come nyghe the breade that is wette in the blod of the wounde of his bytynge. And those that benne bytte of hym, vreme in theyr slepe dredfulle vremes, and benne ful ferde in slepynge: And that commethe of rotednesse of corruption, and be wrothe and astonyed withoute cause, and loke and beholde abowte, thoughe noo thynge greuethe theym: And yf this euyll encreace, thenne they begynne to drede and haue abhomination of all drynke, and thenne they drede water, and berke as houndes, and drede soo water, that they saine for drede, and suche deyen, but they benne the soner holpen with medycyn. Cures and remedyes loke tofore, libro de Morbis, capitulo de Veneno. Libro. xix. Plinius saith, that vnder the houdes tong lyeth a worm that maketh the hound wood, and if this worme is taken oute of the tonge, then the euyll cessyth. Also he sayth, that the vyolence and bytynge of a wood hounde is so moche, that his vryne greuethe a man yf he tredethe theron, and namely if he haue a botch or a wound. Also who that throwethe his owne vryne vppon the vryne of a woode hounde, he shall anone tele sore ache of the nether guttes and of the lendes. Also an hounde is wrathefull and malycyous, soo that for to awreke hym selfe, he bytethe ofte the stoone that is throwen to hym: And byteth the ston with gret wodnesse, that he breketh his owne teethe, and greueth not the stone, but his owne teethe full sore. Also he is gylefull and dysceyuable, and so ofte he fyckelythe and fawneth with his tayle on menne that passethe by the waye, as thoughe he were a frende, & bytethe them sore, yf they take none hede bakwarde. And the hounde hatethe stones and roddes, and is bolde and hardy among them that he knoweth, and beseyeth to byte and to feare all other, and is not bold whan he passeth amonge straungers. Also he is couetous and glotonous: and etethe therfore oft careyne so gredily, that he perbraketh and casteth it vp: but afterwarde whan he is an hungred, he takethe

ayen

ayen that that he caste vp in fowle maner. Also the hounde is enuyous: And therfore Auicen sayth, that he gadryth herbes priuely, by whom he purgeth hymselfe with perbrakynge and castynge, and hathe envye, and is ryghte sorye, if any man knowith the vertu of those herbes: and is also cuyll apayd, if any straunge houndes and vnknowen come in to the place there he dwellethe: and dredeth lest he shulde fare the worse for the other houndes presence, and fyghteth with hym therfore. Also he is couetous and fearfe, and besy to laye vp and to hyde the releyf that he leueth. And therfore he comyneth not, ne yeueth flesshe and maribones, that he may not deuour to other houndes: but layethe them vppe besyly and hydeth them vntyl he hũgreth ayen. Also he is vncleene and lecherous.

And so, li. vi. Aristotle sayth, that houndes bothe male and female vse lechery as longe as they ben alyue, and yeuethem to vncleennesse of lechery, that they take noo dyuersitie betwene mother and sister, and other bytches, towchynge the dede of lechery: And therfore offerynge of the price of an houndeor of a bitche was accounted as vncleene by the lawe of Moyseo, as offerynge of the price of a comen woman. For suche wretched persons serue in al lechery as houndes doo. Also an olde houndeis oft slowe and heuy. And so. libro. vii. Aristotle sayth, that houndes in age haue the podagre, and fewe of them scape that euil: and therfore they slepe in daye tyme vpon dounghilles among flies & other wormes, and ben then sore greued with flyes, that ben abowte theyr blered eyen, and aboute theyr scabbed eyen. And though they bite and perce somtyme the houndes eares, yet for slouth he taketh no comforte & strength to chace and dryue them awaye: But vneth whan they fle ayenst his face, he snatcheth at them with his mouthe, and besiethe to bite them with his teethe. And at the laste the scabbed houndeis violentely drawen out of the dounghyl with a rope or with a whyp bounde abowt his necke, and is drowned in the ryuer, or in some other water, and so he endeth his wretched lyfe. And his flesshe is not take of, nor his flesshe is not eate nor buryed, but last finally to flyes and to other dyuers wormes.

De Catulis. ca. xxviii.

VPhelpes hyghte Catuli, and ben the children of houndes. And Catulus is a nowne diminutife, & soo is Catellus also. And by a maner misse vse children of other beastes are called Catuli, as Isidore sayth li. xii. And generally these whelpes benne whelped blynde towchynge perfighte doynge of sighte. For houndes whelpes ben whelped with sawyng teeth though they ben full smalle. And all beastes that haue teethe lyke a sawe and departed bene glotons, and fyght, as the hounde, the wolfe, the lyon, the pantere, and suche other. And all suche beastes gendre vnperfyghte broodes, as it is sayde tofore houde, in eodem li. de Animalibus in generali. And in al beastes that bryngeth forthe vnperfit children the cause is glotony, for if she shulde abide vnto the whelpes were complete and perfighte, they shoulde slee the mother with strong sucking. And therfore it nedeth that kynde be hasty and spedefull in suche beastes. Loke tofore in eodem li. For as Solinus sayth, whelpes of houndes were in moste worshyp amonge men in olde tyme. As Plinius sayth. li. viii. ca. v. suckynge whelpes were accounted so pure & so good to mete among men in old tyme, that they offered such whelpes to plese their goddes in stede of other beastes. And no thing was accounted better & more profytable ayenst poison and nenym. And yet to this daye Autours commaunde to take suche whelpes holsomly ayenste venemous bytinges: for suche whelpes opened and layed hotte to the bytinge of serpentes, drawe out venym: and abate the ache, and maketh the sore membres syker with remedyes layed therto, as he telleth. And as he sayth, such whelpes the sooner they ben whelped, the later they haue theyr syght, and the nobler mylke they be norysshed with, the more slowlier they receyue perfete sight, and yet wyle they be blynde, they loue theyr mother

mother and know her with voyce & with odour, and seketh her and her teates. And if it happen that the mother withholdeth the mylke, they byte her teates with the sharpest teeth, and compelle the moder to yeue more largely mylke. And whanne they ben an hungred, they cry and whine/ and seke theyr mothers teates. Also it is sayde, that they sucke in the same maner of order, as they laye in the mother. And the whelpe that is beste and strengeste the mother taketh syaste to suckynge, and loueth hym beste/ and comforteth hym.

And meate shall be with drawe waarely and wysely fro huntynge houndes, leaste they wex to satte by to moche meate/ for by to greate fatnes they take slouth/ and ben the slower to theyr proye and to rennynge. And though they ben melancolyk beastes of qualyte and of complexion/ yet they benne qwyuer and swyfte by disposition of membres, and benne gladde and merye, and playen moche, and that is by cause of theyr aege. And whan they bene wenyd fro mylke, they benne able to be taughte to huntynge and also to playenge, and to kepynge of beastes, and to defende theym from wulues. And houndes that ben ordeyned to kepynge of houses sholde be closed and bounde in a derke place by daye/ and soo they benne the stronger by nyght/ and the more cruell ayenste theues: for the office of suche houndes is to reste/ and to sleepe by daye, and to wake by nyghte, and to goo aboute courtes and closes agaynste theues. For the hounde is to be blamed, that waketh and berketh and goothe aboute by daye, and slepethe and hydethe hym selfe, and berkethe not by nyghte. Also that hounde is an euylle hounde/ whether he be yonge or olde/ that kepeth and wardeth shepe and defendeth them fro wulues by daye in pasture, and strangleth and byteth them by nyghte in the folde.

De Lastore. capi. xxix.

Castor is a wonders beaste/ and liueth and gooth in londe amonge foure soted beastes, and swymmeth vnder water, and dwelleth with fisshe that swimme therin/ and hath that name Lastor of Lastrando geldynge, as Isidore sayth. libro. xii. for theyr genderynge stones accord to medycyne, and by cause of the same stones they gelde themselfe whan they ben ware of the hunter/ and byte of theyr genderyng stones/ as he sayth. Cicero speaketh of hym and sayth, that they raunson theym selfe with that partye of the bodye, for the whiche they benne mooste pursewed. And Juuenall sayth/ that they gelde them selfe, & lese theyr stones/ for they desyre to scape. And the Lastor hyghte Fiber also, and is called a see houndc of Pontus. Vsque Isidorus. Of Lastoris Plinus speketh libro. xi. capitulo. iii. In Pontus he sayth/ is a maner kynde of beastes/ that dwelleth nowe in londe and nowe in water, and maketh houses and dennes arated with wonder craste in the brynkes of ryuers and of waters. For these beastes lyue to gether in flockes, and loue beastes of the same kynde, and cometh together and kytteth roddes and stickes with their teeth, and bryngeth them home to theyr dennes in a wonder wyse, for they laye one of them vpryghte on the grounde in steede of a slede or of a draie, with his legges and sete rerydde vppewarde, and lay and lode the stickes and wod bytwene his legges and thies, & draweth him home to theyr dennes, and vnlode and discharge hym thenne, and make theym dwellynge places ryght stronge by greatte subtyltie of craste. In theyr houses ben two chambers or three distingued, as it were thre celers, and they dwel in the ouer place whan the water aryseth, and in the nether when the water is away, and ech of them hath a certaine hole properly made in the celler/ by the whiche hole he puttethe oute his tayll in the water/ for the tayll is of fysshy kynde, he may nat without water be long kepte without corruption. And the beaste is wounderfull and wonderlye shappe/ for his tayle onely is fysshe, and all the other deale of his body hath the kynde of a foure soted beaste/ and is shape as a lyt-

tell

tell hounde/ and his hynder fete ben as it were the fete of an hound: and therwith he gooeth paincypally in the londe: and his two fore fete ben as it were goos fete, and ther with he swymmethe paincypally in water. His skynne is fulle precyous/ and hath teth longer and shorter as a hounde: and is not swyfte of meuynge/ for his legges be full shorte. And Castor hathe two gendrynge stones that ben grete in comparyson to his lytell body: And we cal these stones Castorea. And of these stones Plinius speketh li. xxxii. ca. iii. and sayth/ That the Castor bytethe of his gendryng stones that we calle Castorea, and that leste he be take of hunters. And Sextinus, moste dylygente sercher of medicyne, denieth this: For he sait h/ that those gendrynge stones cleue so nyghe and so fast to the ridge bon, that they may not take them fro the beste, but his life be taken also. Also Plat. sayth the same, and Dioscorides also: that that beaste is not so waar nor so wytty, that he cowde helpe hymselfe in that maner: And that is knowen alday in Castoris that ben found in dyuers places. And so this that Jsidore and Philiologus tell of theyr gelgynge/ shall not soo be vnderstonde of the comyn Castoris: But of some other beaste that ben lyke Castores in gendryng stones. And very castorium ¶ not feyned helpethe ayenste the gretteste euylle of the bodye, as Plinius sayth there/ ¶ namely if the stones be of a castor that is not to yonge nor to olde. And castorea these stones/ bene chosen in this maner: For they ben dowble, ¶ hange by one strynge, and cowpled by one synewe, for such may not soone be feyned. And many men taken the bledder of a best, and fylle it full of castoris blode/ and putte therto a lytel of the castore to haue smelle, ¶ a lytel peper, for to haue sharpe sauoure: and byndethe the necke of the bledder/ for it shulde seme a synewe, but it is impossyble that two bleddere shulde hang by one necke: And therfore that castorium is best, that is double ¶ hãgeth by one sinewe. And that castoriũ is best, that is menely sharpe in sauoure. For if it be to sharpe and as it were erthy/ then it is feyned, and namely if it haue not synewes medlyd/ as Dioscor. sayethe. And so good castoreum is meanely sharpe of sauour, ¶ glewy, without stróg or salte sauour. For with Sal aromaticum oft castorium is feyned, as Plii. saith there: The more freshe and new castorium is, the better it is, and the more vertuous in medycine. And hit is a token, that hit is not feyned, whan the stones haue certin skynnes that cleue essencially therto ful of vnctuous fatnesse: And may be kept. vii. yeres in greate vertue: and shall be put in medecine withoute the vtter skynne: And shall be weyed in dewe maner: and hathe vertue to dissolue and tempre/ to consume and to waste, and to abate cuyl humours, and namely to comforte synewy membres: And so castorium helpeth ayenst many sikneſſes and euilles/ for hit accordeth to them that haue the fallynge euyll/ and helpeth ayenst colde euylles of the hede, and doth away sodeyn palsey of the tonge, and restore the the spech/ if it be only tempred in moisture vnder the tong, and helpeth ayenst vniuersall and generall palsey of the body/ if it be sodde in wine with Rewe and with Sage. And ofte in mete and in drinke exciteth/ meueth/ ¶ comforteth the brayne/ ¶ makethe to snese: And therfore the Litargik man/ that hathe the slepynge euylle/ is awaked therwith: and prouokethe ¶ causeth slepe, yf the hede be anoynted therwith and oleum Rosacium: And helpeth ayenste strong venym, and ayenst the venim of scorpions, and of the serpente Cerasteo/ and of the serpent Prester, as Plinius sayth/ libro. viii capitulo. iii. Also his vryne helpethe in all the sore sayde thynges/ as he sayethe: and eryetethe menstruall boude, and helpethe conception, and many other doynges/ and his greys is moste effectuall and vertuous in oyntementes.

¶ De Ceruo. ca. iii.

THe Hart highe Ceruus, and hathe that name of Cereston greke, that is an horne, as Jsi. sayth, libro. xii. And he sayth there/ that hartes ben enmies to serpentes: whiche whan they sele them selfe greued with

with sikneꝭ, they drawe them with breth of theyr nostrilꝭ, oute of their dennes and the malice of the venim ouercome, they are repaired with sedynge of them. And they taughte first the vertue of the herbe Diptā nū, for they ete therof & caste out arowes & arowe hedes/ whan they ben wounded of hunters. And they wonder of noyse of pipes, and haue lykyng in acorde of melody/ and they here welle whan they arere vppe the eares/ and beare down the eares whan they swymme and passe ryuers and greate waters: And then in swymmyng the strōger swyme tofore/ and the febler laie their hedes vpon the loynes of the stronger: and swymmen eche after other, and mowe the better endure with traueyle. Huc vsq3 Isidorus. And Plini. sayth the same wordes li. viii. ca. xxxiiii. And there he sayth more ouer/ that the harte is moste pleasinge best, and renneth wylfully and fleethe to a man whan he is oversette with houndes: And whan the hynde shall calue, she shonethe the lasse wayes and pathes, whyche bene troden with wylde beastes/ whether they ben comyn or preuy wayes. After the rysynge of the sterre Arturus the hynde conceyuethe/ and goth with calfe eyghte monthes/ and calueth somtyme two at ones. And from the tyme of conception the females departe and goone awaye from the males: but the males leue not rogynge of lechery, but were cruell: and dygge vppe clottes and stones with their fete, and then theyr snoutes bene blacke vnto they benne washe with reyne. And tofore caluyng the females are purged, and they vse certen herbes, by the whiche the calfe is the better holde within the wombe: & she is the easelyer delyuered whan she calueth. And after the caluynge the female eteth two maner herbes Lamum and Sisolis, and commeth ayene to her calfe: And so whan she hath take of the Juys of that herbe/ she yeuethe her calfe sucke, and maketh her calfe vse to renne and to make hym redy to fle. And ledeth hym in to an hyghe place, and techeth hym for to leppe, and thenne the male is delyuered of the desyre of lechery, and etethe besyly: And whanne he felethe hymselfe to fatte, thenne he sekethe dennes and lurkynge places/ for he dredethe dommage and harme by heuines of body. And whan hartes renne and fle, they contynue not theyr course, but loke anone bakward: and whan men come nyghe to them, they seke socoure ayeyn of rennyng & of flyghte. And they here the crye of houndes, whan theyr eares ben rered vppe/ and then they flee faste/ and perceyue noo peryll whanne the eares hange downwarde, and benne so symple that they wonder of all thyng/ and benne astonyed of newe syghtes. And soo if an horse or a bugle come to themwarde/ they beholde hym soo ernestly/ that they take no hede of a manne that commethe to shote at them: And whan they swymme ouer the see in heirdes/ they passe forthe in cuyn ordre and helpe ech other, and come to the londe not by syghte but by smelle. And for the harte is a horned beste, among beastes the harte hath this propryete/ that he chaungethe his hornes euerye yere in spryngynge time, and thenne he is armourlesse. He sekethe hym by day a preuy place, and hydethe hym vnto his newe hornes growe ayen/ and vnto he hath hornes and armour: And whan he casteth his ryghte horne/ for enuye he hydethe hit, and is sory if any manne haue medicyne therof. The age of hartes is knowen by auntlers and tynes of his hornes, for euery yere hit encreaseth by a tyne vnto. vii. yere/ and fro that tyme hit growethe al ylyke. And soo the age maye not be knowen therby, but the age is knowen onely by the tethe. And the harte hath fewe teethe other none/ and hath no tynes in the nethermeste partye of the hornes/ but tofore the forehed standen oute the lasse tynes. And if they benne gelded afore they haue hornes/ afterwarde growethe on them no hornes, and yf they ben gelded after that the hornes be growen/ thenne they lese neuer theyr hornes. And whyle he is hoolesse he gothe to mete by nyghte and not by daye: And he putteth his hornes in the here of the sonne to make them sadde and harde: and frotethe them afterward ayenst trees softly, to assay the strength of them. And dooth away the

ytchinge

ytchynge that he feleth therin, by hardnes of the rynde, and whan he feleth his hornes stronge, then he gooth openly to mete and to leese: and somtime he froteth them agaynste a tree that is bydyppedde with Iuy / or with Wethewynde / and theyr hornes benne snarledde and fastened in it / and ben somtyme so taken. The harte is contrary to serpentes, in so moche that serpentes flee & voyde the odour & smell of brennyng of an hartes horne. His ruennynge is good ayenste alle bytynge of serpentes, and the harte lyueth ryghte longe tyme passynge an hundred yeres, as hit was knowen by hartes that lyued in Alisaunders tyme / and that were take an hundred yere after his deathe / the whiche Alisaunder had done marke with cheines of golde. The hart feleth not the euyl of the feuere, for he is succoured with medycyne ayenste the euyl. Duc vsq; Plinius li. viii. capitulo. xxvii. Aristotle & Auicen meane / that the harte is a beaste without gal, but onely in the guttes, and hath therfore bitter guttes and stinking, and therfore houndes eten not his guttes, but if they be passynge sore an hungred. Also libro. ii. Aristotle saith / that some men wene, that the hartes galle is in his lounges, but that is false, as Auycen saythe, but he hath a maner moysture lyke to the moysture of the gall. Also he sayth, that the hartes bloud / and hares bloudde congelethe neuer, but hit is alwaye thynne and fletynge ayenste kynde of all other beastes, and noo beaste chaungeth hornes but Ceruus alone. And here it semeth, that he calleth Ceruus both harte and bucke. And hartes hornes ben sounde within / and ben therfore heuy / but he chaungethe them not for heuynes, and hath foure greatte teethe in the one syde, and foure in the other, and he gryndethe therwith his meate, and two other great teethe, as hit were tuskes. And the male hath greatter than the female / and bendeth downewarde, as Auycen saithe.

¶ Also libro octauo Aristotles saythe / that some men trowe of the harte / that he is among al foure foted beastes vsinge the wode moste redy and wyse / and the hynd calueth nye away / that other beastes spareth for commynge of men, and fleeth the lyghte of the sonne with her calfe / and seketh thycke places and derke, as vennes & caues of stones / that haue but one entrynge: for there they may fyght with other beastes, for as he saith, hartes fight eche with other with stronge fyghtyng, and he that is ouercome / is ryghte obedyente to the victor, and they drede moste the voyce of a foxe & of a houude. And somtime the harte hideth himself / lest hunters find him & slee him for his fatnes. And he saith there / that the harte is hunted in this maner: A hunter whistleth & singeth, & the harte hath liking therin, & a nother hunter tolleth him inward, & shooteth at hym, & sleeth hym, & whan the harte is arered / he fleethe to a ryuer or to a ponde / and if he may swim ouer the water, than he taketh comforte and strength of coldenesse of the water, & scapeth the hunters. And the harte roreth cryeth and wepeth whan he is take. Also whan houndes folowe hym / if he fynde dowble wayes / he renneth not forthright, but nowe hither & nowe thither / & lepeth thwart ouer wayes & a side halfe, & then he purposeth to take a myghty large peace, and sterteth with contrary leapynges and sterlinges, that it be the harder for the houndes to find & to folow his chase by odour and smelle. Also as he saithe, the hynde hath great trauayle and payne whan she calueth, and that is knowen by bendynge and crokynge of the body, and by ruthful cryenge, & therfore she eateth of the herbe Dragantea to be delyuered de of her calfe the more esely, and whan she hath calued, she eteth sodenly Secundina, the bagge that the calfe is in the mother / ereit falle to the grounde. And the Secundyna is accounted venyme / as he sayth. Aristotle libro. viii. reherseth the other propyetes of the harte, whiche Plinius reherseth also.

And libro. xxviii. Plinius sayth, that whan the hynde feleth heuynes / she swolloweth a stone / and is holpe by vertue of that stoone. And the same stone is sometyme founde in her entrayles / whan she is deed, & it is accounted / that this stone helpeth

peth wonderly wom̄ that go with child/ and so dothe the bones sound in her herte/ so he sayth: and that bone that is sounde in the herte of an harte/ is passynge profitable ayenste many euylles of the bodye, and is medled in all noble confections/ as Diosc. sayth and Constantine also.

De Cereste. ca. xxxi.

Cerastes is an horned serpente, as Isidore telleth li. xx. and hath hornes in eyther syde of the hede, croked and wrinckled as the hornes of a Ramme: And he hideth all his body in gravell and sond/ and onely leuythe his hornes vncouered/ and soules se them/ and wene that they benne wormes/ and lyghte vppon them/ and entend to sede themselfe therwith. And then the falle and guylefull serpente takethe sodenly the soules/ ere they ben ware. Also this serpent lyethe in awayte in wayes & in preuy places, and sueth bothe men & horses that passe vnwarely by the wayes, and sleeth them with preuy bytyng. And the Glose super pemit ca. genes. sayth, as it semeth, that Cerastes is a maner kynde of serpentes, so malycious and venemous, that if onely his venym towcheth an horses hoove, it sleeth bothe horse and man. And therfore where we haue/ Fiat Dan sicut coluber in via, cerastes in semita The other letter hath, Fiat sicut coluber, in via, & sicut regulus in locaro. Other men mene, that Cerastes is a maner serpent most venemous & most malicious. Loke tofore in litera, A, de Aspide, for ther is mention made of cerastes.

De Cornu. ca. xxxii.

Cornu/ an horne, as Aristotle sayth li. iii. is of the kynde of a boone/ and is more softer than a bone/ and is more hard than gryslylles, as hooues and clawes of bestes. And al such may be bathed & made nesshe with fire, as he sayth there/ that the colour of hornes, and of soles of bestes, is after the colour of the here of the body of the beaste. And soo yf that the skynne be blacke and the here also, the hornes bene blacke, and so of other colour. And hornes bē yeue to bestes to defend them with in stede of armour and of wepen: And ben therfore set in the ouermeste partye of the heed/ that they maye alwaye be redye to withstande wronges & enmyes. And alle hornes ben voyde and holowe within and rounder out take hartes hornes, that bene harde and sounde within/ and haue many tyndes and auntlers. And no beste chaungethe his hornes, but the harte alone: And so it semeth that Cervus is the name of the harte/ and of the bucke, & of the roobucke. And the harte chaungeth his hornes eche yere ones, and hydeth that one, so that vneth it may be found. Therfore it is saide. iii. Prouerbiorum, Go there as the harte casteth his horne. Li. viii. it is sayde/ that the hornes ben faster ioyned to the skynne than to the boone. And therfore Aristotle sayth/ that some bestes meue the hornes aswelle as the eares in the countree that hight Aufrage. And Auicen saith the same/ And Aristotle sayth soo of this lond, that so hight. And the same matter is matter of hornes and of houes. For smoke that passeth by vapoure, & is resolued by heate of the herte, is matter of houes and of hornes, as Constantine sayth. And therfore bestes hauynge moche aboundaunce of smoke, that is resolued and departed by the ryghte stronge and feruent hete of the herte, and conueyed and broughte oute vnto the vttermoste partyes of the bodye by vertue of heate, suche bestes haue gret hornes and stronge, and namelye yf this smokye matter be not to subtylle, and tourneth not to heare: or if hit be not to thicke and erthy/ and tourneth not in to terthe and tuskes. And therfore Aristotle sayth atte beste libro tertio capitulo de Dentibus/ that bestes with terthe and tuskes in eyther iowe haue none hornes, as hit fareth of Olypheuntes and Bores.

Also alle foure foted bestes with terthe in either iowe alone, and benne cloue foted, haue hornes/ and chewe theyr cudde: and haue two wombes, and some haue moo wombes, as hit is sayde tofore honde. And soo pluralyte of hornes folowe the clyfte

cleste of the sote. Therfore the asse of Inde that is called Asinus indicus, hathe an horne alone: and is foure soted, as Aristotle sayth and Auicen also. And there is soo greate affinite betwene hanes, dees, and hornes, that Aristotle commaundethe to enoynte with oyle and other medycynes betwene the hornes & combe that hath soore ache in the eles of the sete. Of profite & goodnes of hornes hit is treated tofore in lettre. B. de Bouc.

De Cocodrillo. capitulum.

Cocodrillus hath that name of yelow colour, as Isidore sayth, and is a foure soted beaste, as Isydore sayth, libro xii. capit. de Piscibus, and dwelleth both in water and in londe, & is nyghe .xx. cubytes longe, and is armed with greate teth and clawes, and his skynne is harde that retcheth not thoughe he be strongly beten on the backe with stoones, and resteth in water by nyghte, and by daye in londe, & layeth egges in the londe, that bene greater than goose egges, and the male and female kepeth times and houres. And a certaine sythe hauyng a creste lyke to a sawe, rentethe his tender wombe, and sleethe hym. And it is sayd, that amonge beastes onely the cocadryll meueth the ouer iowe. All this Isidore sayth. And Plinius libro viii. capitulo xxvi. sayth in this maner, The cocadrylle is a beaste, and dwelleth in the ryuer Nilus, and amonge beastes of the londe he is tonge lesse, and onely his ouer iowe meueth, and his bityng is venemous, his teeth ben hoaryble and strongly shape as a tomb or a sawe, and as a bores tuske, and no beaste that commeth of soo lyttelle begynnynge wexeth so greate as the cocadrylle, and is a beaste nourysshed in greate gloteny, and eateth ryghte moche: And soo whan he is ful, he lyeth by the brynke or by the clyffe, and bloweth for fulnes, & then there cometh a lyttell byrde, whiche hyght Tuschillus among them, and is called kynge of foules amonge the Italyens, and this byrde sleeth tofore his mouth, & sometyme he putteth the byrde of, & at the laste he openeth his mouth to the byrde, & suffrethe hym entre. And this byrde cloweth hym fyrste with clawes softly, and maketh hym haue a maner lykynge in clawing, & falleth anone a slepe, and when this byrd Tuschillus knoweth and perceyueth that this beast sleepeth, anone he descendeth in to his woombe, and forthwith styeth hym as it were with a darte, and byteth hym full grewously and fulle sore. The cocodrylle is ryghteneesshe and fulle tender in the woombe, and for that cause he is soone ouercome of such fyshes, whiche haue sharpe prickes and crestes growynge on theyr backes on hyghe. And for this cause Plinius sayth, that this grymme and mooste horryble beaste soloweth and purseweth them that flee, & is dredfull to theym, and he sleeth serpentes, and hath dymme eyen whyle he is in water, and seethe to sharpely whan he is out of water. And he hydeth him in winter namely foure monthes, & cometh out in springynge tyme, and weyethe mote al the tyme that he is alyue, as it is sayde. Vncus Pli. li. viii. ca. xxvi. Philologus saith, that if the cocodril findeth a man by the bans of the water, or by the cliffe, he sleeth hym if he may, & then he wepeth vpon hym, and swoloweth hym at the laste. And Plinius sayth, that of his dyte is made an oynemente, and with that oinemente women enoynte theyr owne faces. And so olde wymen & rynckled seme yonge wenches for a tyme. And the cokadryll eatethe gladiye good herbes and grasse, amonge whome lusheth a lyttell serpente, that hyghte Enidros, and is enmye to the cocodril, and hydeth him pureliye in the grasse, and wrappeth himselfe therin, and so whyle the cocodrylle eateth grasse, he swoloweth this serpent, and this serpent entreth in to his woombe, and al to renteth his guttes and sleeth hym, and commeth out harmlesse. Also Isydore sayth the same libro xii. and sayth, that the same wurme lyeth in awayte on the cokadrylle whan he slepethe, and than wrappethe hym selfe in senne, and entreth in betwene his teeth, and cometh in to his bodye.

And herto Solinus sayth, that the cokadryll lyeth in awayte on certein smale birdes that bredē among the grasse of the ryuer Nilus, the whiche byrdes sleen in to the wombe of the cokadrill for hete of the sonne, & eateth the wormes of his wombe, And so that syerse beest is clensed and puryfied of wormes. And his skynne is soo harde, that vnethe it may be persed with a swerde, and so dwelleth in lond by day, and in water by nyghte: For the water is hotter by nyghte thanne by daye, for the water holdeth the sonne bemes, and bemeued, and so the water is hote. And this beaste hath no tonge stretchyng outward to make voyce therwith, but he hathe a lytell tonge within as fysshe haue for taste of sauoure, as Solinus sayth, and Aristotle, and Auicen also.

De colubro. ca. xxxiiii.

AN Adder hyghte Coluber, as hit were Colens umbras, dwellynge in shadowes: Orels he hathe that name Coluber, for he slydeth and wygleth in slypper draughtes and wryncles, and in slimy passynge: for all that slydethe whyle it is holde is called Lubricum, as Papi. saith. The adder Coluber sleeth the Dynde, and sleeth the lyon, as Isidore sayth, and he etethe Rewe, and chaungeth his skynne, and louethe holownesse of woode and of trees, and drynketh mylke beste: And he hurteth and greueth with the tethe, and with the tayle, and shedethe venym, & lyeth in the sonne vnder hedges, and sucketh bytches, eteth flyes, and lyeketh powder. Loke tofore de Angue. And Plini. li. xx. ca iiii. sayth, that the grece of the water adder Coluber, helpeth ayenst the byting of the cokadrill: and if a man haue with hym the gal of this adder, the cokadril shal not greue him nor noie him: And that moste Jeoperdous and ferdful beast vare not, ne maye be ayenste hym in no maner of wise dommage nor greyf, whyche beareth the galle of the sayde adder.

De Damula. ca. xxxv.

Damula & Dama also is a wild gote
D so Papias saith. And li. xii. Isido. saithe, that the wilde gote highte Damula, and is a ferdful beaste, and vare not fighte, and so can not defende him but by flight: And in stede of armour and wepen this wylde gote hathe ablenes & lightnes to renne and to flee. And Marci. sayth,

Dente timet aper, defendunt cornua cervum,
Imbelles dame quid nisi preda sumus?

The bore defendeth him with tuskes, and the harte with hornes, & we wylde gotes fight not, what be we but proy? The wild gote loueth mountayne and woodes, and eteth medicinal herbes & gras, with good smelle. And gadereth and biteth croppes & stalkes of twyggis & of beaunches, and whan he is wounded, he eteth Dragantes, & taketh so the arowe out of the body. The blode therof is medicinall, as Plini. sayth li. xxviii. for it nesheth synewes that ben shronke, and dooth away ache of the iointes, & smyteth and putteth out venim. Serpentes hate and flee the wild gote, and maye not suffre the brethe of hym, as he saith. This gote is moste sharp of sighte, & swift of coure & of rennyng. Loke tofore in eodem de capris agrestibus.

De Dromedario. ca. xxxvi.

Dromedarius is an heirde and keper of Dromedes, & Dromedus is a maner kynde of a camel, as Jsi. saith li. xii. & he saithe, that Dromedus is a maner kind of camell, and lasse in stature thanne a Camell, and is moche swyfter of course and rennynge: And hathe therfore the name Dromedus for swifte rennynge, whiche highte Dromos in gewe. And the Dromedus goothe an hundred miles and twentye and more in one daye. And the same beaste eteweth his cudde, as an oxe and a Camell. And soo dromedarii benne mayllers of dromedis properlye to speke, as Papias sayth. But the Glose sup Jsa. li. saith, that both dromedarij & dromas is accounted a beest lesse than a camel, & moch more swift. And Madian & Epha ben countrees beyonde Arabia, and there ben many

dromedaris

Dromedaryes / and ben gelded in youthe / to be the more able to renne / as Auycenne sayth / leste they bene taryed of theyr rennynge by couetouse and lyking of females. And ben so swyfte by reason of longe pace and large, for they haue moste large pace / as Aristotle sayth, and Auycen & Plinius libro. iiii. and also for greate heate. For it is mooste hottest beast of kynde complexion. And so stronge heate consumeth and wasteth in hym al vnctuositie and fatnesse, and suffreth hym not to be ouercharged with moch flesshe & fatnes. Also forablenes of membres, for his legges be long & small & ful of synewes: & is therfore lyghte and able to meuynge, and stronge to continew course and rennyng / and is a lyghte beast for scarsite of meate, for it is not a beaste of moche meate, but is sufficed with lyttelle mete / And scarsely eateth hey and ryndes and loueth well the stones of dates / and is contente with them at euen after ryghte longe Journeys. As Plinius sayth / his bloudde is full hote / sharpe, and thynne / therfore mylke of dromidio is full thynne & fletyng more than mylke of other beastes / as Constantyne saith, & lesse nourishing, & more heting & more departinge thicke humours. Loke tofore de camelo, that hathe nye the same propietees that this beaste hath.

De Dipsade. cap. xxxvii.

Dipsas and Dipsades is femynyne gender / and is a serpent that hight Sirula in latyne, & hath that name Sirula for it that he biteth vieth for thyrst / as Isid. saith li. xii. And suche addres ben subtil & smale / & vneth they ben seen whan men trede on them. The venime of theym sleeth or it be seite, so that vneth he sleeth soremes that shall dye, & is a maner kynde of serpentes / as it is sayd tofore De aspide, loke there.

De Dracone. capi. xxxviii.

The Dragon hyght Draco, and is moste greteste of al serpentes, as Isi. saith li. xii. the grekes calle hym Draconta, and oft he is drawe out of his denne / and reseithe vp in to the ayre, and the ayre is moued by him / & also the see welleth agaynst his venyme, and he hathe a creste with a lyttell mouth, and draweth brethe at smalle pypes and streyghte, and rereth his tong, and hathe teethe lyke a sawe, And hath strength, and not onely in teeth / but also in his tayle / and greueth both with bityngе and with styngynge, and hath not so moche venyme as other serpentes: For to thende to slee any thynge / to hym venim is not nedefull: for whome he fynderthe he sleeth, and the olyphaunte is not syker of hym for al his greteneſſe of body, for he lurketh in the waye where the olyphaunt goth, and byndeth & spanneth his legges, & strangleth & sleeth hym. The dragon bredeth in Inde & in Ethiopia / ther as is grete brennynge of continuall heate / as Isi. saith libro. xii. Plinius libro. viii. capitulo. xiii. speakethe of the dragon and sayth, that the dragon is. xx. cubytes greate / and bredeth amonge the Ethiopies. Ofte soure or syue of them fastenne theyr tayles togethero / and reretheе vppe the herdes, and sayle ouer see and ouer riuers to gete good meate. Also capitulo. xii. he sayth, bytwene olyphauntes and dragonnes is euer lastynge fyghtynge / for the dragonne with his tayle byndeth and spanneth the olyphaunte / and the oliphaunte with his foote and with his nose throweth downe the dragon, and the dragon with his tayle byndeth and spanneth the oliphauntes legges / and maketh hym falle / but the dragon byeth it full sore / for whyle he sleethe the olyphaunte, the olyphaunte fallethe vppon hym and sleethe hym.

Item capitulo. xiiii. the olyphaunt seing the dragon vppon a tree / beseythe hym to bucke the tree to smite the dragon, and the dragon lepeth vpon the oliphaunt / and beseyeth to byte hym betwene the nosethilles, and assaulethe the oliphauntes eyen / and maketh hym blynde sometyme, and lepeth vpon hym sometyme byhynde, and byteth hym and sucheth his blod. And at the laste after longe fyghtynge the olyphaunt wexeth sebe for greate blyndnes, in so moche that he fallethe vpon the dra-

dragon, and sleeth in his dyenge the dragō that hym sleeth. The cause why the dragō desyreth his blode/ is coldnesse of the olephauntes blode/ by the whiche the dragon desyreth to kele hymselfe/ as Jsi. saith sup illū locū Leuitic. xiii. Attraxerunt venum sicut dracones / they drewe wynde as dragons. There Jerom sayth, that the dragon is a ful thyrsty beaste, in somoche that vneth he may haue water ynough to queneh his great thurste: And openethe his mouthe therfore ayenst the wynde, to quenche the brennyng of his thurste in that wise. Therfore whane he seethe shyppes sayle in the see in greate wynde/ he sleethe ayenste the sayle to take there colde wynde, and ouer throweth the shyppe somtyme for gretnes of body and by strong rese ayenst the saile. And whan the shyppemen seen the dragon come nyghe, and knowen his comynge by the water that swelleth ayenge hym, they stryke the sayle anone/ & scape in that wise. Also Solinus sayth/ that Ethiopyens vse dragons blode ayenste brennynge here, and eate the flesshe ayenste dyuers euyles/ for they canne departe the venyme from his flesshe, and he hath venym only in his tong and in his galle, and therfore they kytte of the tonge, and throwe awaye the galle/ in whiche the venyme is receyued. And soo whan the venym is awaye, they vse the other deale of the body bothe in meate and in medycine. And it semethe: that Dauyd toucheth thus where he sayth: Dedisti eam escam populis ethiopiam. thou yaue him mete to the people of Ethiopia. Also Plinius saith, that for myghte of the venym/ his tong is alwaye arered: And somtyme he setteth the ayer on fyre by heate of his venym: so that it semeth, that he bloweth and casteth fyre oute of his mouthe/ and somtyme he bloweth out outragious blastes, and therby the ayre is corrupte and infected, and therof cometh pestilente euyls. And they dwell somtyme in the see, and somtyme swym in ryuers, and lurke somtyme in caues and in dennes, and slepe but selde/ but wake nyghe all waye.

And they deuourr beastes and foules/ and haue ryghte sharpe syght, and se therfore theyr proy a ferre out of mountaynes, and fyght with bytynge strokes and stinging, and setteth hym moost on the eyen and nose of the beaste that he fighteth with. Therfore Plinius sayth libro. viii. that he greueth moost the olephaunte in the eyen and in the mouth, and maketh hym ofte blynde, soo that sometyme the olyphaunte may not eate/ and dyeth therfore in that wyse. Also of the dragon Aristotel speaketh libro. vii. and sayth/ that the dragons bytynge that eatethe venemouse beastes is perylous, as the dragons bytynge that eatethe scorpions, for ageynste his bytynge vneth is any remedy or medicine founde. Also libro. xviii. Plinius sayth/ that all venemouse beastes flee and voyde the greace and the fattenesse of the dragone: and his greace medled with honye/ curethe and healethe dymnes of eyen. Also libro. vii. Aristotle sayth/ thole fysshes dye, that benne bytten of the dragon.

De Equo. capitu. xxix.

Horses benne called Equi, and haue that name for they ben ioyned & coupled in cartes or in chariottes euen & not odde, & for they ben coupled lyke in shape and in course. Also the horse hyght Caballus, and hath that name of his holowe fote: for he maketh therwith a caue or a pytte in the grounde there he gooth. And other beastes haue no suche fete, as Jsid. sayth/ libro. xii. And amonge many men the horse hyght Sonipes/ for he sowneth with his fete. And horse ben ioyfull in feldes/ and smelle batayles/ and bene comforted with noyse of trumpes to batayles and to fyghtynge: and benne excited to renne with noyse that they knowe, and ben sory whan they benne ouercome, and glad whan they haue the maystry. And so felith and knoweth theyr enmyes in batayle, so ferforth that they arese on their enmyes with bitynge and smytynge, and also some knowe theyr owne lordes, and forgetteth myldenesse, if theyr lordes bene ouercome: And some horse suffere the noo

man

manne to ryde on his backe, but onely his owne lord. And many horses wepe whan theyr lordes ben dede. And it is sayd, that horses wepe for sorowe / ryghte as a man doeth, and soo the kynde of horse and of man is medled in centaurio, suche beastes. Also olde men that shall fyghte take euydence and diuine and gesse, what shall befall by sorowe or by the ioy that the horse maketh. Horse of Percy and of Licilia liue longe time, fyfty yere and more. And horse of Gallia, of Inde / and of Spayne lyue lesse tyme. And herto Isydore sayth, that olde men meane that in gentell horse nobie men take hede of foure thynges / of shape and of sayrenes of wylfullnes / & of colour. Of shape, that he be stronge and sadde of body, and accordynge to strength & might and of heyth / of length, and brede that the syde be longe and somdeale smale / that the loyns be greate, and the thyes round and large / and brode brested / and al the body full sad and ful of brawne, and the sote dry and houe holowe and sadde. Fayrenes is knowen by lyttell heed, and the skynne cleuynge nighe to the boone, if the eares be lyttell and sharpe, if the eyen be great / and the nose thrylles large, if he beareth vp the heed, if the maane be thycke and the tayle longe, and if the houe be wel pyghte and round. The wylfullnesse is knowen, if he be bolde of harte and swyfte of fete, if the membres quake, it is token of strength / and if he be soone arered and ryseth soone fro great reste / Oxelo if he be soone stinted in swyft course and rennynge. The colour is knowen / for the colour in them is now reed nowe blacke nowe whyte now gray / and nowe diuerse and nowe speckled. The dyuerse coloure bewtyeth moche or dysfygureth an horse / and is a token to know strength and wyll of a horse, but to purſue al a rowe, and to make processe all a rowe hit were longe. Huc vsque Isydorus libro xii. Libro. vii. capitulo. xliii. Plinius speaketh of horse and sayth, that the hors of Cithia syghte for theyr lorde / and eschewe to gendre with theyr owne mother. For in theym is a maner knowlege of kyndredde.

And Aristotle spekethe hereof li. viii. and sayth, that a kynge of the northe hadde a ryght fayre mare, that fooled hym a right fayre horse / and the kyng wold haue had some colte goten of the same horse of his owne mother, and couered her face / and whan the modres face was vncouered & none the horse knewe her / & slede and felle downe fro an hyghe place / and died for sorowe. Also in companye of maares hors gone more gladely with his syster thanne with his mother / & ben glade of the noise of a Symphony and of a trompe, and sterteth & resyth on his enemyes. And bodeth werre and fyghting, and wepeth for theyr frendes and lordes. And these horses bene accounted beste in werre and in battaylle, that thurste the heed deppest in to the water whan they drynke. For he meneth / that suche horses be not lette in rennynge with heuynes of vryn. Also. li. xxviii. cap. ix. he sayth, that the galle of an horse is accounted amonge venym. And therfore hit was not lawfull to the preest of mawmettes to towche the horse. His fresshe bloude and rawe is venemous / as the blod of a bulle. The horse some dronken with asses mylke / slecthe venemous wormes. Also Aristotle and Auicen meane, that the horse castethe his tethe / and the elder he is, the whyter ben his teth. Also libro. v. Aristotle sayth / that the male horse liueth. xxv. yere. and genderethe from thre yere to. xxv. and the mare liuethe lenger / and gendrethe to. xl. yere / and whan the horse beginneth to gẽder / then his voyse is gretter, and soo farethe the maares also: And they loue the werke of generation more than other beastes / as he sayth li. v. Also li. vii. he sayth / that somtyme horses haue the podagre, & lese the soles of theyr fete, and thenne gendreth newer. And the fine herof is quaking of the ryghte gendrynge stone. And horses that be fed in houses / haue an yl that highte Illiaca passio. And the token therof is, that the hynder membres crympleth togedere and ben contreyned. And this horse is ryed fro his meate, and if he be let blode, he shalbe holpe. And also an horse hath thre kynge of synewes, and the token herof is / that

that all the veynes ben streyghte vpon the heed and the necke/ and it greueth him for to go. Also horses gadre venym, and haue a nother euyll in the mouthe, that highte Forem, and the token of this euyll is, that that mater saleth to the rose of the mouth/ and his brethe is hotte/ and this euylle is without remedy/ but it heale by himselfe. And somtyme an horse is wode, and the token therof is, that his eares bende towarde the necke: and this euyll hath noo medycine. And the horse hath sykneſſe in the bledder/ and the token therof is, that he may not pisse, and also he drawe th his loynes and his soles. Also an horse is bytten greuously with a beaste that highte Mugelis. The bytynge of that beaste greueth sul sore bothe horses and mules: For he maketh to ryse theron bothe bleynes/ & whelkes/ and often tymes horses dyen by venym therof. And the horse knoweth his neyenge that woll syghte with hym, and hathe lykynge to stonde in medye, and to swymme in water/ & to drinke trowbhous and thycke water, & if the water be clere/ the horse stampeth and stireth it with his fote to make hit thicke. Duc vsque Aristotle libro. vi.

De Equa. ca. xl.

THe Maare highte Equa, and that name cometh of the name Equus, and the name of an horses wyfe shall be called Equa, a mare. And li. vii. Arist. sayth, that if a mare being with fole smelleth the snoſſe of a candelle/ she castethe her foole. Item idem/ mares goo in leese togeder, & if one of them dele, and leue her colte alyue/ a nother mare sedeth and nourysheth him/ for the kynde of mares louethe beastes of the same kynde. Also li. viii. ca. xlii. Plinius sayth, that a mare fooleth stondynge, and loueth her coltes passynge other beastes: & if a colte leseth his mother, a nother mare sedeth and nourysſheth hym, and louethe hym as it were her owne. Also he sayth/ that in the forehede of the colte bredethe a blacke skynne, of the quantite of a Sedge, and the mother lyckethe it with her tong; and taketh it awaye and receyuethe neuer the colte to sucke her tetes, but hit be firſte take away. And Plini callethe that skynne Venecficium amoris: For women that ben wytches vse that skynne in their sayenges, whan they woll excyte a manne to loue. Also Aristo. sayth, that the mare is prowde/ and harthe ioye of her maane, and is sory whan it is shorte: and whan her maane is shorte/ her lykynge of lechery is quenched, as thoughe the vertue of loue were in the maane. Also li. viii. Aristotle sayth/ that a byrde that highte Ibis fighteth with the horse/ bycause the horse driuethe her oute of her pasture and lese: for ibis is feble of syghte, and hathe a voyce as an horse. And whan he fleethe aboue an horse/ he stonyethe hym, and maketh hym ſle, & fleeth him somtyme.

De Poledro. ca. xli.

A Colte highte Poledrus, and Pullus equinus also: & is a mares sone/ and hathe that name whyle he suckethe. And li. vii. Aristotle sayth/ that in his forehed, whan he is fooled/ is founde Jconemon/ that highte also Amoris venefectum: And the mother lyckethe hit of with her tonge/ and taketh it away, and hydeth or eteth it. And women witches haue prouer bes herof, as he saith. Also li. xiii. he saith/ that the hynder party of the colte is more than the forther partie. And whanne the colte wexeth, the forther party wexeth vpwarde/ and therfore in many horses the forther party is hygher than the hynder: and therfore whyle he is a colte, he maye towch his hede with his hinder fote/ and maye nat so whan he is of age: and al the whyle he is a colte, he loueth his mother with wonder greatte affection, and folowith her where euer she gooeth. And if it happeth that he leſethe his mother/ he seketh her with neyenge. The colte is not littered with strawe, nor cozyed with an horn combe/ nor arayed with troppynge and gaye harnes/ nor smyten with spores, nor sadeled with sadell, nor tamed with brydel/ but he soloweth his mother frely;

and

and eteth grasse and his feete ben not perced with nayles, but he is suffered to renne hyther and thyther freely: But at the last he is ictte to werke and to trauaile, and is holde and tied and ladde with haltero and reynes, and taken fro his moder, and may not sucke his dames tetes: but he is taught in many maner wyse to goo easely & softe: And as Isidore sayth, libro. xviii. he is sette to cartes, chariottes, and chares, and to traueyll and bearynge of horse men in chiualrye. The esly horse colte is soolyd to dyuers happe of fortune. For Isidore sayth in eodem li. that horses were some tyme halowed in diuers vsage of the goddes. For charyotte horse were ordeyned and halowed to the sonne for soure chaungynges of the sonne in one yere: In springynge tyme, in sommer, in haruestе, and in wynter, the whiche tymes chaungethe by vertue of the sonne. And carte horses were halowed to the moone, that is seen in double tyme, by nyghte and by daye. Therfore they that worshyppe the moone cowple alway two horses, a whyte and a blacke. And thre horses that drewe in one carte they hallowed to the goddes of hel, for sendes drawe to theym men in three ages, in chyldehode, in youthe, and in age: and these me cowpled to geders horses of dyuerse colours, and durste not well cowple to gethers paste. vii. horses at ones, And likned that nombre to the. vii. sterres, by the meuynge of the whiche. vii. sterres they supposed generally, that the world is ruled, ordeyned to the nomber of. vii. dayes, by the passynge about of the. vii. circles, they saye that this lyse passeth and endeth and discryueth therfore wonderly the colours of horses, as Isydore sayth there. For they halowed redde horses to the fyre or to the sonne, & whyte to the ayre, & browne to the erthe, and blewe to the water and to the see: And they rode redde horses in sommer, for thenne all thynge heteth, and whyte horses in wynter, for thenne all thynge whyteth by colde and by froste, and greye in spryngynge tyme, for thenne all thynge wexeth grene, and browne and blacke in haruestе, for then all thynge dryeth and fayleth as it were of the fyrst fayrenesse. And also there he sayth, that they halowed redde horses to Mars, that is named god of bataylle and of warre, or for the baners of the romaynes were diuersed with redde sylke, or for Mars had ioye and lykynge in bloudde. And they halowed whyte horses to the weste contree or to the fayre wether, and grene to the flowers and to the erthe, and blewe to the see and to the water, for water is blewish of coloure, & they halowed yelowe horse and horse of diuers colours and purpured to the reynebowe, that they calle Arcum, for the reynebowe hath manye colours. And this cursed yonge men vsed somtime by procurynge and entysynge of fendes about the elementes of the worlde, as Isidore sayth. Therfore this worlde is to be vispysed, for manye hath fulfylledde thelykenes of Sathanas. Vnde vsqz Isidorus libro. viii. And now at the last take hede of the horse colte, for the goynge & pace harde or softe, or easy or vneasy, that he vsethe in youthe, vnnethe he maye leue it in age.

De Elephante. cap. xlii.

The Elyphaunte hyghte Elephas and Elephantus also, and hath that name of Elphio in grewe, that is to saye, an hylle, and that for greate quantitie of his body, but the Indes call hym barro: and therfore his voice is called barritus, and his teeth hyght Ebur, and is snowte and wroughte hyght Promuscide: for therwith he bryngethe meate to his mouth, as Isydore sayth libro. xii. and sayth, that this beaste is sharpe in wrathe and in bataylle. Vppon these beastes the Medes and perses vsed to fight in towers of tree, and threwe and shotte oute dartes, as it were oute of towers and castelles. These beastes haue witte and myndе passyng other beastes, and goone in fere in theyr maner goynge. And voyden and flee the mous, and doone the dede of generation bakwarde, and the femole fooleth in water or in wood, and leueth her foole wher

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she foleth, by cause of dragons that be enmies to them, & spanneth them & sleeth them. She goth with sole two yeres and gendreth not but ones. And he liueth thre hundred yere, as Isidore sayth libro. xii. And libro. viii. ca. i. Plinius sayth, that amonge beastes the elephaunte is moste of vertue: so that vnneth amonge men is soo greate redines founde. For (as he telleth) in the newe mone they come together in greate companyes: and bathethe & washeth them in a ryuer, and come so together in the newe of the mone, & lowte eche to other, and torneth so ayen to their owen places, and they make the yong go tofore in the tornynge ayene: And kepethe them besyly and teche theym to doo in the same wyse: And whan they ben seke, they gader good herbes, and ere they vse the herbes, they heue vp the heed and loke vppe towarde heuen, and praie for helpe of god in a certeyn relygion. And they ben goode of wytte, and lerne well: and are easye to teche, in somoche that they be taughte to knowe the kynge, and to worshype hym, and besieth to doo hym reuerence, and to bende the knees in worshyppe of hym. Also ca. v. it is sayde, that if elyphauntes se a man comynge ayenste them, that is oute of the waye in wylderneste, for they wold not afraye hym, they wyll drawe theym selfe somewhat oute of the waye, and then they stynte, and passe lytell and lytell tofore hym, and teche hym the way. And if a dragon come ayenst hym, they fyghte with the dragon, and defende the manne, and putteth them forth to defend the man strongely and mightily: And done so namely whan they haue yonge fooles, for they drede that the man seketh their fooles. And therfore they purpose fyrst to deliuer them of the man, that they mowe more sikerly fede their chyldren and kepe theym the more waarly. Also li. viii. ca. vi. Allwaye they go to geder, and the eldest leadeth the company. And the next in age helpeth in the doynge. whan they shall passe ouer a ryuer or a water, they sende the yonge tofore, lest the fonde were let by comynge of the more elephauntes, and soo thei might not pas cõuenitely [illegible]. Also amonge them is wonder stablenesse: for if one of theym be ouercome, he that is ouercome fleeth the voyce of the victor. And they done the dedes of generation in priuy place, whan the male is fyue yeres olde & the females. x. yere, and that but in two yere, as he telleth: and in these two yere but onely fyue dayes, and selde the fyrste daye, as he sayth: And ben ful perillous in time of generation, & namely the wylde elephauntes, for they throwe downe houses and stables of the Indiens: and therfore the Indeens hide that season their tame female elephauntes. And elephauntes ben best in chyualry whan they ben tame: for they bere toures of tre, and throwen downe sheltrons, and ouerborne men of armes, and that is wonderful: for they dred not men of armes ranged in batayle, and drede and flee the voyce of the lest sowne of a swine. Also ca. xi. with fore hed and snowte he throweth down highe Palmes, and eteth the frute therof. Also bytwene elephauntes and dragons is perpetual wrath and stryfe: for that one hath enuye at that other, for greate myght and strength, and for quantyte of bodye: And the dragon loueth to drinke the elephauntes blode to kele his brennynge heate, for that blode is moste colde, as it is sayd tofore in the same boke, where he treateth of the Dragon, loke there.

De naso elephantis. ca. xliii.

Aristotle li. i. and Auicen meane, that the elephauntes nose is longe, and stronge, with bolnynge, and harde as an horne. And he vseth his nose in stede of an honde, and therby he taketh the meate and drynke, and putteth it in to mouthe: & soo the elephaunte hathe two pappes in the brest, and stronge tuskes in the mouthe, & his tonge is full lytel in comparyson to his body, and is seen within: and is but selde seen without, but whan he lycketh his lyppes after mete and drynke: And in him is founde but one gutte folden and wrapped in many maner wyse. And that gutte

is

[illegible] in ſtede of ſtomake. And there after is but one other, by the whiche his byte paſſeth oute. And hath a greatte lyuour/ foure tymes ſo gret as the lyuour of an oxe, and hath a lyttell mylte and ſpiene in comparyſon to his body/ and that is/ as Auycen ſayth/ for in hym Melancolia that humour, paſſeth in to nouriſhynge. Alſo li. vii. Ariſtotle ſayth/ that whan he is gendered, teeth bene gendered in hym. With his ſnowte and noſe he wrongetthe vppe treeo/ and bretheth therwith whanne he ſwymmeth and caſteth oute water. And that harde ſnowt calceus is made of hard gryſtelles. And whan the elephaunte ſytteth, he bendeth his feere: and maye not bende foure atte ones for heuyneſſe and weyghte of the bodye: but he lenythe to the ryghte ſyde, or to the leſte ſyde: And ſleepeth ſtondynge/ and he bendeth the hynder legges ryghte as a man. Alſo libro. v. the male gendereth at the fyfthe yere, and the femaie at the tenth: and vnto. xl. yereo/ & reſteth after that ſhe hath fooled three yereo, and after that ſhe hath conceyued ſhe toucheth not the male/ and goth with ſoole in her wombe two yereo: And whan the ſole is fooled/ it is lyke to a calfe of two or three monethes olde. Alſo libro. vi. the elephaunte hath ſykeneo that cometh of ventoſitie and of wynde, and by that ſykneo he may not pyſſe nor ſhyte/ and if he eateth erthe, he dyethe, but if he be vſed therto/ but ſometyme he ſwoloweth ſtoneo, and hathe alſo ache in the ioyntes, and there ayenſte helpethe drinke of cold water, and graſſe and herbes plunged in hony, for theſe two thinges letteth fluxe of the wombe. And whan the ache is ſo ſore/ that he maye not ſlepe, his ſholdero muſt be bawmed with oyle and hote water, and thereby is he holpe: And the ſame dooth ſwyneo fleſhe roſted, layed & bounde to the ſholdero that akethe. And if he hath yren in his bodye, oyle is gyuen hym to drynke, and the yren is drawen oute by drynke of oyle. And if he maye not drynke oyle/ medycyneo ben ſodde in oyle and gyuen hym to eate. Alſo libro vii. he ſayth, that the male is more of body and more bolde and hardy than the female, but the male is tamed by beatynge And whan he is bete/ he is obedient while the hunter ſytteth vppon hym/ and when the hunter lyghteth downe, his fore feete bene bounde vnto he be tame. And in the ſame boke in littera, F/ it ſoloweth, that he is more able to be tamed/ and more obedyente than all other wylde beſtes, and hath more witte/ and feleth colde in winter and colde wynde: And is a beaſte that vſeth moche waterø and riuero/ and dwelleth beſyde ryuero/ and wadeth in water vnto the chynne/ and ſwymmethe, but he may not dure longe in ſwimming for heuineo of the body. And elephanteo ben with oute galle, as Aryſtotle ſayth, libro. xiiii. but they ben accydentally cruelle & fyerſe, whan they ben to ſoone angred/ or if they ben wine dronken to make them ſharpe to fyghte in bataylle. Alſo libro. xviii. Ariſtle ſayth, that no beaſte liueth ſo longe as the elephaunt/ and that his complexion is lyke to the ayre that he dwelleth in: and ſo hit nedeth that he goo with ſoole two yereo for greatteneſſe of the ſoole/ that may not be perfyghtly and complete ſhape in leſſe tyme.

De Elephantibus. ca. xliii.

Of Elephaunteo Solinus ſpeakethe and ſayth, that he kepeth looſe and diſceplyne of the ſterreo, and elephaunteo in wexynge of the moone goo to ryuero, & whā they ben beſprong with lycour, they ſalewe and welcome the ryſyng of the ſon with certayne meuyngeo/ as they mowe/ and thenne they tourne agayne in to wooded and launded. Their youthe is knowe by whytenes of teeth, of the whiche teeth that one is alwaye werkynge/ and that other is ſpared, leſte he ſhoulde wexe dull with contynualle ſmytynge and rubbyng, but whan they bene purſewed with hunters, then they ſmyte booth togeders/ and breake theym that they ben no lenger purſewed, whan the teethe benne appayred and deſoylled/ for they knowe/ that the teeth ben cauſe of their peryll. They gender

der selde/ and then they washe them selfe ofte in rennynge water, & tourne not ayen to the flocke tofore the washyng & bathyng. They fyghte neuer for females/ nor knowe not spouse breche. And if they fyghte in any case, they ben full bely to helpe them that ben hurte and wounded in the myddell amonge them, and defend them more than them selfe. And whan they ben take/ they ben made tame and milde with barly: And a caue or a dyche is made vnder therth, as it were a pitfalle in the elephantes waye/ and vnwares he falleth therin. And then one of the hunters cometh to hym, and beateth and smitethe hym/ and prycketh hym full sore. And then a nother hunter cometh and smyteth the firste hunter, and dothe hym awaye, and defendeth the elephaunte, and yeuethe him barly to eate: and whanne he hath eaten thrice or foure tymes, then he loueth hym that defended hym: and is afterwarde mild and obedyent to hym. And if hit happeth that he swolowith a worme, that hight Camelion, he taketh and eateth of wylde Olyue tree, and is so holpe ayenste the venym. His wombe is neshe/ & his ridge is harde: and therfore whan he fyghteth with the Vnicorne/ he puttethe forthe the backe ayenste hym, lette he stycke hym withe his horne in the neshe wombe. He hath lytell heare and no bristels/ and large eares long and thynne/ and hangynge downewarde: And reseth and smyteth therwith ful sore whanne he is wrathe/ ayenst the dragon/ that he hateth full sore: and no wonder. For the dragone desyrethe to drynke his blode whan he maye. And the dragon assaylethe neuer hym/ but whanne the elephaunte is ful of drinke/ that he may take the more plente of the wery elephantes blod, whan he is full of moysture within. Vsque Soli. that setteth many other p prieres, the whiche Pli. rehersith byfore.

De eodem. ca. xlv.

I haue redde in Phisiologus boke, that the elephaunte is a beaste that passethe all other foure foted beastes, in quantyte, in wytte, and in mynde. For amonge other doyngs elephantes lye neuer downe in slepynge: But whan they benne wery/ they lene to a tree and so reste somwhat. And men lye in awayte to aspie theyr restynge places prevely/ for to kytte the tree in the other syde: and the elephaunte commethe/ and is not ware of the frawde, and leneth to the tree & breketh it with weight of his body/ and falleth downe with the brekynge/ and lyeth there: And when he seeth he may not helpe hymselfe in falling/ he crieth and rorethe in a wonder maner: And by his noyse and cryenge cometh sodenly many yonge Elephauntes, and rere vp the olde lytell and lytell with all theyr strength and myghte: And whyle they arere him with wonder affection and loue, they bende themselfe with all theyr mighe and strength. Elephauntes hate the werke of lechery, but onely to gender of spayngig. And so it is sayde that whanne vertue of loue pricketh the elephauntes of Inde/ the female goth tofore eftwarde, and the male soloweth her, vnto they come in to a preui place, and ther the female in some wise getethe Mandragora/ And eatethe firste the fruite therof: and then the male etethe of the same/ and gendereth with her: and she conceyueth/ as it is sayde. But for greatnesse of the foole, the female berethe longe tyme the foole in her wombe: But in time of solynge she sedeth and nourishethe her fole in waters and in iondes for dreade of the Dragon/ least he shulde swolowe the tender foole, or lede him away: And while the moder traueylleth in solynge/ the male defendethe her with all his strengthe and myghte. Also there it is sayde: that the elephauntes bones bronte/ chace and driue away serpentes and all venemous bestes. Also there is a nother thinge sayd/ that is full wonderfull: For he sayth/ that amõg the Ethiopiens in some contres elephauntes ben hunted in this wise: There goone in deserte two maidens al naked and bare with open heare of the hede: And one of them bearethe a vesselle, and the other a swerde: And these maydens begynne to synge alone: and the beaste hathe lykynge

whan

whan he hereth theyr songe, and cometh to them, and lycketh theyr teates, and falleth a slepe anone for lykynge of the songe, and then the one mayde styckethe hym in the throte or in the syde with a swerde, & the other taketh his bloudde in a vessell, and with that bloudde the people of the same countre dye clothe, and done colour it therwith.

De Hedo. cap. xlvi.

A Kydde hyghte Hedus, and hathe that name of Edendo eatynge, and is lyttell and satte, & his flesshe is of good sauour, as Jsidore sayth li. xii. his kyndely dryncs is tempered, by moysture of the aege, as Jsaac sayth in dictis. And so the kydde is better and more accordynge to digestion, and namely the male, for his flesshe nourysheth well, and bredeth good bloude, and hath stronge hete by benefice of the aege, and therfore kydde fleisshe for temperateneſſe therof is good and holsom to them that recouereth out of sykeneſſe: And is accordynge to mannes kynde, and namely to them that lyue delicatly in ease and reste. And his wolle is more longe and rough than is lambes woll, and his flesshe is better and more obediente to digestion for temperateneſs therof in moisture and in heate. And the kydde hathe sulle sharpe syghte and symple lokynge, and lokethe aſyde, and knowethe and seketh his mother with bletynge, as Plinius sayth libro viii. capitulo primo. And it is sayde, that his lyuour eaten healeth dymneſſe of eyen in them that ben called noctilupi. Also li. xxviii. ca. x. he sayth, that skynnes of kyddes healeth venemous bytynges, if they ben layed therto all hote, and kydde wull bronte, dryuethe away serpentes with the smelle therof: and the skynnes of kyddes bene vsed to heale woundes. His bloudde helpethe agaynste venyme, and his ruennynge helpethe ayenste venemous glewe dronke or eate, and also ageynst bloude of a bulle it helpeth, if it be dronke. Hucusq; Plinius. And is a mylde beaste, and noyethe not ne syghtethe, but he cheweth his cudde, and is clene, and was ordeyned to sacrifyce in olde tyme, he skippeth and leapeth, and is ful swyfte, and satte within & fleshy, and tough and lene without, and etethe & gnaweth stalkes, twigges & braunches, and loueth specially leaues of Juy & of suche shrubbes.

De Eruca. capitu. xlvii.

ERuca, the Malshragge is a worme with many sete, and bredeth in cole leaues and in vine leues, & freteth & gnaweth twygges & braunches, and fruyte and flowers & hath that name Eruca of Erodendo gnawynge, for he gnaweth leaues of trees and of herbes, as Jsydore saith libro. xii. Therof Plautus maketh mynde & sayethe, that this euil beste & wicked is enmy to the vine lefe, & wrappeth him selfe in the vine lefe & cleueth therto, & fleeth not away hither & thyther, as a flye doth that is halfe fed, & leueth the leues: but this malshrag abydeth vpon twigges & leaues and wasteth them all with gnawynge and bytyng, and is slowe in crepynge. Hucusq; Jsidor. libro. xii. Libro. viii. Plinius sayethe, that the malshragge is roughe as it were heary. For in the croppes of trees, whan he hath gnawyn the braunche, and distroyed the grenes therof he weueth certayne webbes of his owne gutted, as the spynner doothe, and wrappethe hymselfe in those webbes, and kepeth his shrewde semen all the wynter longe. And he layethe certayne egges, of the whiche cometh other broode of that kynde in springynge time whan trees bourgen & by multitude of them trees ben greued & lese theyr frute, & so doth Juy and tender herbes. And the Malshragge is a neshe worme & ful of matter, distyngued with dyuers colours, shynynge as a sterre by nyghte. And hathe many coloures, and soule shape by daye. And is not withoute some pestilency alle venyme: for whan he crepethe vppon an hotte membre of a man, he scaldethe the skynne, and maketh whelkes aryse: and chaungeth his shape, as Bombox doothe that maketh sylke, and this Eruca loueth

the shappe of a fleenge woume, for he taketh thynne wingeo and brode: and fleeth vppe hyther and thither freely in the ayre, & ao many colours ao he had firste in the body, so manye diuersyteo he sheweth in preuy wynges: and suche a fleeyng woume hyghte Papilio. And Jsydore sayth, libro xii. Papilioneo benne called smalle soules, and ben mooste in fruyte in appelles, and bredeth therin woumes that come of their stynkynge fylthe, as Jsydore sayethe. For of malshraggeo cometh and bredeth butterflyeo, and of the dyste of butterflyes leste vpon leues bredeth and cometh ayen malshraggeo, and doth lesse harme in gnawynge and fretynge whan he fleeth than whan he crepeth. And Papias sayth, that butterflies be smalle fleenge beastes, that come by nyghte whan lighte is kyndled in candelles, and labour to quenche the light of the candele, and so they be brent in the fyre of the candelles, and somtyme whan they laboure to distroye lyght of other beastes, they are punysshed and hurte in their owne bodye.

De Faunis et Satiris. ca. xlviii.

Certayne beastes bene called Fauni and Satiri also, and ben meruayloue beastes wonderly shapen, hauynge the lykenes and also shape of mankynde, but they ben not fulle perfyghte of reason of mankynde: nor endowed perfytly with naturall wyt. And so they ben not taught to speke by craste nor by kynd, but they haue beastyall wytte, and benne stern and crudle with bestyalle appetite: & suche bestes be full lecherous, in somoche that they flee wome in the dede of lechery, if they take them walkynge in wodes. and benne called Satiri, for they maye not haue inoughe of lechery, as Jsydore seith. and thoughe suche beastes vse not reason of mankynde: yet they benne lyke to mankynde in voyce and in many dedes, as Jsydore sayethe libro. xi. de Portentis. And there he sayethe, that Satyri ben somwhat lyke men, and haue croked noses and hoo neo in the forehed, and like to gete in their sete. Saynt Anthony sawe suche one in wildernesse, as it is sayde, and he axed what he was, and he answered Anthonye and sayde, Jam deedlye, and one of theym that owelleth in wylderneo, & misbeleued nationo deceaued by dyuers errours worshyppe suche beasteo that benne called Fauni, Satiri, and Jncubi. Satyri be called Fauni and Fatui also, and some wene that they ben wylde men, as Jsydore sayethe in eodem capitulo, and these wonderful beastes ben diuerse: for some of them ben called Cenophali, for they haue heedes as houndes, and seme by the werkyng beastes rather than men, and some ben called Cicliopeo, and haue that name, for one of them hath but one eye, and that in the middel of the forehed, and some bene all heedlesse & noseleo, and their eyen ben in the sholders, and some haue plaine faceo without nosethrylles, and the nether lyppes of theym streche so, that they hele therwith theyr faceo whan they ben in the heat of the sen: and some of theym haue closed mouthes in theyr brestes onely one hole, and brethe and sucke as it were with pypes and veyneo, and these bene accounted tongelesse, and vse syngeo and beckes in steede of spekynge. Also in Sithia bene some with soo greate and large eareo, that they spiede theyr eareo and couer alle theyr bodyes with them. And these ben called Panchioo, Pan is grewe, and io to vnderstonde all. And an eere hyghte Ochi in grewe, and some ben in Ethiopia, and gone flowynge lokynge to the grounde warde as beastes: and mowe not rere them selfe vpryghte: & these ben called Arabice, & other ben in Ethiopia, and eche of them haue onely one sote so greate & so large, that they beshadowe themselfe with the sote whan they lye gapynge on the grounde in strong hete of the sen: And yet they ben so swifte, that they be lihned to houndes in swiftnes of rennynge, and therfore among the Greekes they benne called Synodopeo. Also some haue the soolee of theyr sete torned bacheward by hynde the leggeo, & in eche

sote

sote. viii. tooes, and suche goone aboute and stare in the desertes of Libia. Also in Sithia ben beastes with shape of men and sete of horses / And suche wonderfull beastes ben called Lamine among many men / as Paschasius sayth super Trenos. Isydore rekeneth manye other suche beastes wonderly shape li. xi. and he gathereth & taketh all of Plinius libro. vi. & septimo / and also of Solinus.

De femina. capi. xlix.

The female is called Femina, and hath that same name of Femur / that is to vnderstond / the thyghes. For in these partyes, bytwene the thyes is distinction and greate dyuersytie bytwene the male and also the female. And also this name commeth of foo, that is fyrye, for the female hath firy vertu, wherby she is vehemently mcued to loue: In all kynde of beastes the female is more feruently desirouse of loue than the male, as Isydore sayth libro. vi. And Aristotle telleth generalle propertyes of the female libro. viii. and sayth / that the females be more feble than the males / out take the beare and the leoperde / for theyr females be more hardy, and stronge than the males / and female ben more lyghte to lerne / and to be taught than the males be, and more besy about theyr brode and chyldren, and more mylde. Loke tofore more hereof libro. vi. capitulo primo de puella, for there thou shalte fynde moche of this matter. And generally the female is more wrathefull than the male, and fyghteth therfore soone agaynste the male. And li. viii. Aristotle setteth an ensample of Foca, for that beaste dwelleth and bideth alway in one place / and the male stryueth with the female vnto the one of them sleeth that other. and the female is lesse stedfast and lasse trewe to her owne male, than ayenwarde. And Aristotle setteth ensample of Sepia, for whan the female is smytten, the male helpeth and succoureth her. But whan the male is smytten, the female chaseth hym. Also libro. v. Aristotle sayth, that in genderynge of broode the female is as hit were mater / & the male is fourme and shape, and of bothe commeth Semen / and of medlynge therof commeth the creature: & therfore I saye, that male and female ben as hit were pryncipalle of generation. And the male is a fourme & a shape, and the female is matter. Therfore it is yeue and graunted to the male to get & gender a nother & the female gendereth & cõceiueth of a nother, thã herself. Also generally the female is more vnstedfaste kynde / & more changeable than the male: & that cometh of feble heate and of stronge colde humoure that is more plente in the female than in the male: and therfore in wymmen / & also in some foure foted bestes is menstrual superfluite, as he sayth / but in one kinde of bestes the female hath that euyl / so moche & so oft as the woman. Of these cõdicions & of other of females good & euyl, loke tofore li. vi.

De Fetante. capi. l.

In all kynde of beastes those that gendre or goo with brode, is called Fetans or Parentes, & so Fetans, fetantis & Pecudis, haue one maner mening: & so it is sayd in holye wryt, De post fetantes accepit cũ. And so this Fetans hath a propre membre, in the whiche he conceyueth & nourisheth & beareth the broode that hyghte Fetus, and bryngeth hit forth in to this worlde. And to dispose & bryng forth the brode, reuolutions & goynge aboute of the ouer cercles of heuen, influence of sterres werketh & helpeth, as Aristotle sayth li. viii. in fine. Kyndely, he sayth, the terme and time of generatiõ complete shalbe by reuolutions & passynge about of sterres. Of this proces & matter loke tofore libro. vi. capitulo De Mulliere parente. &c.

De Fetu. capitulo. li.

Fayte / broode / and birthe of the wombe of the woman & of eche other female beest is called fetus, & declyned fetus, tus, tui, & is properlye cal-

led fetus whyle it is in the wombe, in the whiche it is fusteyned and norysshed, and broughte to perfight shape of lymmes and to lyse. And soo Isydore saythe libro. xii. that it is called fetus, for yet nourisshed it is and succoured in the wombe and in the bagge / in the whiche the chylde is in the mother, and cometh oute with the chylde, whan hit is borne, and conteynethe hym/ And hyghte Secundina, and hathe that name as it were the second moder, for that is in the mother, and the chylde is therin, and foloweth the childe whan it is borne, and the mother deyeth, if it happe in anye wyse that this bagge secundina abydethe within, & cometh not out with the childe. And of Fetus semales that conceyue and vse to beare chyldren and brode, haue the name / and ben called Fetose / as hit were ofte full of Fetus, goynge with chylde or with broode, as Isydore sayethe. Of the same wombe Fetus ben diuers, and namely in Sexus / that is by diuersyte of male and female, but in those / in the which kind goth out of kind: as in Dermophrodit⁹, for in such one is found both Sexus male and female / but alwaye vnperfyght / as Isydore sayth. libro xii. Of fetus & brode loke tofore libro. vi. There is treated de hominis generatione.

De Ficario. capi. lii.

IN one sygnification Ficarius is he that gadreth and selleth sygges, and in a nother significatiō Ficarius is take for a wild man that lyueth by sygges. And so hit is take in Jere. where it is said in this maner/ Dragons shall dwelle with nyce Ficariis. There the Glose sayth, that it is to be vnderstonde with wode men. And yet in a nother sygnyfication Fatui ficarii ben called fauni and Satiri / that dwelle bytwene wylde sygge trees and other trees / and be heary mē, & such ben called Onocentauri & other beastes wonderly shapen / of whom Isaac speaketh libro. xiiii. And Isydore speketh of them libro. xi. ca. de Portentis / loke tofore in this same boke de fauno. And they be called so nyce sygge gaderers and beastely woode men / for though they be wonderly shape / yet they accord in som thinges in shape with mankynde / and in other thinges with other bestes, & passe out of the shape of mankynd. Such bestes ben called fatui Ficarii, as it fareth in Apio, Lamiis / and Sirenis, mermaydens / & other suche ben ficarii / for they haue lyuynge by fruyte / as the wyld men hath, and nethe-les they ben soles, for they lacke vse of reason, and therfore the letter of the old boke is alowed, that saith in this maner / cum fatuis ficariis, for Ficarii ben certayne gyle fulle theues / that shewe menne vnwaare with shorte swerdes, as Aioth that slewe Eglon the kynge, which that was mooste fatte, with a shorte swerde that henge in the ryghte syde, and suche a swerde is called sica: as it is sayde iudicum. iii. suche theues ben not nowe in Babilon that is distroyed / and is no place for men to dwelle in, but for beastes wonderlye shapen, as Jerom saith super Isa. But it myghte be sayde, that ficarii, bene ficarii: for a fygge is called sica in grewe and sycus in latyne, and here by the fyrste exposition shoulde abyde / but by the meanynge and vnderstondynge of latynes suche men wonderly shape ben more verely called ficarii / than Ficarii / as it is sayd tofore, where it is spoken and shewed de faunis & satiris.

De Formice. cap. liii.

THe ampte hyghte Formica / and hathe that name, as it were bearynge crommes and greynes of corne. Here Ouidius speaketh and sayth,

Grande opus exiguo formicas ore gerentes.

It is a greate werke to se the amptes bere greate greynes in lyttell mouthes. Orels it hath that name Formica, as it were berynge crummes or greynes of corne, that they gader, and byteth of the endes of the greynes for they shulde not growe / fleyght and besynesse of theym is moche, for they make prouysion and gather store agaynste tyme that commethe. For in sommer they gather store / by the whiche they mowe lyue in wynter, as Isidore saith li. xii. and they

they gadre whete/ and reteth not of barly; and whan the wheate is by reyned/ that they gader to hepe: then the ampteo done all the wheate out in to the sone, that hit maye be dried ayen. And it is sayde/ that in Ethiopia ben ampteo shap as houndeo, and diggeth vp golden graueil with theyr fete. and kepe it, that it be not take away. And purseweth anone to the dethe theim that take it away, as Jsidore sayth li. xii. ca. i. de Minimis animalibus. Also Solinus speakethe of ampteo and saythe: that ampteo ben full lyteil, and benne neuerthemore slye and besy than many greate beastes: For they make purueyaunce wysely for theymselfe, wherby they maye lyue in tyme to come afterwarde. And they lyue in company, and make heapeo and hilleo/ in whom they enhabite themselfe in. And gader greyneo besyly and properly, & put them in their inner cloisetteo full warely, that they be not taken away with soulco, nor spylte and shede with wynd nor with weder/ and maketh them preuy wayeo euen and streyghte to the houseo that they dwelle in/ & the more wyser ampteo stond in those wayeo, for the vnwiser shuld not goo out of the waye: And whan they be ouersette in theyr houseo to be take/ then shedde they venemous water vpon men to. And therfore it is comynly sayde/ that he pysselthe. And that water brennethe his honde that it toucheth, and bredeth therin itchynge and smertynge: For they haue that water in stede of wepe & of armour. Hec vsps Solinus libro. xi. capitulo. xxxi. Plinius saythe, that ampteo commyneth theyr traueylle eche to other/ and seken & gader theyr owne meate: But beym benne better than ampteo/ for bein make goode meate and profytable/ and gader & bone it together. The ampteo gader greate burtheno/ whiche benne more greater thanne theyr owne bodies. And soo they recouer reworde of lytelinesse of body/ in the gretnesse of vertue: and beare their charge & burthen with bytyng. And if it be so gret, that he maye not beare hit in his mouthe, thenne he tormeth hym and besyethe hym to drawe hit southe with his hynder fete: They take greate charge of theyr comyne profite, and haue therfore season & wind. And they shale the greyneo that they done togethero, for they shuld not growe ayen and were grene come: And gader besyly greyneo that ben shede/ that they ben not lofte: And in entrynge they breke the gretter greyneo/ that they may the more easely brynge them in to theyr place of pureueaunce. And they werke by nyghte in the full of the mone: and cesse of werke in the chaunge of the mone. And for they bringe and fetche theyr meate out of dyuerse placeo: they haue certayne tyme yeuen to the to knowlege eche to other: and thenne is mooste gadrynge of theym and meatyng. And amonge theym whanne they meate, is as hit were a maner treatynge and talkyng and besye aryngе and spyenge, And they comen ayen by wayo that they tred/ and chose suche wayeo that bene amonge stoneo. And ampteo benne smalle and streyghte aboute the wombe/ as thoughe they were gyrde in the myddell: & growe and haue wyngeo atte laste/ as hit were slyeo, and chaunge so and towne in to smal volatileo sleeynge wormeo.

Also there capitulo. xxxii. hit is sayd, that in Jnde benne ryghte greate ampteo with hornco/ that kepe golde and precyous stoneo with wonder couetyse and desire/ but Jndeens stele theym in somer tyme, whan the ampteo benne hyd in hylles for stroge brennynge heate: but the ampteo sle after theym besylye, whiche take awaye the golde: and wounde theym after, thoughe they slee the ampteo rydynge on swyfte camellyo, in them is so wycked fiersenesse for loue of golde.

Aristotle libro. viii. spekethe of ampteo and saythe, That in ampteo is wytte of smellynge ryght as in beim. And the ampt hatethe all stynkynge thyngeo/ and soo yf a man byfmoketh the house of the ampte with bayfton or with wilde Origanum, or with an harteo houne brent: the ampteo wolle forsake and leaue their houseo: and thoughth ampteo liue in company/ and be attendaunte eche to other/ yet haue they no kynge.

as Aristotle sayth li.i. and Salomon saith the same Proverb. vi. The ampte hathe no duke ne commaunder. There the Glose sayth/ of suche a lytell best without prince, & by resonable ledynge of kynde, maketh purueyaunce for time that is commynge, mochemore thou that arte made to the image of god, and called for to se his blisse, and arte holpe with soo greate mystery/ & hast our loide duke & leder/ Therfore thou shuldest here gader fruite, by the whiche thou myghtest lyue afterwarde in blisse. Loke the Glose of the wytte and besinesse of amptes. That Auctoures prayse here tofore/ Aristotle alowith it li. viii. where he sayth, that the werkynge of amptes is knowen to them that take hede: For amptes gonne alwaye by one waye: and laye downe theyr meate. And traueylle also by nyghte in the full of the mone: But amptes haue some properties that be not ful good, for they hurte and greue rotes of trees, by whom they make theyr nestes: And defoylle their hondes that them towch, and styen vppe to the toppes of trees, & gnawe and defoylle bourgenynges/ floures/ twigges, and braunches therof. And byte and eate the fruite, and maken hooles therin. And noye and greue men, but they helpe beares. For Plinius sayth libro. viii. that whan beares bene syke/ they seke amptes and deuoure them, and heale themselfe in that wise. But in some cause amptes egges ben medicinable. Loke in the last boke de Ouis.

De Formicaleone. ca. liiii.

Formicaleon that beaste hathe that name of Formica and of Leo, for as Jsidore sayth li. xii. it is a beaste with the lyknesse of an ampt and of a lion, And is a lytell beast/ and enmie to amptes: for he cometh theuyshely in to theyr place of purueyaunce, and eateth theyr corne/ & soo by wastyng of theyr meate he is cause why the simple amptes deye nedes at last. And this Formicaleon is eate of other bestes, as amptes ben: and maye not defend hymselfe by his owne strengthe, and is a maner kynde of the Spyder. Loke tofore de Aranea, in littera, A.

De Fuco. ca. lv.

Fucus/ is the name of a brane/ that is more than a comen bee, and lesse than an Hornette, and hathe that name Fucus, for it eateth the trauelle of other, as it were Fagus that cometh of Fagin, that is eate, for he eateth that that he trauelethe not for/ for he maketh no hony/ but he eateth the hony of other bein. Therof speketh Virgilius and sayth, ¶Ignauum fucos pecus a presepibus arcet, that is, the brane bryuethe cowarde beastis, & chacheth them fro crybbes. So sayth Jsi. li. xii. ca. xii. Of these branes or bein Plinius speketh li. xi. ca. xii. and sayth, that in bee hyues is the more plente of hony by cause of company of suche branes: And suche branes bene without stynge, as hit were vnperfyghte bein/ and bene seruauntes to the very bein: And very beyn commaundeth them to werke, and styngeth & punissheth the without pyte the branes that ben slowe in werking/ and also in breding. For it is certeine, that the more multitude is of suche branes/ the more swarmes ben breadde/ & whanne hony begynneth to be ripe, they bryue them away fro the hony/ and punissheth them & chaseth: And bene not seen but in spryngynge time. And suche branes make riall habitationes and large/ and discouered to the masters & commaunders of bein/ and helethe them & makethe them semely passyng other: & suche dwellynge places and celles bene all syze cornered. And thoughe the branes susteine soo many trauelles, yet vnnethe they ben suffered to eate of the hony, but as moche as they ete they eate it by steithe, vt dicit Pli.

De Grise. ca. lvi.

Grifes the grype is a beaste with winges/ and is foure foted: and bredethe in the mountayns yperboreis, & is lyke to the lyon in al the parties of the body/ & to the egle onely in the hede and wynges/

and

and is stronge enmye to the horse: and Isi-
gution sayth/ he taketh vpp the horse and
the man armyd, as the Glose sayth super
Deuteron. xiiii. And gripes kepe the moun
tayncs, in the which ben Gemmis & precio-
us stones, as Smaragdus and Jaspis, & ſ
suffre them not be take fro thens, as Jsid.
sayth li. xiiii. ca. iii. And in some countrees
in Scithia is plente of gold and of precious
stones: but for great gripes men dare not
come thether openly, but seide for fiersc-
nes of grypes: Ther is best Smaragdus
and Chrisall: and the grype hath so gret
dawes and so large, that of them benne
made cuppes that ben set vpon bordes of
kynges.

De Glire. cap. lvii.

Glires ben lyttell beastes/ as hit were
great myce, and haue that name gli-
res, for slepe make them satte. For Gli-
cere is for to wexe/ as Jsydore sayth,
and he slepethe al the wynter vnmeuable/
and resteth, as thoughe he were deed,
and quyckne the agayne in sommer tyme/
as he sayth/ libro. viii. capitulo. lvii.
Plinius speketh of these glires and saithe,
that they owelle gladly in woodes/ and
loue theyr felowes that they knowe/ and
stryue and fyghte agaynst other: and they
loue theyr father and mother with greate
myldenesse and pyte, and sede and serue
them in theyr age.

De Grillo. cap. lviii.

Grillus is a lyttell beaste, as Lirogril-
lus is/ feble and myghtesse and the-
uyshe/ and venemouse with pyckes and
pyhes, and is lasser thanne an yrchynne/ as
the glose sayth he super Leuiticum. xi. And
hath that name of the sowne of his voice,
as Jsydore sayth libro. xii. This beaste
gooth backwarde, and sawerthe and dyg-
geth the erth, & werketh by myght/ and is
hunted with an ampte tied with an heere,
and throwe in to his denne: and the pow-
der is fyrste blowen awaye/ lest the ampte
hyde herselfe therin, and so he is drawe to
loue of the ampte, as Jsidore sayth.

De Hinnulo. cap. lix.

The Harte calfe hyghte Hinnulus/ and
is the hartes son, and hath that name
Hinnulus of Innuendo beckynge/ or nod-
dynge, for he is hydde by beches & sygnes
of his mother, as Jsidore sayth libro. xii.
& is a feble beast and loth to fyght/ as da-
mula is, and he is mooste sharpe of syght,
& swyft of course & of rennyng, & his mo-
der hydeth hym in caues and dennes, and
in places that benne shadowye, and tea-
cheth him to sterte and to lepe ouer bueres
thornes and busshes, as Plinius sayth lib.
viii. ca. de Ceruis. Loke tofore in litera
L. Dia flesshe is tender and good to defyet
for he is ofte meuyng and stertyng about,
as Constantine sayth and Jsaac in dietis.
And if he be gelded ere his hornes growe,
his flesshe is the better and the more tem-
perate in dryenes and in heate, as he sayth.
And if he be gelded whyle he hathe hor-
nes/ thā he chaungeth neuer his hornes, as
Aristotle sayth libro. viii. and Plinius.
Also the harte calfe is contrary to the ser-
pentes in a wonder wyse/ for he that is an-
nointed with his sewete or with his blod/
shall not be touched of anye serpente that
daye, as Plinius sayth li. xxvviii. And his
ruennynge is chyse medycyne in venimes,
as he sayth.

De Hirco. capit. lx.

The Gote Bucke hyghte Hircus, and
is a lecherous beaste, alwaye fernente
to the dede of lechery, as Jsydore sayth li.
xii. And his eien loke thwart ouer to leche-
ry warde, and hath that name therfore:
for hirci ben the corners of the eyen/ as he
sayth: his kynde is mooste hotte, in soo
moche that his hote bloudde nethethe and
kerueth the harde Adamante stoone, that
nother fyre nor yren maye ouercome/ as
hit sayde there. This goote bucke hyght
also Caper/ and hathe that name of ca-
pio to take, for he laboreth to take crop-
pes of trees: And the goote bucke begyn-
nethe

neth to be mewed to gender after one yere/ as Aristotle sayth li. vi. and the male that is fyrste gendered, is more great and more fatte than those that benne gendred afterwarde. Also li. vii. he sayethe / that some gote buckes haue notable hugenes in eriss: as some Rammes haue in theyr taylles. For some haue in brede more thē the brede of the hounde. And the gote bucke hathe a longe berde and a smalle tayle / and long downe to therth / and manye and stronge and greate hornes, and roughe wulle and harde, with stynkynge smelle, and hath moche fatnesse and namely within aboute the reygnes, and thenne he dyeth lyghtely but the fatnes be withdrawen. And the more fatte he is, the lesse Semen he hathe and gendereth the lasse, as he sayth / libro viii. And then he dooth the dede of generation but seldē. And therfore wise herdes sleeth them / ere they doo the dede of generation, ouer lo suffre them to be leane, & make the theym be lene / and thoughe he seme lene without, yet somtyme he is full fat within / and oft happeth, that the gote bucke is wonderly shape, as Aristo. saith, li. viii. for somtyme it happed that a gote bucke was seen with hornes in the legges, and that was wondersulle to se. And amonge all flesshe of beastes, flesshe of gote buckes is worste / hardeste, and worste to defye / as Isaac sayth in dictis, and namely whanne the gote bucke is ryghte olde. The skynne of the old gote bucke is better and more stronger than the yonge: but the odour and the smel is more / and the flesshe is worste, and if he be gelded, his flesshe is the more moyste and tender & lesse hard to defye / and lesse euylle to be eaten. Also li. xxviii. Pli. saith / that Democritus saith, that the goote bucke his neuer without the seuere. And the bloud of a gote bucke, that is sedde with Ivy, breketh wonderly the ston both in the bledder & in the reines / as he sayth: And his horne brente fereth and chaseth a way serpentes, and healeth seuers and cancres, and fretteth awaye and clenseth Dolipus, superfluite of flesshe in the nose. The lyuer of the goote bucke helpethe agaynste bytynge of the woode houndes. His galle clereth the syghte / and freteth away the webbes of the eyen: His vryne medled with his galle helpethe lepruse men / and dooth awaye scales and scabbes.

De Hiena. capit. lvi.

HIena is a cruelle beaste lyke to the wulle in deuourynge / and glotonye / and reseth on deed men, and taketh theyr carkase oute of the erthe and deuourethe them. And therfore that name hiena / of hiando / for desire he reseth to his proye with open mouthe and voyce. It is his kynde to chaunge Sexe, for he is nowe sounde male and nowe female / and is therfore an vnclene beast, as Isidore saith, and cometh to houeye by nyghte and semethe manne voyce as he maye, for men shoulde trowe that it is a man. Libro viii. capitulo. xii. Plinius speketh of this beast and sayethe, that in hiena is eyther kynde, for it is sayd / he is one yere male and a nother yere female. And she bryngeth forthe her broode without male, as the common people trowe. But Aristotle denyethe that. And hath the necke of the adder vipera / and the rydge of an olyphaunte, and maye not bende but if he beare all the bodye aboute. And hirdes tell that amonge stables, heleyneth speache of mankynde, and calleth some man by his own name, & renteth him whan he hath hym without. And he feine thoste the name of some man, for to make houndes ren out, that he may take & ete them. And this beaste hath endelesse many maners and dyuerse colours in the eyen, and ful meuable eyen and vnsted faste. And his shadowe maketh houndes leaue berkynge, and bene stylle, if he come nere them. And if this beaste hiena goth thryes about any best / that best shal synke within his stepe. And this beste gendreth with a lyoneste of Ethiopia, and gendereth on her a beaste that is moste cruell: and foloweth the voyce of men & of tame beastes, and hathe many rowes of tethe in euery syde of the mouth. In Affrica ben many Hienes / and many wylde asses and

Fibres /

Fibres, and many other bestes wonderly shape. As Plinius sayth, this beaste Diena bredeth a stone that hight Diena: And what manne that bearethe it vnder his tonge, he shall by vertue of that stone/ deuine and telle what shall befall, as Solinus sayethe. Also libro. xviii. Plinius sayethe, that Hiena hateth the Pantera. And it is sayd, that if bothe theyr skinnes ben hanged togeders, the heare of the Panteras shynne shall fall away. This beaste Diena fleeth the hunter/ and drawethe towarde the righte syde, to occupy the trace of the man that goothe before: And yf he cometh not after/ he telleth, that he gooth oute of his wytte, or els the man falleth downe of his horse. And if he toure ayenst the Hiena, the beaste is sone take, as Magicions tell. Also as he sayth this beastes galle is full medicinall/ and helpeth moost ayenst aymnes of eyen: And also wytches vse the herte of this beaste and the lmoure in many witch crafte, as it is sayd there. And Aristotle li. vii. sayth, that the quantitie of Diena is as the quantie of a wolfe/ and in his neche is heare/ as in the neche of an horse, & hath heare vpon all the length of the rydge: and begyleth and diseyueth men/ and rauysheth and sleeth them/ and taketh houndes/ and deuoureth them, as gladly as men, and diggethe burydes and graues/ and eateth the flesshe of dead bodies that ben in them.

De Hiricio. Ca. lvii.

The yrchyn hyghte Hiricius, and is a beaste heled with pyckes, hards and sharpe, and his shynne is cloted aboute with pikes and pyckes, and he closethe hymselfe ther with, and defendethe hymselfe therwith all aboute, for anone as he knoweth and feleth that any thinge commeth after hym he areareth vp the pyckes and wrappeth hym therin as a sleeve/ as it were within his armoure: And is in heast of purueyaunce: For he clymeth vppon a vyne or on an appel tree, & shaketh downe grapes and apples. And whan they bene felde, he walowith on them & sticketh his pyckes in them. And so berith mete to his chyldren in that maner wise/ as Isi. sayth li. xii. And for roughnes and sharpenes of the pyckes and pikes, he is called hirenacius or hiricius, and hathe, as Aristotle saith li. i. pikes in stede of heare: And pikes healeth hym as the heare of other bestes, & benne his wepen and armoure for with them he stingeth and priketh, and hurteth him that taketh or towcheth him. Also li. iii. Aristo. sayth, that some irchyns dwell in wodes/ & some in other places in londe/ & some in water, & lay many egges that bē not eaten. And irchins haue but litel fleshe and this is the propertie of hym, he hath bynethe hed and mouthe and outpassinge of superfluite about for he taketh his mete bynethe, and hath therfore an hole in the other syde, & the superfluitie is in the ridge aboue, and the irchyn hath fiue teth within in the mouthe, and hath among the tethe fleshy partyes in stede of the tonge: And his wombe is departed in fiue parties/ & therin is moche superfluite. And there is a nother kynde of irchins with a white shelle & white pikes/ and layeth many egges. Also the irchin hathe feble herynge, more feble than other bestes with harde shelles, and that comme on foure fete. Also libro. v. wylde irchines gender stondynge/ with backe tomed to bothes: For in that partye, in the whiche superfluite passeth out/ ther they towche themselfe in generation. Also there li. viii. it is said/ that often it semeth/ that an irchins is wise and knowynge of comyng of windes/ north or south: for he maketh a denne in the ground/ whan he is ware that suche wyndes come. And soo sometyme was ete in Constantinople, that had an irchyn, and knewe & warned therby/ that wyndes shuld come/ and of what syde, and none of his neyghboure wyste wherby he had suche knowlege and warnynge. Also li. xii. he sayth/ that the irchin hath also as many wombes as tethe/ and in these wombes bireadeth fyue egges better than other, and the egges of some ben moche and greate/ and some ben lasse: for some pen better to sethyng and to rosteng than other. Also li. xii. irchyns have a litel

tel

tell body and many pykes, that occupye more place than the body: and the cause of many greate prickes, and the lyteines of the body is, for fedynge of the bodye passethe in to nourishynge and growynge, of pykes, by cause of scarcyte of meate, & for the meate is not well defied: and therfore in his body bredethe moche superfluite, & that superfluite passeth in to nourysshynge and fedynge of prickes. Huc vsq; Aristo.

De Herinacio. ca. lxiii.

Herinacius is the same that Lirogrillus, and is a litel beast with prickes, and dwelleth in dennes, and is lyke to the irchin: but he is accounted more than he. Li. viii. cap. xxxviii. Plinius speakethe of hym and sayth, that he walowith vpon apples, as the irchins doth, whiche sticke there on his prickes, and he berethe them in to holownesse of trees. And besyde the apples that he bearetthe on his backe, alway he bereth one in his mouth: & whan he is hounted, he closeth him rounde as a balle, for no thynge shulde hym towch for his pikes and prickes: and whan he trusteth not to scape, thenne he castethe from hym pissinge most venemous, & that pisse greueth hymselfe furthe, if it cometh in any wise on his backe, or on his prickes, for by such moysture of that pisse, his backe smerteth and greueth: and also the prickes of his backe falle awaye. Therfore he knowith not, that he is therby the soner take by the whiche he castethe for to greue other: Therfore there is a crafte to hunte suche a lytell beaste, whan his vrine is all spente and wasted: for then his backe is hurte or broke, and his prickes and pikes ben lose and falle, and he maye not flee. For he knoweth by the smelle kyndly in his vrin is strength of venym hyd: & sparith therfore his vrin. For he doeth not away nor shedeth his venym, er the laste nede of takynge compel him therto. And though this beaste be lytell, yet when he vredeth he constreyneth hymselfe so sadde, that vnethe he maye be opened and streyghted, sauynge the skynne. Therfore he is put in hote water, and so he openethe hymselfe, as it were sodenly, whanne he felethe the heate: And he is bounde and hanged vp by the hinder fete: and is soo hanged and slayne with hunger: Other wise he maye not be slayne in good maner, to haue good and profyte of his feble skynne, & though the lytell body of that beaste be not full necessary to vse of mankynde: yet his skinne that is so piked, is nedefull to men, that if ther were no pikes and prickes, nethenes of flesshe in beastes were idell to mankind. For with suche a beastes skynnes, clothes ben clensed and piked. And it is sayd, that this beast Herinacius hath this proprite, that after that he is charged with grapes or with apples, if any appell or grape fall oute of his pikes in any maner wise, then for indignacion he throweth away of his backe all the other deale. And ofte tourneth ayen to the tree to charge hym ayen with newe charge.

De Juuenco. ca. lxiiii.

Iuuenes or Juuencus is a yonge Cowe, that is able to be yocked to drawe atte plough, as Jsi. sayth, or elis hit hath that name Juuencus, for in olde tyme suche a yonge cowe was offered to Jubiter, and not a bulle, as he saith: and is a lecherous beaste by cause of youthe: and is therfore ouerset with a stronge yocke to make her esy and tame, and is pricked with a pricke, and compelled to folowe euen & forright the steppes and fotes of oxen. Juuencs suche a yonge cowe, is ofte able to the coupynge and ioynynge of bulles, for in that age suche a cowe is ioyned to the bulle to conceyue and to be with calfe. The yonge cowe is sadde set in lese and in pasture to be slayne of a butcher for ouerse vse of mankynde: Her flesshe is more drie & more sad than the flesshe of suckyng culueo. For she is lenger without fedynge of mylke, & is more tender & more hote & moyste than the flesshe of an olde oxe, or of an old cowe. For yet she is nere the age of sucking that those ben of more age, as it is sayde in Dictis.

De

De Leone. ca. lxv.

Leo in grewe hyghte Rex in latyne/a kynge in englishe: and is called Leo/ kynge: for he is kynge and prince of al beastes/ as Jsidore sayth he li. xii. And some lyons bene shotte with crysp heare and maane/ and these lyons syghte not: & some lyons haue symple heare of maane/ and those lions haue sharpe & fiers herte, & by theyr foreheades & tayles theyr vertu is knowē in the best, & theyr stedfastnesse in the herde: And whan they bem beset with hunters, then they behold the erth, for to dreade the lesse the hunters and theyr ginnes/ that them done bysette aboute: And he dreadeth noyse and rushyng of wheles, but he dredeth fire moche more. And whā they slepe/ theyr eyen wake: And whanne they goon forthe or about/ they heale and hyde theyr fores and steppes/ for hunters shulde not synde them. And it is trowed/ that the lyon whelpe, whā he is whelped, slepeth thre dayes and thre nightes. And it is said/ that the place of the couch trembleth and shaketh by rorying of the fader, that waketh the whelpe that slepeth.

It is the kynde of lyons, not to be wrothe with man, but if they be greued or hurte. Also theyr mercy is knowe by many and ofte ensamples: for they spare theym that lie on the grounde/ and suffre them to pas homewarde, that ben presoners, & comen out of thraldome/ and eate not a man nor slee hym/ but in greate hunger. Huc vsque Jsidore li. xii. Li. viii. ca. xvii. Plini. speketh of the lyon and sayth, that the lion is in most gentelnesse and nobilite, whan his necke and shoulders be healed with heare and maane. And he that is gendred of the parde, lacketh that nobilite. The lion knowith by smelle/ if the parde gendreth with the lyennes/ & refethayenst the lionnes that bicketh spousched, & punisheth her ful sore but if she washe her in a riuer, and then it is not knowen to the lyon. And whan the lyennesse whelpethe, her wombe is rente with the clawes of her whelpes, and whelpeth therfore not ofte. And Aristotle saith as Plini. saith/ that the lionnes whelpeth fyrste fiue whelpes/ and afterward foure, and so eche yere lesse by one, and wexethe bareyne whanne shee whelpethe one atte laste: And she whelpeth whelpes cuyll shapen and smalle/ in quantyte of a wesell in the begynnyng. And he sayth also/ that whelpes of syxe monthes maye vnethe be whelped, and whelpes of two monthes may vneth meue. And the lion heuethe vp his legge whan he pisseth/ as an hounde doth: and the vrine that he pisseth stinketh righte soule. And whan he eateth ones ynoughe, afterwarde he is metles. ii. dayes or thre. And if hym nedeth to slee, whan he is full, he castethe vp his meate into his mouth, and draweth it oute with his clawes/ to be in that wise the more lighte to renne and to slē. The lion liueth most long, and that is knowe by werkynge and wastynge of his teeth: and then in aege he reseth on a man: for his vertue and myghte faileth to pursue great beastes and wylde. And then he besegethe cytes to raunson & to take men: but whan the lyons ben take/ then they bē hanged, for other lions shuld dreade suche maner payne. The olde lyon reseth woodly on men/ and only grunteth on women, and reseth selde on chyldren/ but in gret hunger. By the tayle the boldnesse and harte of the lion is knowe/ as the horse is knowe by the eres. For whan the lion is wrothe, firste he beatethe the erthe with his tayle, & afterward as the wrath encreaseth/ he smytethe and beatethe his own backe. And out of eche wounde, that the lion maketh with clawe or with teeth, renneth sharpe and soure blode, as Jsid. sayth. Also in perill the lion is moste gentell and noble/ for whanne he is pursewed with houndes and with hunters, the lyon lurkethe not nor hidethe hymselfe, but sitteth in feldes/ where he maye be seen, & arayeth hymselfe to defence. And ronneth out of wode and couerte with swyfte rennynge and course, as thoughe he wolde acounte vile shame to lurke & to hyde himselfe. And he hydeth himselfe not for dred that he hath, but he dreadeth himself somtyme, onely for he wold not be dred. And whan he purlueth man or best in laundes: then

then he lepeth whā he reseth on him. And so whē he purseweth man or best/he vseth to lepe: and so dothe he not whan he voideth and sleeth. whan he is wounded, he taketh wonderly hede/ & knoweth theym that hym firste smytethe, And reeselthe on the smyter/ though he be neuer in so great multitude: and if a man shote at hym, the lion chasteth him & throweth him downe/ and woundeth him not, ne hurteth hym. Whan the lyon dieth, he biteth the erthe, and teryo fall oute of his eyen: and whan he is sicke, he is healed and holpe with the bloud of an ape. And he diedeth gretly the crowynge and the combe of a cocke: And he is a ryghte kynde beaste/ and knoweth and loueth hym that dothe him good: as it is said in ensamples that Plinius setteth there. Duc vsq; Plinio li. viii. ca. xii. And li. ii. Aristotle speketh of the lion & sayth, and Auicen sayth also/ that the lion hathe a necke as it were vnmeuable, and is fulle grymme/ and hath entrayles and bowels as an hounde: and meueth alwaye fyrste with the righte sote, and afterward with the liste foote, as a camelle dooth: and litell mary in his bones: And his bones bē so harde/ that by smytynge of them togeders/ fire springeth out therof. Also libro xvi. the lyon hath many clistes in his sete, and gendreth therfore blynd whelpes, as the hounde dothe/ and the wulfe also. For he hath sawy teethe: and gendereth therfore vnperfighte whelpes/ as he sayth, & Solinus also, that sayethe/ that the lyon dreadethe, whanne he seethe or herethe a whelpe bete. His whelpes ben borne blind as the whelpes of all beastes that haue the departed ben whelped vnperfight by cause of glotony. He hydeth hymselfe in highe mountaynes, and aspieth fro thens his proye. And whan he seeth his proy, he roreth full lowde, and at the voyce of him other beastes dreade and flynte sodenly: And he maketh a cercle all aboute theym with his tayle, and all the beastes dreade to passe out ouer the line of the cercle, and the bestes stonde astonyed and a ferde/ as it were abydynge the heste and commaūd ment of theyr kyng. whan the lion passeth rough place and hard/ he clyncheth in his clawes and draweth theym towarde the sote/ for them he vseth in stede of a swerd, and hydethe theym therfore within nesthe place & fleshy/ that they be not hurte nor made blunte: and he is ashamed to eate alone the pray that he taketh: therfore of his grace of free harte/ he leuethe some of his proye to other bestes/ that folowe him aferre/ as he sayth, and is soo hotte of his complexion/ that he hathe alwaye the Feuer quartayne: and hath kyndly thise cuell to abate his fiernesse/ & his flesshe passeth in heate/ and is therfore greuous to dygynge/ as he sayth, and Plinius li. xxviii. And his flesh is good in medicine in many maner wise, And his grece is contrary to venym, so that who so be enoynted therwith, shall not dreade that tyme bytynge of serpentes nor crepynge wormes. Also his grece medled with Oleo rosaceo, kepeth and sauethe the skynne of the face fro wenneo and vices/ and kepeth whitenesse, and healeth brennynges, & swageth swellynge of eyen: His gall medled with water, sharpeth and clereth the syghte/ & helpeth ayenste enfectynge cuilles, and ayenst fallynge cuylles: His harte take in meate, dystroyeth the Feuer quartayne. Duc vsq; Plinio. li. xxviii. ca. viii. And the lyon is hunted in his wise: One dowble caue is made one fast by that other, & in the secōd caue is set a whiche/ that closeth full sone whā it is towched: & in the first den & caue is a lambe set, and the lyon lepeth therin, whanne he is an hungred/ for to take the lambe. And whā he seeth/ that he may not backe out of the denne, he is ashamed/ that he is begyled, and wolde entre in to the seconde denne to lurke there, and fallethe in to it/ and it closeth anone/ as he is in, and letteth him not pas out therof/ but kepeth him fast therin vnto he be take out & bōd with cheynes til he be tame, this toucheth Jer. sup Ezechi. xix. ca. super illum locum/ Miserunt eum in caueam. &c.

De Leena ca. lvi.

The Lienesse hight Leena, & is a right lecherous beaste, and loueth alway the

the dede of lecherye / and is therfore more cruelle than the lyon / and namely whan she hath whelpes, for she puttethe her in perille of deth for her whelpes, and for defence of them she dredeth not nor spareth the shot of hunters / and she whelpeth mo whelpes in the fyrste welpynge / than she doth afterwarde, for by sharpenes of the clawes of her whelpes her mother is greued and hurte / And so frome yere to yere she wexeth barreyne, as Aristotle sayethe. And Plinius sayth in this wyse / as Jsid. sayethe. lib. xii. beastes with sharpe clawes mow not ofte whelpe, for in them the mother is greueed and hurte within by meuynge of the whelpes, and therfore the lyenneſſe maye not abyde whelpynge vnto the perfygte complyshemente of her chyldren, but she delyuereth her of her whelpes / and welpeth er her chyldren be perfyght and complete / & is compelled therto by greate ache and sorenesse, and feruente lechery. The lyennesse medleth in lechery with the parde, but after the dede of lechery with the parde she dredeth the lion / for the lion knoweth suche a foule medlynge by odoure and smelle / but if the lyennes be washyn of the spouse breakyng in a ryuer ere she come to the lion, as Plinius saith: whan he knoweth that she is gylty, he punysheth her anone / & therfore she fleeth anone & cometh not to her make, but she be fyrste washe. There is a lyttel beast that the lion and the liennes dredeth wonderly, and that beste hyght Leonzeufones. For that beast bereth a certayne venyme / whiche sleeth the lyon and the lyennesse: Therfore this sayde beaste is taken / and afterwarde brente / and the flesshe is sprong with the axen, and layed and sette in metynge of wayes, shall slee and dystroy the lyons, whiche eate therof, as Jsyd. sayth li. xii. ca. i. Auicen sayth, that the lyon is a beaste of greate glotony, and coueteth and desyreth moche meate, and is a deuourer of meate therfore without chewynge, and castith vp therfore the meate that he eteth / and eateth hit afterwarde, and he eatethe ryght moche, so that he is heuy by meate, and fasteth afterwarde by the space of two dayes and two nyghtes / and voydethe not his dyrte but ones in two dayes or in three, and his dyrt is drye without moysture, and stynkethe ryghte foule / and so doothe his vryne. And also oute of his wombe yssuethe and commethe an euylle smelle / whan it is kytte and opened. And his breth stynkethe, and is rygnte infectuous and contagious, and infectethe other thinges, and his biting is deedly and venemous / and namely whan he is woode. For the lyon wexeth wod / as the hounde dothe, as Aristotle saith and Auicen also, and is cruel and wod, whan he is wroth, and byteth and greueth himselfe for indignacion, when he is wroth, and gnasshethe with his teeth, and namely whan he hungreth / & spieth and lieth in a wayte, to take beastes, whiche passe by the waye. He hydeth himselfe in preuy cauce, and resethe on beastes vnware / & sleeth them with his teeth and clawes, and breaketh all theyr membres / and eateth theym pyece mele: and if he se anye comme agaynste hym to take awaye his proye, thenne he hyclyppeth the proy / and grunteth and smytethe the erthe with his tayle / and if he nygheth hym / he leapeth on him, and ouercometh hym, & tourneth to the proy. First he drynketh and lycketh the bloudde of the beaste that he sleeth, and renteth and haleth the other deale limme meale / & deuoureth and swoloweth it.

De Leoperdo. cap. lxvii.

Leoperdus is a beaste moste cruel, & is gendered in spousebreche of a perde & of a lienne, as Jsi. saith li. xii. for as Plinius sayth / the lion gendreth with the perdus / or the perde with the lyennesse / and of suche genderynge cometh vnkynde Perdes / as of an horse and of a she asse / or of a mare and male asse is gendered a mule.

As Jsydore sayth, the leoperdus is a full resynge beaste & heedstronge, and thursteth bloude, and the female is more cruelle than the male / as Aristotle saith, and hath diuers colours, as the Parde hathe, and

pursue-

purſewethe his proye ſtertlynge and lea-
pynge and not rennynge, and if he takethe
not his proye in the thyrde lepe, or in the
fourthe: then he ſtynteth for Indignation/
and goth backward/as thoughe he were
ouercome, and is lyke to a lyon in body/
tayll/ and fete, but in ſhape of the heed he
is lyke to the parde. And he is leſſe in bo-
dy than the lyon/ and therfore he dredeth
the lyon/ and maketh a caue vnder erthe
with dowble enterynge/ one by whiche
he gooth in/ and a nother by whiche he
gooeth oute. And that caue is full wyde
and large in eyther entryng, and more na-
rowghe and ſtreyte in the myddell. And ſo
whan the lyon cometh, he ſleeth and fal-
leth ſodenlye in to the caue/ and the lyon
purſeweth hym with a greate reeſe/ and
entreth alſo in to the caue, & weneth ther
to haue the mayſtrye of the leoperde/ but
for greatneſſe of his body he may not paſſe
freely by the myddell of the denne, whiche
is full ſtreyte/ and whan the leoperde kno-
weth that the lyon is ſo lette and holde in
the ſtreyghte place/ he goothe oute of the
denne forwarde/ and commethe ageyne
in to the denne in the other ſyde byhynde
the lyon/ and reſeth on hym behyndeforth
with bytynge and with clawes: And ſoo
the leoperde hathe ofte in that wyſe the
mayſtrye of the lyon by craſte and not
by ſtrength, and ſo the leſſe beſte hath ofte
the mayſtry of the ſtrong beaſt by diſceyte
and gyle in the denne/ and dare not reaſe
on hym openly in the felde/ as Homerus
ſaythe, in libro de Pugnio & aſtuciis beſti-
arum. Libro. viii. Ariſtotle ſpeaketh of a
beaſte that hyght Ferculio & Auycen cal
leth that beaſte leoperdus. A beaſte ſaith
Ariſtotle, that hyght Ferculio eateth ſom
tyme venemouſe thynge/ and ſeketh than
mans dirte and eateth it, and therfore hun-
ters hangethe ſuche dyrte in ſome veſſelle
on a tree/ and whan the leoperde cometh
to that tree, and lepeth vp to take the dyrt/
thanne the huntere ſlee hym in the meane
tyme, whyle he is there aboute/ and the
panter doth the ſame, and the perdus alſo,
as it is ſayde there. Alſo Plinius ſpea-
keth of the leoperde and ſayth/ that ſome-
tyme the leoperde is ſeke: and drynkethe
wilde gotes bloude/ and ſcapeth by it the
ſykneſs in that wiſe.

De Lepore. cap. lxviii.

The Hare hyghte Lepus/ as hit were
Leuipes, lyghtefote, for he rennethe
ſwyftely, and hyghte Lagos in grewe for
ſwyftneſſe in rennynge. And libro. xii.
Iſidore ſayth/ that euerye ſwyft beaſte is
fereſull, and fyghteth not. And hath noo
manere kynde of armoure nor of weapon:
but onely lyghtneſſe of membres & of lym-
mes: and is feble of ſyght as other beaſtes
be/ that cloſe not the eye liddes in ſleping.
And is better of herynge than of ſyghte,
namelye whan he reereth vp the eres. His
eares ben full longe and plyaunte, and that
is nedefull for to defende the eyen that ben
open & not defended with couerynge/ nor
with healynge to kepe them from gnattes
& flyes great & ſmal/ for ayenſte noyſul thin
ges kynde yeueth remedy to creatures/ as
Auicen ſaith. And therfore kynde yeuethe
to the hare lyghtnes & pliauntneſſe of lym-
mes/ & ſwyftnes of courſe & of renning, to
kepe hym from houndes and other beſtes
that purſewe him. And kinde yeueth him
longe eres ayenſt gnattes & flies, that greue
ofte and beſily his feble eyen/ as he ſaith.
And kynde yeueth moche heare vnder his
fete/ that the heare of the feete maye de-
fende the fleſſhe therof from hurtynge in
rennynge/ And for he ſhulde by lyghtnes
therof in no wyſe lette the fete in renninge.
And therfore Ariſtotle ſaythe, libro tercio,
that the haares fete benne heary bynethe,
and that is ſelde ſeen in other beaſtes.
His hinder legges ben longer than the for-
ther, and that is nedefull to reare the bo-
dy whan he ſleeth. And whan he renneth
ayenſt an hyll/ he is harder to take, than
whan he renneth douneward toward the
valeye, and that is for ſhortenelle of the
fore legges, for bycauſe of lowneſſe of the
fore partye of the bodye, he falleth ſoone
whan he renneth downe hylle, and maye
not continewe euenly his courſe and ren-
nynge, and for he ſeeth, that he ſhalle fall

whan

when he renneth and fleeth downe hylle/ he rennethe therfore aſyde and a ſlante by the hylle ſyde, and rerethe the forther legges as he maye towarde the hyghneſſe of the hylles ſyde: and ofte begyleth the the houndes that him purſeweth and ſcapeth in that wyſe. And li. viii. capi. lv. Plinius ſpeaketh of hares and ſayth, that many kin des ben of haares, for ſome bene more in quantitie/ with more grete heare & rough and more ſwyfte of courſe and of rennyng than thoſe that bene called Cuniculi: and ſoo here this name Lepus is the name of haares and of conyes, for conyes bene cal led parui lepores, ſmalle haares and ſeble/ and they digge therth with theyr clawes/ and make them bowres and dennes vnder the erth/ and dwelleth therin, and bringe forth many Rabettes/ & multiplye ryghte moche. And in ſome wooddes of Spayne benne ſoo manye conyes, that ſometyme they waaſte and diſtroy corne in the felde, by the which they cauſe hungre in the cou tre and londe/ and rabettes ben ſoo loued in the ylonde Balearitis/ that thoſe rabet tes withoute mothers ben take and eaten of men of the countree/ thoughe the gutte ben vnneth cleniſed. And it ſoloweth there. Archelaus auctoure ſayth/ that as many dennes as ben in the increaſynge of the co nyes, ſo manye yeres they haue of age. In the body benne ſo many holes/ as the co nyes haue yeres. Therfore it is ſayd, that they gender withoute males/ and haue bothe Sexus male and female. Therfore many men trowe/ that the cony gendreth and is gendred without male, as he ſaith, & ſuch conyes be ſo plentuous & bring forth ſo moche broode/ that whan they brynge forth one rabbette or mo, anone ſhe hath a nother in her wombe: & is a profitable beſt both to eyte & to clothyng, & to many ma ner medicine/ for his rennynge helpethe ayenſte venyme/ and ſtaunchethe the fluxe of the wombe/ his bloud abateth ache & ſmertynge of eyen, as Plinius ſayth and Dioſcorides alſo. And in no beaſte with teeth in eyther iowe is rennynge founde but in the haare/ as Ariſtotle ſayth. And the elder the rennynge is/ the better hit is, as Plinius ſayth.

De Lince. cap. lxij.

LInx lincis, is a beaſte, and hath that name/ for he is accounted amonge the kynde of wolues, that is a beaſte lyke to the wulfe, and his backe is diuerſly ſpe kled, as the Parde: & his vryne chaungeth and tourneth in to a precyous ſtoone, that hyghte Ligurius, and that precyous ſtone is alſo called Linx, lincis. And this beaſte Linx hath enuye, and is ſory that it ſhulde come to the vſe of manhynde, and hydeth his vrine vnder ground, whan he pyſſeth, but there it is the ſooner hard, and torneth in to ſtone, as Plinius ſayth li. viii. ca. xxxvj. & Iſydore. xij.

De Limace. cap. lxj.

LImax is a worme of ſlyme, and hathe that name Limax, for he bredeth ſlime or of ſlime, & is therfore alwaye ſoule and vncleue/ as Iſidore ſayth li. xi. And hit is a right ſlowe worme in mevynge/ & is a ma ner ſnake, & beareth an harde ſhelle on his backe, & cloſeth him therin/ & is an horned worme/ & hath two ſmal hornes to fore the mouth/ & whā he feleth any grevous thing, he draweth the hornes anon in to his ſhel, & cloſeth hymſelfe in the ſhelle, as it were within an houſe. And ſuche wormes ben gendered pancypally in corrupte ayre and reyne: And he crepeth, though it be with ſlowe pace, and cometh vp to the toppes of trees/ & byteth & gnaweth bourgeninge & fruite therof, & where euer he crepeth or ſlideth/ he leueth after hym a gleamy froth & ſtrake of vncleanes.

De Lupo. capit. lxvj.

THe wolfe hyghte Lupus, & hath that name, as Iſi. ſayth, as it were Leopoo, for he hath vertue in the fete/ as the lyon hath/ & ſo what he tredeth with his fete, li eth not: And is a rauenous beaſte, & deſy reth and coueteth bloude, and ſleeth hym

that he may fynde in woodes of rauyne. Churles speke of hym and say / that a man leeseth his voyce / if the wulfe seeth hym fyrste. Therfore to a man that is sodenlye stylle and leaueth to speake, hit is sayde Lupus est in fabula, the wolfe is in the tale. And certainely if he knowe, that he is seen fyrste, he leseth his boldenesse hardyness & fiersenesse. In all the yere wulues do not the deede of generation but .xii. dayes / and he maye not dure with hungre longe tyme: and deuourethe moche after longe fastynge. In Ethiopia bene wolues with heare and maanes in the necke / and bene so speckled / and haue so many dyuers colours, that they lacke no maner colour / as he telleth. Hucusq; Isidorus, libro. xiii. capitulo. xiii. Plinius sayth the same / and sayth also that wulfes of Affrica bene nyce and lyttelle, and those that ben bred in colde countrees and londes / ben lesse of bodye than other / and more sharpe and fyers. Libro secundo Aristotle sayth, that in Inde is a wolfe that hathe three rowe of teethe aboue / and hathe fete lyke a lyon, and face as a man / and tayll as a scorpion, and his voyce is as hit were a manes voyce, and dredfulle as a trumpet And the beaste is swyfte as an harte, and is ryghte fyers and cruele, and eateth men. Also libro. vi. Aristotle sayth, that in tyme of generation wolues bene fulle cruel and fiers, and be worse whan they haue whelpes / as the female of houndes. Also libro. vii. Wolues haue sawen teeth and eate flesshe / and not grasse but whan they benne syke / for than they eate some grasse or herbe for medycyne, for whanne the wolfe seleth hymselfe to full / he seketh a certayne herbe / and eatethe hit, that he maye caste vppe that he hath eate.

Also libro. viii. whan they flee / they beare with them theyr whelpes / and eate Origanum, and chewe it whan they go oute of their dennes, and to whette and sharpe theyr teethe with. Also he sayth / that the wolfe is an euyll beaste, whan he eteth / & restethe moche whan he hath no hungre: he is full hardy / and loueth wel to playe with a chylde / if he maye take hym: and sleeth hym afterwarde, and eteth hym at the laste. And Homerus saithe / that the wolfe is a full wakefull beast / and drede th fyre full sore. And it is sayde / that if the wolfe be stonyd, he taketh hede of hym that throweth the fyrste stone / and if that stone greueth hym, he wolle slee hym: and if it greueth hym not, and he may take him that throweth that stone / he doothe hym not moch harme / but some harme he doth hym, as it were in wrath / and leueth him at laste. And the elder the wolues benne, the worse they bene, and greuen men / for they mowe not hunte beastes bicause they be olde, & by reason that theyr yange tethe be weiked / and they lyue longe tyme, and the aege of the wolfe is perceyued in the teeth, for they are constrained in aege. And there he sayth, that there is double maner kynde of wolues: for some ben as it were rounde, and some longe / and those benne more rough of heare and thycke and more bolde and hardye of harte / And theyr traylles of wolues ben ryghte feble, and take soone corruption whanne they benne wounded, and the other deale of the bodye suffreth many strokes / and hath great strength in the necke and in the hede. Also woundes of theyr byrynge, ben euyll / for venim cometh of them. And these wondes be healed as the bityng of a wode hound. as Aristotle sayth. Also libro. xiii. he saith / that the wolfes mouthe openethe moofte wyde, and hathe moofte strengthe in his mouth, and that beaste is a greate gloton, and deuourethe moche. Also libro. vii. Auycen speketh of the wolfe & sayth, that the wolfe desyreth kyndelye to eate fyshe, and eateth the fylth that fyshers throwe oute of theyr nettes. And whan he fyndethe no thynge to eate / that the fyshers leaue, than he goothe to theyr nettes / and breaketh and rentethe theym. Philologus speketh of wolues and saith, that their vertue and strength is in the breste, and in the clawes & in the mouth, and leest in the hynder partyes. And the wolfe may not bende his necke bacwarde in noo monthe of the yere but in Maye alone, whan hit thondereth / and hathe a cruelle wareneo,

soo

so that he taketh no proye of meate nyghe to the place where he nourysheth is whelpes / but he huntethe in places that bene ferre thens. And whan he gooth by night to a solde for to take his proye, he gooth agaynste the wynde / for houndes shulde not smelle hym. And if it happeth in any wyse / that his fote maketh noyse, treding vppon any thynge: than he chasteth that fote with harde bytynge. His eyen shyne by nyghte as Lanternes. And, as Solinus sayethe, he bearethe in is taylle a locke of here that excciteth loue / and doth it away with his teeth, whā he dredeth to be take. The wulfe dredethe greatly stones / so that if a man take two stones / and smyte them togethers, the wulfe lesethe boldnesse and hardynesse, and fleeth awaye / if the noyse of the stones cometh to his hearynge. The wulfe whelpethe blynde whelpes, and loueth and nourysheth them ful tenderlye, & eateth erthe / whan he is sore an hungred and fyndeth none other proye: and hydeth hym in grasse bushes and shrubbes, and in leaues, to rauysshe and take geate that gadreth leaues and croppes of trees, and disceiueth shepe more with gile and wrenches / than with myghte and strengthe / but whan he hath the mastry, if he be suffred / he byteth and sleeth al the flocke, and the parte that he may not deuoure, he buryeth and hydeth vnder erthe. And dyggeth and takethe vp a parte whan he is agayne an hungred. He enfecteth the wolle of the shepe that he sleeth, and his bytyng makethe the clothe lowsye, that is made of that wulle / as Isidore sayethe. Also Arystotle sayth / that al the kynde of wolues is contrary and aduersarye to all the kynde of shepe / and soo I haue redde in a boke / that a stryng made of a wulfes gut, put amonge harpe strynges made of the guttes of shepe, distroyeth and corrupteth them, as the eagles fethers, put amonge culuoure, pyllethe and gnaweth theym / if they ben there leite to gether longe in one place, as he sayth. Loke tofore de Aquila.

De Mulo. capitu. lxxii.

A Mule hyghte Mulus / and hathe that name of Molendo gryndynge, for he is vnder the yocke of bakers / and drawethe aboute mylstones / as Isydore saith libro. xv. and the Jewes tel, that Ana Esaus neuewe / made fyrste asses and mares for to haue agaynste kynde the kinde of mules, bredde & gendered, as he sayth. And therfore the mule soloweth the kinde of the mother, & is more than an asse, & fairer & swyfter: but he is more slowe / sowler and lesse than an horse, and so the mule is a bareyne beaste, and netheles a noble beaste to trauele / as Plinius sayethe libro viii. capitulo. xliii. and these beastes / the maare and the asse desyre neuer to gendre together, but they ben togeders in youth, and sucke togeders while they ben coltes. Therfore heirdes put and sette their coltes to sucke asses, and asse coltes to sucke mares whan they woll haue suche beastes gendred bytwene beastes of dyuers kynde, as he sayethe. Also he sayethe, that wyne drynkynge is forbode the mule. Of wylde asses and maares ben swyfte mules gendred with harde foote and able to renne: and haue greate ryuelles in the body / and are wylde in harte, and nethelesse gentyll. And those that bene gendered bytwene a wylde asse and a maare, passe all other.

Libro septimo Aristotle speakethe of the mule & saith, that the more water that the mule drynkethe / the more good his meate doothe hym. Also libro. xiiii. the mule hath no galle openlye seen vppon his lyuour. Also libro. xvi. he sayethe, for the mule is gendered bytwene the asse and the maare / he gendreth not, for the kynde of eyther of them / of the asse and of the mare is colde, and so the coldenes of the father and of the mother hath maystrye in the mule that is gendereddе, and therfore the mule is barreyne, and nothynge is gendered of his seme by reson of passing cold, that hath maystry on hym. Also there it is sayde, that it happeth, that bodyes of mules bene greatte & huge, for menstruall superfluitee passeth in to noury shynge and

fendynge of the body, and the blonde that nedeth not to kynde passethe oute with vryne / and therfore the male mules smelle not to the vryne of the female mule / as other beastes do that haue houes. And the other deale of superfluitie passeth in to encreasynge and greatenes of the bodye: therfore the female mule conceyuethe but by happe and full selde / and the male mule for he is the more hotte, by cause of the male kynde, gendereth sometyme in some countres and londes / & that but by happe, but what he gendereth is straunge and occasion, as he that is gendered bytwene an horse and an asse / and is worthy that such one be barrayne / for he is gendered ayenst kynde. Huc vsq3 Aristoteles libro. xvi. F. Isaac in Dietis sayth, that mules flesshe is worse to nourysshynge and defyenge than asses flesshe / his dyrte stamped and brente, staunchyth bloudde / if it be tempered with vinegree, as Dioscorides sayth / and the same dyrte helpeth ageynste stynggynge of scorpions / as he sayth.

De Mure, capitu. lxxiii.

The Mowse hyghte Mus / and is a lyttell beaste, as Isydore sayth, and hath that name of Humus erth: for he bredeth and is gendered of humours of the erth, for erthe is called Mus and humus. Also the lyuoure of this beaste wexeth in the fulle of the moone, lyke as a certayne fysshe of the see encreaseth then, and wanethe agayne in the wanynge of the mone. And myce benne called Sorices also, for they frete and gnawe thynges as it were a sawe. Huc vsq3 Isidorus libro. xii. And libro septimo Aristotle sayth / that the mouse drynketh not, and if he drynkethe / he dyeth: and is a glotonous beaste, and is therfore begyled with a lyttell meate / whan he smelleth it / and wolle taste ther of / his vryne stynkethe: and is bytinge is venemous: and his vrine is contagious, and also his tayle is venemouse accounted. Also libro. viii. capitulo. xxviii. Plinius speakethe of myce and sayth / that some myce ben wytye, and gader meate in to they: dennes, and hyde theym selfe in dennes in wynter tyme, and they: palate is perfyghte in taste / and also they: nose in smel. In harueste the male & female gader corne / and charge eyther other vppon the wombe, and the male draweth the female so charged by the tayle to her denne / and dischargeth her, and layeth vp that stuffe in a place in the denne, and then they gone ayeyne to trauveyle / & gader eres of corne / & the male layethe hymselfe on his owne backe, and his female chargethe him, and taketh his tayll in her mouthe / and draweth hym soo home to the denne, and soo they bere their burthen & charge, & change course & stemnes and times. Also he saith of myce is dyuers maner kynde, for some myce lyuethe in houses, and some in feldes / and some in bankes and brymmes of waters / & some departe the yere atweyne in slepynge, for they slepe halfe the yere, as Glires done / whiche ben certayne maner myce, as Plinius sayth. And thoughe myce ben full grevous and noyful beastes / yet they bene in manye thynges good and profitable in medycines: For as Plinius sayth, libro. xxx. capitulo. vii. asshes of myce with honye and with oyle dropped in to the eares doth awaye, ache and gryesse. And if any worme entrethe and cometh in to the eare, the chyefe remedy is the galle of myce tempered with wyne dropped warme in to the eares.

Dioscorides saithe / that myce dyrte brused with vinegre, clensethe that euyll Alopicia, & kepeth and sauethe the heed fro fallynge of heare. Also that dyrte stamped with wyne / and take in drynke, nesshyth the wombe wonderlye. His newe skynne layed all abowte the hele, healethe and sauethe kybes and woundes therfro.

De Mustela. cap. lxxiiii.

The Wesele hyghte Mustela / and is so called, as hit were alonge mowse, as Isidore saithe libro. xii. For longe hight Telon in grewe, this beaste hath a gyleful wytte, and nourysshethe her kyttons in houses

howses, and beareth theym from place to place, and chaungeth place and dwelling/ for her nest shulde not be founde.
The wesell purseweth and chaseth serpentes, and hateth and eatethe myce. And of wesels is double maner kynde/ one dwelleth in wodes/ and is more thā other: And the Grekes cal it Locidas. And the other goth aboute in houses. And theyr opinyon is falle, that meane, that wesels conceyue at mouth, and kytneth at the ere/ as Isidore sayth li. xii. The wesell is enmy to sparowes, and lieth in awayte for theym and other smale bydes, and swolowethe vp theyr egges. And if the wesels kyttens fallen by ony happe in chinnes or in pittes/ and ben hurte or dede, the wesell healeth them with a certaine herbe, & rereth them fro dethe to lyfe, as Plinius sayth. And eateth Rewe, and bawmeth herselfe with iuyce therof, and resethe then on the cokatrice/ and assayleth and sleethe hym without any drede boldly/ as Plinius sayth li. viii. ca. xii. There it is sayd/ that the vertue of wesels is death to the cokatrice: For god and kinde woll that no thyng be without pere. The wesell knoweth soone of the cokatrice/ and gothin to his denne and sleeth hym there: and is a beast that slepeth moche/ and wexeth fat with slepe, as the myce don that hight Glyres, as he sayth. Also li. xix. ca. i. he sayth/ that the wesell is of double kynde, tame and wylde/ and eyther hathe galle that helpeth moche ayenste adders: For theyr preuy choyse stinketh righte fowle, And stinkynge thyng is contrary to adders and serpentes. And we meane/ that theyr flesshe helpeth ayenst venym. A wesell brent to asshes is helthfully done in medicine, and helpeth ayenste Lytargy, the slepynge euyll. And so if a man falle into Litargy, the sleping euyl/ by venyme of an adder/ the asshes of a wesell/ tempered with droppes of water, dyssolueth and dystroyeth the strength & might of the slepe, as he sayth. And there hit is sayd, the powder helpeth ayenst Festers: for kynde that is moder of all, genderethe no thyng without greate cause, as hit is sayd. Li. viii. Aristotle sayth, that the wesell fighteth ayenste serpentes: for eyther eten myce: And is a swyfte beast of mening and plyaunte of body, and full slypper and vnstable, and wise in smelle: & hathe a red and a whyte wombe/ and chaungethe colour: For in some coūtrees somtime of the yere all his skynne is white, oute take the tayle: his bytynge is malicious and venemous/ and his vrine kyndeth as the vrine of the mouse.

De Migali. ca. lxxv.

A Firette highte Migale, & is a lytell beaste/ as hit were a wesell, And is a gloton and gylefull/ and a rauenour: For with gyle he rauisheth what he wol ete afterwarde/ as the Glose sayth super Leui. xi. For drede he feyneth hymselfe mylde, whan a man cometh nighe him/ but he biteth anone and shedeth venyme/ as hit is sayde there. Aristotle speketh of this beste Migale and sayth/ that he hatethe horse & mules/ and greueth them. And lyeth specially in awayte on a maare that is with fole: And fyghtethe ayenst serpentes/ and armethe hym with Rewe/ as he sayth.

De Murilego. ca. lxxvi.

The Catte highth Murilegus & Musio/ & highte also Lattus, and hath that name Murilegus, for he is enmye to myce and to rattes: and is commenly called cattus, and hath that name of rauenynge: for he rauisheth myce and rattes: Orels he hathe that name Lattus of Lata/ that is for to se, for he seeth so sharply, that he ouercometh derknesse of the nyghte by shynynge of the lyghte of his eyen. And the name Lattus cometh of Grewe, and is to vnderstonde slyghe and wytty, as Isidore sayth lib. xii. And is a beaste of vncerten heare and colour: For some catte is white, some rede/ some blacke, some shewed and speckled in the fete/ and in the face/ and in the eares: And is mooste lyke to the Leoperde, and hath a great mouthe, and sawe teth and sharpe, and longe tonge and plyaunte, thynne and subtyll, And lappethe therwith

therwith whan he drynketh, as other bestes do that haue the nether lyppe shorter than the ouer: For by cause of vnceuennes of lyppes, such bestes sucke not in drinking but lappe and licke/ as Aristotle sayth, & Plinius also: and he is a ful lecherous beste in youth/ swyfte, plyaunte, and mery/ and lepeth and reseth on all thynge that is tofore him: And is led by a strawe, & playeth therwith: And is a right heuy beast in aege/ and full slepy, and lyeth slily in wait for myce: And is waare where they bene more by smelle than by sight/ and hunteth and reseth on them in preuye places: And whan he taketh a moue, he playeth therwith/ and eateth hym after the play. And is as it were wilde/ and gothe aboute in tyme of generacion/ amonge cattes. In tyme of loue is harde fightyng for wiues/ and one cratchethe and rentethe the other greuously with bytyng and with clawes/ And he maketh a ruthefull noyse and gast full, whan one profreth to fyghte with a nother: And is a cruell beaste whan he is wylde, and dwelleth in wodes/ and hunteth then smalle wylde beastes/ as conyes and haares/ and fallethe on his owne fete whā he falleth out of hye places. And vnnethe is hurte whan he is throwe downe of an highe place. His dyrte dooth stynke full fowle: and therfore he hydethe hit vnder erthe, and gadreth therupon couering with fete and clawes: And whan he hath a fayre skynne, he is as hit were prowde therof/ and goth faste abowte: And whan his skynne is brente, then he bydethe atte home, and is ofte for his fayre skinne take of the skynner/ and slaine and slayne.

De Noctiluca. ca. lxxvii

Noctiluca, is a lytell beaste/ with fete and with wynges, and is therfore somtyme acounted among Volatiles/ and he shineth in derkenesse as a candyl/ & namely aboute the hynder parties, and is so wele and derke in full lyghte: And infectith and smytethe his honde that hym towchethe: And though he be vnseen in lyghte, yet he fleeth light/ and hateth it, and gooeth only by nyghte/ and is contrary to a nother lytelle one that highte Lucipeta: that reseth gladly on lyghte/ as Isidore sayth li. duodecimo, capitu. de minutis Volatilibus. &c.

De Onagro. ca. lxxviii.

Onager is a wylde asse/ as Isi. sayth/ and suche asses be greate and wylde in Affrica/ and vntamed, and gooth about in deserte place: And eche of them ledeth a company of females, and they haue enuy to the males whan they ben sooled, & bite of theyr gendryng stones: and the moders ben ware therof, and hyde theyr maleses in preuye places. And Plinius sayth. li. viii. Bytwene wylde asses and tame asses ben gendred mooste swyfte asses. And is a free beaste at large and not tamed, and lecherous: And haunteth oft mountaines and wodes/ and thoughe he be of himself a beaste that syghtethe not, nor greuethe: yet by benefice of rennynge and of lyghtenesse he ouercommeth in deserte bothe the lyon and the wulfe: And is a beaste that maye welle awaye with thurste, and sufreth it longe, and abydeth vnto he maye drynke that is couenable for hym. And of him Philiologus speaketh and saith/ that in the. xxv. daye of Marche this beaste roreth twelue tymes in that day, and as oft in the nyghte: And by his rorynge the euēnesse of the daye and nyghte is knowen amonge the Affriques: and he sayth/ that allwaye he rorethe as many tymes in the daye, as there ben houres in the daye/ and also in the nighte. And so woode menne in mountaynes of Affrica, in the whiche ben many wylde asses, by the nombre of their rorynges they acounte the diuersite of the day and of the nyghte. This beast is wyse & wytty, & enuious in smellyng: & so whā he is feruente in loue, & woteth not where his female is/ he gooeth aboute and stieth vpon an hyghe rocke, & openeth his nosethrylles, and drawethe in ayre and wynd, and knoweth and perceyueth by the wind and ayre, where his female is. And ofte in mountaynes he fetcheth good herbes and

grasse

grasse, And he loueth theym well and secheth them with besinesse in highe mountaynes with traueylle and roreth for ioie whan he fyndethe therin grene grasse and herbes: but whan he knoweth that he is hunted by men or by bestes, he fleeth: And hateth greattely the companie of men, & loueth wel deserte places & wildernesse.

De Onocentauro. ca. lxxix.

ONocentaurus as the Glose sayth sup Isa. ix. is a beast wonderly shape, and gendred bytwene a bulle and an asse, For an asse hyght Onos in grewe: And so it is a beast lecherous as an asse, and strong necked and nolled as a bull. But Phisiologus meaneth other wise and sayth, That Onocẽtaurus is compowned of the shape of a man and of an asse: for he hathe shape of a beaste fro the nauyll dounward. It semethe that Plinius accordeth herto li. vii. ca iii. Where he saith, that wise and witty kynde maketh to vs gameful thynges and wonderfull, to shewe his myghte. And in the same chapter he setteth example of many wonderfulle shapen beastes, whiche ben in Inde, as of Faunis and Satiris & Onocentauris, and of other suche, whiche he calleth beastes: And seyneth somwhat the shape of manns kynde. And other meane, that centauri were called Horsemẽ of the countree of Thesalon, whiche pricked vp and downe on horses, and therfore some of them semed that horse and manne were one body, and so they acounted, that Centauri were then feyned, as he sayth li. xi. where he speaketh of bestes wonderly shape. And Cẽtaurus in grewe is homo in latine, in englysshe a mã, and this name centaurus is compowned with Onos and Centaurus, & so Onocentaurus hath that name, for the halfe therof hathe the shape of a man, and halfe of an asse, as Ipocentaurus is a best wonderly shape, in whom is accounted the kynde of man and of an horse, as Isidore saith.

¶ De Orice. capitulo .lxxx.

ORix as the Glose sayth super Isa. is an vncleene beaste, and not acordyng to sacrifice. And the seuenty translated and made this translacion, Quasi Bestia semineta. And al the other translated in this wise, Sicut orix illaqueatus, as Orix is snarled, And orix highte tho in ebrewe, and is accounted in the lawe amonge vncleene bestes: and is a beaste lyke to a water mouse, or to certen myce that ben called Glires, & haue that name, for slepinge maketh them fatte. And they slepe all the winter longe, and laye egges vnmeuable, as they were deed: and quiken ayen in somer: and so orix is a beaste lyke to suche myce. And it semeth that the letter of Isa. towcheth the same, and accordethe with Plinius, that sayth in this maner. In Egypte they calle a beaste orix, that stondeth ayenste the sterre Lanicula, and the risinge therof, the seuenthe daye byfore, in the begynnynge of somer, and beholdeth on the sterre as he wolde worshypp hit, and that he deothe whan he is awaked after longe slepynge. And this nowne orix is declyned orix, cis, after that it is sayde Sorex, cis, and onix cis, and suche other. But Juuenall meaneth, that orix is a certayne birde, that is mooste fatte, and he blontethe and dullethe the knyfe with his fatnesse, as he sayth li. iii. there he sayth, that olde orix blontethe irõne: and there by the meanyng of this place, the Expositoures mene, that orix is lyke to an henne of Affrica or suche an henne, and so it is sayd after Briton orix, gis: and after the rule of Grecismus, the nowne that endethe in, ix, shall yeue the genitife case in cis, or in gis, as Fex, cis, Lex, gis, out take Nox, Nix, Senex and Suppellex: And therfore it is said, that orix is that beaste, that is acounted in lawe clene to eatynge. Deutron. xiiii. There it is sayde in this maner: Thou shalte eate orix and Lameleoperdalus: But hit is accounted vncleene to sacrifice. And li. viii. ca iii. de Animalibus somniferis, Plini saith in this maner: Wylde gete benne shape in many maner lykenesse & shappes for among them ben some called Ilices, and ben wonder lyght, and lepe downe of highe rockes and

and craggeꝺ and falle vppon theyr owne hornes. They ben gret and myghty/ with the horne theyr heaꝺes be charged: And some ben ouiges/ and theyr heare groweth and stretchethe towarde the heed ayenste the kynde of other beastes/ and some ben called Dame/ and some Pigrasti/ and many other suche/ and come of mountyances & from beyonde the see: And so for to speke orix is a wilde gote/ and in this signification it is not take in Jsaai: there he speketh of beastes that men doo dreme of in euylle swevens and dremes. For it acordeth not to the proportion and comparison. For Aristotle sayethe: that every wilde gotte/ is wakefull by kynde/ and slepeth but lytell, and is soone awaked, for hit is a ferdfulle beaste: And soo orix is take for a beaste in Deut. and for a nother in lykness in Jsai, as many men meane.

De Oue .ca.lxxi.

A Shepe highte Ouis/ and is a nesshe beaste, and beareth wull and is vnarmed in body/ and pleasyng in hert: And hath that name Ouis of oblacion offringe: for men in olde tyme offred shepe in sacrifyce/ and not bulles/ as Jsidore sayethe li. xii. And some of these beestes benne called Bidentes/ as it were with two teeth, for amonge eyghte teeth two passe the other. And Nations vsed them mooste in sacrysice/ as Jsidore sayth. Orels they ben called Bidentes, as the age meaneth, quasi bi annes/ as they were of. ii. yeres olde: For of that aege they were/ whene they were chosen to sacrifice: But moste verely they have the name of two strouttynge teethe, with the whiche they ben cinned. And li. v. Aristotle speaketh of shepe and sayethe/ that they conceyue and cinne vnto eyghte yeres. And li vii. if shepe conceyue toward the northen wynde/ they conceyue males. And if they conceyue toward the southern wynde/ then they conceyue females. And suche as the veynes ben vnder the shepes tonge, of suche colour is the lombe whan he is cinned. Loke tofore de Agnio & Ariete. And whē olde shepe bē meued to generation in certeyn tyme ordeyned, the shepe herdes say, that it is a good signe in them: And if yonge shepe ben meued so: they tel that it tokeneth pestilence among shepe in that yere. Also li. vii. Aristotle sayth/ that shepe conceyue in drinkyng water/ & therfore herdes yeue them salte to ete/ to make them drinke more, and conceiue the faster/ and to kepe theym the more sause and hole without sykneſſe. And also in harueſt they yeue to them Cucurbitas/ suche herbes: and salte them, to make moche milke in theyr tetes. And shepe conceyue with Tilles and salte: And if shepe fast thre dais and eate afterwarde, thenne they were soone satte. And colde water of the northe is good to them in somer/ and warme water of the south is good to them in harueſt And mete helpeth them in the ende of the daye & of the nyghte: For by serre waies and longe traueylle they were leane, and heirdes knowe whiche of them may dure in winter: for vpon some is sounde yse, & vppon some none yse is sounde: and some of them bene feble, and maye nat shake of the yse. And shepes flesh that is nouriſshed in watry places is euyll: as flesshe of other foure footed beastes is, that benne nouryſshed in places that ben righte moyste and watry/ and those that haue longe taylles may worse away with winter, than those that haue brode tayles: & those that have lytell walle and crispe may worste away with winter. And wulle of shepe that a wulfe eateth/ is infected: & the cloth that is made therof is lowsy. Also libro. viii. he sayethe, that in shepe is lesse witte & vnderstonding than in a nother foure foted best. And thunder greuethe theym, and if one abyde alone, and it be in the euentyde, hit maye happe that she shall caste her lambe for drede. Also li. viii. ca. lxvii. Plii. sayth/ that thondringe maketh solitary shepe to caste their lambes. The remedy and helpe therof is, to gadre and bringe them together in to one flocke. Loke byfore in this same boke, in litera, A/ where he treateth de ariete & agno.

De panthera. ca lxxii

Panthera, as Jsidore saythe libro. xii. Hath that name for he is frende to all beastes saue the dragon, for him he hateth full sore: Or for he hathe ioye and lykynge of beastes of his owne kynde, and makethe all that he taketh of one likenesse. And Pánthera is grewe, and is to vnderstande all: And is a beaste peynted with small rounde speckles, so that alle his skin without semeth full of eyen by dyuersyte of speckles blacke & whyte and rede, as he sayth. And, as Jsidore sayth, this beaste whelpeth but ones, and the cause therof is openly knowen: For whan the whelpes were stronge in the mothers wombe, and ben stronge to come in to the worlde, they hate the mother, & rente her wombe with clawes, as it were that the wombe letted theyr whelping & coming in to the worlde: and therfore the moder letteth passe and whelpeth them, constreyned and compelled by sore greuaûce of the wombe. Therfore Plinius sayth, that bestes with sharp clawes maye not oft whelpe, for the whelpes meue within and hurte the mother.

Hucusq; Jsidore li. xii. Philologus speaketh of the Panthera and saythe, that he hateth the dragon, and the dragon fleethe hym: And whan he hathe eate inough at full, he hydethe hym in his denne, and slepethe continually nye thre dayes, and ryseth after thre daies and crieth, & out of his mouth cometh right good aire and sauour and is passynge measure swete: And for the swetnesse, all beastes folowe him. And onely the dragon is aferd whan he hereth his voyce, and fleeth in to a denne, & maye not suffre the smelle therof: and saylleth in hymselfe, and leseth his comforte. For he weneth that his smell is very venim. And li. viii. ca. xviii. Plinius speketh of the panthera, and sayth: that Panthera and the Tigre ben moste dressed with dyuers speckles and dyuers colours: And seene bestes ioye of theyr owne colours, as lyons in Siria, that ben blacke with white speckes, & ben lyke to pantheres. And all foure soted beastes haue lykynge to behold the diuers colours of the Panthera and Tygris, but they ben aferd of the horriblenesse of their heades: and therfore they hide theyr hedes and tolle the beastes to theym with fayernesse of that other deale of the bodye, and take them whan they come so tolled, and eate them: And thoughe he be a right cruell beaste, yet he is not vnkynde to theym that helpe and socour him in any wyse, as Plinius setteth an ensample of one, that delyuered and holpe vppe a panther o whelpes, that were falle in to a diche, and the panthera lad hym out of the wylderneſſe with gladde semblaunce, and fawned on hym, and thanked hym ryghte besyly, as hit semed.

De pardo ca. lxxiii.

The Perde hyghte Perdus, as Jsido. sayth, & is the most swyfte beste, with many dyuers colours and rounde speckes, as the panthera, and resethe to blod, & dieth in lepynge, and varieth not fro the panthera, but the pantera hath mo white specles, so sayth Plinius. li viii. Also. li. v. Aristotle sayth, the perde whan he is seke, eateth mannes dyrt, by cause of medicin. Pûters hange that dyrte on a tree, and he goeth vp to hit: and the hunters slee hym: & is lecherous, and gendrethe with the lyenesse: Of that bastarde generacion cometh leoperdus. Loke bysore de Leena. The perde is curell whan his whelpes be stolen, as the Glose sayth super Osee. xiii.

De Pilosio. ca. lxxiiii.

Pilosi, as the Glose meaneth super Jsai. xiii. ben beastes wonderly shape to the lyknesse of men, and ben called wild men. And li. viii. ca. v. Jsidore sayth, that pilosi hyght pauide in grewe, and incubi in latin or inuii of inerndo, mennes goinge in somtyme with beastes: And haue that name incubi of incûbendo, doing the dede of generacion: And ofte they conceyte women ouer measure, and doone with theym the dede of lechery: And men calle theym Demones Gallicucii such maner fendes, for ofte they done suche vnclennesse. And one of them is cally'd incubonis, and the

Romaines

Romayneo call ſuche one ſatirum Ficarium. Alſo Papias ſayth, that piloſi ben called panites in grewe, and incubi in latyn: And theyr ſhape begynneth with mennes lykneſſe, and endeth in the lykeneſſe of beſtes in the vtter party. And the Glo. ſaith ſuper Iſai. xxxiii. the ſame, But a nother Gloſe ſayth, that piloſus is an ape, and is a beaſte wonderly ſhape, rough and hery, ſhape as a manne in many poyntes. Loke hereafter de Simea.

De Pigargo. ca. lxxxv.

PIgargus is a clene beaſte to meate, as it is ſayd Deutrono. xiiii. and is a horned beaſte, as a gote bucke, & is leſſe than an Harte, & greter than a gote bucke: And is like to the beaſt that hight hircoceruus, but it is moche leſſe than he. Loke within de Tragelapho. And he cheweth his cud, as the gotte bucke, and is cloſoted as an harte, and is a wylde beaſte, and of great ſwyftneſſe: And dwellethe in wodes and in deſert. And Hugution ſayth, that pigargus is a lytell lowe beaſte, and that name commeth of pige, that is lowneſſe. But in Deutro. it is taken for a foure foted beſte, that is lyke to the beſte that highte hircoceruus, as the Gloſe meaneth there. And this name pigargus hath none aſpiracion in the fyrſte ſillable, and ſo hit ſhall not be written with. H. But ſome men write phigargus, and done amys, as hit is knowen by bokes that ben diligently corrected.

De Pigmeis. ca. lxxxvi.

PIgmei ben lytel men of a cubite longe, and the Greekes calle theym pigmeos, and they dwelle in mountaynes of Inde, and the ſee of occean is nyghe to them, as Papias ſayth. And Iuſten ſayth in this wyſe, that pigmei benne vnnethe a cubite long, and ben perfighte of age in the third yere, and were olde in the ſeuenth yere: & it is ſayd, that they fighte with Cranes. Li. vii. ca. iii. Plinius ſpeaketh of pigmeis and ſayth, that pigmei ben armed in yronne, and ouercome cranes: and pas not theyr boundes: and dwelle in temperate lond vnder a mery party of heuen, in moũtaines in the northe ſyde: And the ſame is, that cranes purſewe them, and pigmei armed ride on gote buckes with arowes in ſpringynge tyme, and gadre an hoſte, and come to the ſee and dyſtroy theyr egges & byrdes with al theyr myghte & ſtrengthe, and done ſuche viages in thre monthes, & but they did ſo, cranes ſhulde encreace, & be ſo many, that pigmei ſhulde not withſtonde them, and they make them howſes to dwelle in of fethers, and with the pens of cranes, and of ſhelles of theyr egges, as he ſayth, and ſayth alſo, that Ari. meaneth, that pigmei lyue in dennes.

De Porco. ca. lxxxvii.

THe Swyne highte porcus, as it were ſpurcus vile and defyled, as Iſidore ſayth li. xii. for he froteth and waloweth in dyrte and in fenne, and dyueth in flyme, and bawdyeth himſelfe therwith, and reſteth in a ſtynkynge place. Horatius ſayth, that the Sowe is frende to fenne & to myry places: And therfore ſwyne ben acounted ſowle and vncleny, & we call the bruſtyles of ſwyne Setas in laten: and Sewetoure cal them Bruſtles, & ſewe therwith as he ſayth. And ſome ſwyne ben tame, & ſome wyld. And among the tame the males be called Boores and Barowes: and ben called Verres in latyn: for they haue greate myghte and ſtrength, & the females be called Sowes, and Sues in latyn: for they dygge and wrote and ſeke meate vnder erthe. And the wyld male ſwyne bene called Boores, Apri in laten, as hit were fyers, as Iſidore ſayth li. viii. ca. li. Plinius ſpeakethe of ſwyne and ſaythe, that they ben farowed tothid, and the maies gender not paſſynge three yeres, a ſwyne dyeth, if he leſeth an eye: And a ſwine may lyue. xv. yeres or. xx. yeres. And ſwyne haue many ſykneſſes, & holde their hedes aſyde: And whan they ben ſyke, they walowe in fenne and in puddels. And lyenne more on the rights ſyde than on the lyfte ſyde: and were fatte in fourty dayes: and

fatte

satte soner/ if they suffre hungre thre dais in the begynnynge of the sedynge. Swine loue eche other, and knowe eche others voyce: And therfore if any crye/ they crie all: and labouren to helpe eche other with alle theyr myghte. Tame swyne knowe theyr owne howses and home/ and lerne to come therto without guide and lodesman, as he sayth: and grunten in gounge and in lyenge and in slepynge/ and namely if they bene ryghte satte. And swyne slepe faster in May than in other tymes of the yere, and that commethe of fumosite that stoppethe theyr brayne that tyme: And in somer thoughe there be greate resolucion of humoure/ there is greate wastyng ther of and dryenge by passyng heate of the somer: And there is not so greate generatyon of fumosite, that is cause of slepe: ther fore they slepe not so in somer/ as they don in springynge tyme, as Auicen sayth. In harueste and in wynter humoure ben sad & fastned togethere, by coldnesse of the aire & byclippeth them without. And therfore fewe fumosites ben resolued in that tyme for passynge colde that fastenethe the humoure in the body, as he saith libro secundo. Aristotle sayth of swyne, that swyne chaunge not theyr teethe: & the male hath more teth than the female. Also libro. iii. Aristotle sayth/ that the boore lepeth on a sowe after. viii. monethes: and the sowe faroweth after one yere, & what the bore gendreth within the fyrste yere, hit is full feble. Also the boore hathe an vsage, that if he gendreth fyrste with one sowe/ then his pygges of the seconde sowe ben fewer in nombre and lesse of body. whan a yong sowe faroweth fyrst/ her pigges shal haue but smal bodyes: and if the sowe be ryght fat/ her mylke is the more scarse after the farowinge: And pigges that benne farowed in wynter, ben beaste: and they that benne farowed in somer bene worste: And those that bene gendred in youth ben better than those that bene gendered in age. And the boore, whan he is satte, may gender in euerye tyme of the daye and of the nyghte, and namely erlye in the morowe tyde. And libro septo, whan a sowe farowethe, she yeueth her fyrste pygge the fyrst tete: And whan she desyreth the dede of lechery/ she suffreth not the male to lepe vpō her/ vntylle her eares hange downwarde. And Barly is fulle good meate for swyne, whan they shall gendre: and namely if it be sodden. Also libro. vi. swyne haue thre maner euylles/ one hyghte Brancos, and is a postume in the eare and in the Jowe, and ofte in the sete, and the flesshe abowte that place is corrupte/ and the corruption passeth some and some in to the flesshe that is nyghe therto/ vnto it be come to the loūges: and rusteth then the spyrite, and the swyne dyethe/ and this euyll encreaseth sodeinlye. And swine heirdes/ whan they knowe fyrst this euyl, kytteth of his membre/ in the which this euyl is in: And may not be heeled without kytting. And swine haue a nother euyll/ that is ache and heuyues of heed: and of this euyl the mooste deale of swyne dye. An other disease that they haue/ is fluxe of the wombe, and hath vnneth any remedy: for hit sleethe in thre dayes. And whan swine benne greate, hit dooth them good to eate beries: and also bathynge in hotte water deliteth theym. And they ben let blode on the veyne vnder the tong. Also dyuers mete fatteth swine, and some meate maketh them to swel, and some gendreth flesshe, and some grece and fatnes. And hogges both male and female haue lykynge to eate akarnes: for hit tempereth theyr flesshe: But and sowes eate moche therof, it maketh theim caste theyr pygges, as it maketh shepe cast their lambes. And manye other thynges Aristotle telleth of them. Loke byfore de apro/ and loke after de sue.

De Pediculo. capi. lxxxviii.

A Lowce highte Pediculus/ and is a worme of the skynne, and hath that name of Pedibus, the fete/ as Jsi. saith li. xii. And greueth more in the skynne with the fete & with crepyng/ than he doth with bytyng/ and is gendered of ryght corrupt aire & vapours/ that swete out bytwene the

skynne and the flesshe by poores, as Constantyne sayth in viatico. Ofte as he saith, lyce and nittes gender in the heed or in the skynne / and come of purgationo / whiche kynde casteth out, and maketh them saste bytwene the flesshe and skynne vpon that place. And expositours saye / that some lyce gender of sanguyne humour, and ben redde and greate / and some of flewmatyke humours / and they bene nesshe and whyte / and some of colerike humours, & ben citryne / longe, swyfte / and sharpe: some of melancolyke humoure / and they ben coloured as asshes / and bene lene and slowe in meuyng. And where great multytude of lyce is in a body that is ryghte full and corrupte, it is oft token of general corrupion, as of Morphea / or of Lepra, as he sayth. Agcynste the greuynge of lyce / oft washynge, kemynge, and medicinall clensynge of the heed helpeth. For as Constantyne sayethe / quycke syluer with asshen of wylowes sleeth them / and namely if they be gendred of hote humour, & so doth leade brente with oyle and vinegre, & if they be gendered of cold humour / then helpeth staphisagra and Auripigmentum / with oyle & vinegre: and soo doth see water / and water of salte welles. And as there be dyuers kynde of beastes / so in them ben dyuers maner of lyce, as it fareth in hogges, his lowce hyghte Psia / and hath that name for he brenneth, for where he byteth, the place brennethe soo / that bleynes aryse there, as Isidore sayth lib. xii. And the lener that a lowce is, the sharper she byteth and greueth.

De Pulice. capit. lxxxix.

The Flee is a lyttell worme / and greueth men moofte, and hyght Puler, and hath that name of Puluis powder / for it is namely fed with pouder, as Isydore sayth libro. xii. And is a lyttell worme of wonder lyghtnes / and scapethe and voydeth peryll with lepynge, and not with rennynge / and weyeth slowe / and sayleth in colde tyme / and in somer tyme it weyeth quiuer & swyft. And thoughe it be not accounted among bestes that be gendred / and knowen amonge beastes by medlinge of male and female: yet he multiplyeth his owne kynde by bredynge of eggeo: For they brede certayne eggeo in theym selfe, & of that commixion or commynge of eggeo, manye flees doone comme of one flee. And the flee is bredde whyte, and chaungeth as hit were sodeinlye in to blacke colour / and desyreth blode, & byteth and percethe therfore, and styngeth the flesshe that he sytteth on, and sucketh the thinneft party of humours that ben bytwene the skyn and the flesshe, and maketh in that partye of the bodye / in the whiche he sucketh / a blody token, & doth lette them that wolde slepe with sharpe bytyng, and spareth not kynges / but a lyttell flee greueth them / if he touche theyr flesshe. And to fleen wormoud is venime, and so benne leues of the wylde syggetree, as Constantyne sayethe. And Coloquintida, a wede that is lyke to a wylde Nep / helpethe ayenst fleen, if it be stamped and medled with water, & sprong in the place there as many fleen bene: and soo doothe wormoud leaues, for as hit is said / they dye by smel and sauour of wormoud: and for swyftnesse of leapinge they ben the worse to take, and they byte fulle sore ayenste reygne.

De Rinocerote. ca. lxxxx.

Rinoceron in grewe is to meanyng an horne in the nose: and Monoceron is an Vnycorne, and is a ryghte cruelle beaste: and hath that name for he hath in the myddelle of the forheed an horne of foure fote long: and that horne is so sharpe and so stronge, that he throweth downe all / or thyrleth all that he reseth on, as Isidore sayth, libro. xii. And this beaste fyghtethe ofte with the Elyphaunt, and woundeth and stycketh hym in the wombe / and throweth him downe to the grounde. And the Vnycorne is soo stronge / that he is not take with myghte of hounters, But menne that wryte of the kynde of thynges meane, that a mayde is sette there as he shulle come, and she openeth

neth her lappe, and the Vnicorne layethe theron his hede: and leueth all his fiersnesse, and slepeth in that wise: And is take as a beste without wepen and slaine with dartes of hunters. Hucusque Isidorus. li. xii. Gregor. super Job in Moralibus sayth herto, that Rinocerro the vnicorne, is a wylde beaste by kynde, and maye not be tamed in no wyse: and if it happe that he be take in any wyse, he maye not be kepte in no maner: for he is so impacient and so angry, that he dyeth anone. Li. viii. ca. xii. Plinius speketh of the vnycorne and sayth, that he hathe an horne in the myddell of the forehead above the nose: & is enmye to the Oliphaunte: And froteth and fyleth his horne ayenste stones, and sharpeth it, and maketh it redy to fighte in that wyse. And in the fyghtynge he assaileth the Olyphaunte on the wombe: for he knoweth that that is the neshe place of the oliphauntis body. His length is as hit were the length of an horse: but his legges ben moch more shorter: And his coloure is bay. And as he meaneth. li. viii. capitulo. xiii. There bene many kyndes of vnycornes, for some ben Rinoceron, and some Bioncocron and Egloceró. And as he sayth, Monoceron is a wylde beaste shape lyke to the horse in bodye, and to the harte in heed, and in the fete to the olephaunt, and in the tayle to the boore, And hathe heuy lowynge, and an horne stoutynge in the myddell of the forehede of two cubytes longe. And they denye that this beaste maye be take a lyue. And Egloceron is a maner of vnicorne, that highte Capricornus in laten, and hathe that name of Egis, that is a gote, and ceros that is an horne: And is a lytell beaste like to a kydde, with an horne that is full sharpe in the myddell of the forehede. Also Plinius sayth there, that in Inde bene one horned oxen with whyte specke and bones, and with thicke houes as horses haue.

And in Inde bene some one horned asses as Aristotle, Auicenne and Plinius saye. And ben called one horned asses, for they haue one horne in the forehede betwene the eares: and ben called Asini Indici, Asses of Inde: and the other deale of theyr bodyes is lyke to the bodyes of wylde asses, and such an asse is called Monoceros, and is lesse bolde and fyers than other vnycornes: And hathe this name Monoceros, of Monos, that is one, and Ceros that is an horne: as it were beryng in the hede an horne. And this nowne Rinoceron is declyned, hic Rinoceron, ge. huius Rinocerontis. Also Monoceron is declined Monoceronitis. Also we fynde Rinoceros and Monoceros, and is then declined Rinoceros, rinocerotis in the genitiue case, and so of other.

De Rana. ca. lxxxi.

The Frogge highte Rana, and hathe that name of noise and cryenge of his voyce, for he cryethe gredily, and maketh moche noyse in those mareys where he is bredde, as Isidore sayth libro. xii. capitulo tercio de Piscibus. And some frogges benne water frogges, and some benne of mores and of mareys: And some bene called Rubete, of whome it is spoken byfore in litera, B, de Buphone: And some ben called Calamite, for they dwelle amonge redes that benne called Calami, and other amonge shrubbes and in redy places: and bene full lyttel and grene and dompe with oute voyce. And some benne called Agrestes, and benne smalle froggis, and dwel bothe in lond and in water, and haue therfore that name Agredule.

(de Bestiis c. xxvii)

And there is a maner frogge, that maketh an hounde fylle and dompe, if he comethe in his mouthe: But many men denye this, as Isidore sayth, libro. xii. And libro. quarto, Aristotle sayth, that the frogge hathe his owne tong, and the souther partye of the tonge ioyneth to his mouthe, as thoughte hit were bounde therto, as the vtter partye of the tonge of a fysshe: thoughe the hynder partye and the inner of the tonge be lose and slacke toward the wosen: And therfore the frogge hath his owne voyce, and that voyce highte Loarr: And maketh not that voyce but onely in water: And properly the male in tyme

of loue / whan he cryethe for the female. For euery beaste that hath voyce cryethe in tyme of loue / and the frogge multiplyeth his voyce / whan he dothe his nether iowe somedeale in the water / and stryketh the vpper iowe: for by strengthe of the stretchynge of the two iowes / his eyen shyneth as a candel, and namely by nyghte: for he gendereth more by nyghte than by daye / and all fyshe nourisheth and fedeth his brode / out take the frogge / as he sayth li. vii. whan he is fyshe shape in water the frogge semeth al heed, with a maner string hangynge as it were a tayle, & afterward is spred abrode in the maner of a wombe, and then the tayle is a waye / and thenne groweth fete: And he is shape and torned in to a foure foted beaste. All frogges / out take the tode, & Rubeta / meuen more and passe by leapynge more thanne by goynge for the olde Rubeta lepeth but selde. Then the frogge is watry and mourysshe, crycenge, and slymye, with a greate wombe and speckled there vnder / and is venemouse / and abhominable therfore to men and mooste hated / and both in water and in londe he lyueth.

De Salamandra. ca. lxxxii.

Salamandra as Isidore sayth / libro. xx. cap. lxvii. is like to the ewte in shape / & is neuer seen but in great reygne / and tayle lethe in fayre weder: and his songe is cryenge: And he quencheth the fyre that he toucheth, as ise doth and water frore: and oute of his mouthe cometh whyte mater. And if that matter towche a mans body / the heare shall fall, and what it toucheth, is corrupte, and infected, and tournethe into foule colour. Also Salamandra is a maner kynde of an ewte or of a lesarde / and is a pestilente beaste, moste venemous. For as Plinius sayth libro. xxix. capit. iii. Salamandra infectethe fruyte of trees, and corrupteth water: so that he that eateth or drynketh therof / is slayne anone. And if his spottell touche the fote: it enfecteth and corrupteth all the mannes body. and thoughe he be so venemouse, yet some beastes eate hym in stede of meate. Of all beestes onely the Salamandra lyueth in fyre / as he sayth, & quencheth the fyre. And certayne kynde of Salamandra hath roughe skynne and heary, as the skynne of the see Seale: of the whiche skynne ben sometyme gyrdels made to the vse of kynges: The whiche gyrdels when they bene full olde be throwe into the fyre harmeles & with out wem pourged: as hit were renewed: and of thas skynne ben tonges and bonded made in lampes and in lanternes that ben neuer corrupte with brennynge of fyre. Loke before in. De Anguium diuersitate, and there thou shalte fynd of this matere.

De Sanguisuga. ca. lxxxiii.

A water leche hyghte Sanguisuga, and is a water worme / and hathe that name for he loueth and sucketh blod, and lyeth in awayt vpon them that drinke. And whan he fallith to the iowes, or cleueth to any place, he sucketh and drynketh bloudde, and whan he hath dronke ouermoche, he casteth it oute agayne / and sucketh newe bloudde yet ayene, as Isidore sayth libro. xii. and is a worme with somdeale browne colour, distyngued with somdeale redde strakes, & is nethe of body euenlonge / and playnne, and his mouthe is three cornered, and in his mouthe is a pype / with the whiche he sucketh blonde. And he sytteth vpon venemouse thynges / and therfore whanne he shall be sette to a membre by cause of medycyne, fyrst he shal be wrapped in nettelles and in salte / and is therby cõpelled to cast out of his body / if he hath tasted any venemouse thynge in warme water. And in hotte tyme he applyeth and setteth hym selfe soone to a membre for to sucke.

De Stellione. ca. lxxxiiii.

The Lesarde hight Stellio & hath that name of his own colour / for it is a litel best paynted on the backe with shining specke / as it were sterres. Ouidius speketh of hym & sayth, that he hath a name accordynge to his colour, for he hathe dyuerse

shyninge

shynynge specles in the bodye/ and shyne as sterres/ as Jsidore sayth li. xii. And he sayth/ that the lesarde is soo contrary to Scorpions, that the scorpions dreden and lese comforte whan they see the lesard. Li. viii. Plinius sayth, that the lesarde lyueth moste by dewe: And though he be a fayre beaste and fayre paynted, yet he is righte venemous. For as Plinius sayth. li. xxv. ca. secundo/ the worste medicine is made of the lesarde: for whan he is dede in wine he couereth their faces that drinke therof-with vyle scabbes. Therfore they eschew to putte hym in medicine, and oyntmente, that haue enuy to fayrnesse of strompettes. His remedye is the yolke of an egge honye and glasse: and the gal of a lesard stamped in water assembleth to gether wesels as it is sayde. And the lesarde is a maner kinde of Ewtes, and crepeth: and is foure soted and cloue soted/ with syngres departed as it were in maner of an hounde/ and therewith he crepeth & clymmeth vp to toppes of howses: And in the chynnes of walles there he maketh his dennes: And chaungeth theyr skynnes in aege/ as the serpente dothe/ as he sayth: and lurketh in winter in dennes and chynnes: and his syght dimmeth: and in spryngyng tyme he comethe out of his denne/ and seleth that his sighte faylleth/ and chaungeth his place, and seketh hym a place towarde the east, and openeth contynually his eyen towarde the risinge of the sõne/ vntyll the humoure in the eye be ful dried/ and the myste wasted that is cause of dymnesse in the eye. And super Prouer. ca. xxx. the Glose meaneth/ that the lesarde is the moste swyfte beast, and is not fethered nother penned, but onlye by ableneesse and swyftenesse of fete he crepeth and clymeth vppon the top of the howse and the walle.

De serpente. ca. lxxxv.

The Serpente hath that name serpens of Serpere to crepe/ for he crepethe with preuy paces & glidynges, & gooth not nother steppethe openly, but crepeth with preuy puttynges forth of scales, as Jsidore sayth. libro. xii. Here J make no processe of this kynde: for byfore in listera A. capitulo de Angue al his proprytees ben declared and shewed atte fulle. But hit noyeth not to set here shortly some of his propryetes that ben knowen. Jo. de sancto Egidio speaketh of the serpente and sayth, that he dreadeth a naked manne, and lepethe on a manne that is clothed. Spotyll is venym to the serpent, for spotell of a fastinge man is venyme to hym. The serpente syghteth for his heade, for therin is accounted the place of the herte: His flesshe is accounted colde/ for he is of colde kynde/ he glydeth on the brest & on the wombe, & that is said for he goeth not forth righte but crepeth: And reneweth himselfe euery yere/ and liketh moysty places: and loueth sylthy places and shadowye, and he lokethe aside/ and not forthright: and stingeth also aside: And the tethe ben dented inwarde and croked: and so he bendeth whan he smiteth. The serpente hydeth Lepra/ and is ete for to heale that cyll, that hit be not knowe. And vseth not to toune & wynde the tonge/ for he meueth it alway, & that by strength of venym. The serpent fasteth and suffreth hunger long time, and stoppeth his eares, for he woll nothere the enchauntours cõiurations. And is hunted with wyne/ and he hysseth or he byteth, and sleeth al that he byteth, and is enmy to birdes, for he sleethe them with his blowynge: And taketh eyen that thynge that he casteth vp: for he taketh ayen the venyme that he casteth.

De simea. ca. lxxxvi.

The Ape hyghte Simea in greue/ and hath that name of snatted nose. And soo we calle apes Smie/ for they ben snatted in the nose/ and fowle and ryuelled in the face. Or we calle them Simeas/ and yeue them that name for lykenesse of reason. For that he in many thinges counterfeteth the dedes of mã: but this is false, as Jsi. saith li. xii. And there he saithe, that apes haue knowlege of elementes/ and ben sory in the full of the moone, and ben mery

and gladde in the newe of the mone. And whan the ape hath two whelpes/she bereth that that she loueth best in her armes/ and that other on her shulder/and whan she is so besette/that she must nedes flee, & may not beare both the whelpes: then she is compelled to throwe away that that she bare in her armes: And is charged with that other that sitteth on her shulder, and is the more slowe to renne and to flee, and is therfore the soner take with the hunter. Of apes ben fiue maner kindes/as he saith/ of whom some haue tayles: And there is an ape with a tayle/and that ape is called Luna amonge some men: And some be called Cenophe: and be lyke to an hounde in the face/and in the body lyke to an ape. Also some be called Spinge, and ben roughe and hery, with stroutyng pappes and teates: and forgetethe soone wyldnesse: And some be Satiri pleasynge in face/with mery meuynges and playenges, and restethe but lytell/ And some hight Lalatrices/and be vnlyke to that other nyghe in all maner poyntes/for in the face is a longe berde, & haue a brode tayle, as Isidore sayth. And Plini. sayth the same li. viii. ca. liiii. There he saith/that kind of apes is nexte to mans shape, and bene dyuers and dystingued by tayles, and labour wonderly and besyly to do all thyng that they seen: And so oft they shoo theym selfe with shoon that hunters leue in certen places slyly: and ben so take the sooner: For whyle they wolde fasten the thonge of the shoo, and wolde put the shone on they: fete, as they se that hunters done: they ben ofte taken with hunters ere they maye vnlase the shone, and be delyuered of them. Also Plinius sayth there/that the kynd of apes louen wel their whelpes: for tame apes that benne in an howse/ sheweth her whelpes that she whelpethe, to all men that ben therin: and haue lyking to be stroked,: and knoweth them that comforteth and pleasethe hym, and makethe them good chere. Hec vsq; Plinius. But eodem li. ca. xxii. he sayth, that in Inde ben apes white in al the body: And those apes ben hunted and taken with beeres of Inde. And li. secundo Auicen sayth/that the ape stordeth in shap with a mā/& in here with a wolfe: And some apes haue yuel maners and tasches: And they: teth ben as it were houndes teth: and haue malicious biting, and namelye those that haue tayles, and some ben all roughe and hery before, oute take the face: & suche haue teeth as a man/ and haue other thinges as a man/and reddyshe eyen and sharpe/and pappes and teates in the breste/and handes/fete, and fingers and toes: And maye goo and steppe on two fete, for they haue soolys in they: fete as a man hath, and soo haue fewe beastes out take a mā: And namely foure foted beastes, as Aristotle sayth. And the female ape is lyke to a woman in the preuy chose/ & the males yerd is like to an houndes yerd: and his entrayles benne lyke to a mannes entrayles. Hec vsque Auicenne.

And Aristotle sayth, that some foure foted beastes commeth in mannes kynde/as the ape. There he rehersethe all the forsayde lykenesse. The ape is a beaste wonderly shape, but he hath some lykenesse of mankynde, and is lerned and taughte, and so he is taughte to leape and playe in dyuers maner wise: and is an vntamedde beastes and malycyous by kynde, and is tamed and chastised by violence with beatynge and with cheynes/and is refreyned with a clogge/soo that he maye not renne aboute frelye at his owne wyll, to abate his fiersenesse and outrage. And the ape eateth all maner of meates and vncleane thynges/and therfore he seketh and loketh wormes in mennes heades, and throweth them in to his mouth/and eatethe them. The lyon loueth apes flesshe, for by eatynge therof he recouereth, as it is said whan he is sore syke/as Isidore and Plininus meaneth. Loke before de Leone in littera, l.

De Sirena. cap. lxxxvii.

THe Mermayden hyghte Sirena/and hee Siren/sirenis is a see beaste wonderly shape, & draweth shypmen to peryll by sweetenes of songe/& so this nowne Sirena cometh of siren/that is to vnderstond draughte

draughte or drawynge as Hugution saith. The Glose saythe super Isa. xiii. C. that Sirene ben serpentes with crestes. And some menne saye, that they are fysshes of the see in lykenesse of women. Papias sayth, that Sirene benne greate dragons fleynge with crestes, as some men trowe. And Isydore sayth libro. xi. where he tretethe of wonders in this wyse, some men seyne that there are thre Sirenis somdeale maydens, and somedeale foules with clawes and wynges, and one of them syngethe with voyce, and a nother with a pype, and the thyrde with an harpe, and they pleasen so shypmen, with lykenes of song, that they drawe them to peryl and to shypbreche, but the sothe is, that they were stronge horses, that drewe men that passed by them to pouerte & to myscheise. And it is seyned, that they broughte them to shipbrech. And Isidore libro. xii. sayth: that in Arabia be serpentes with winges, that ben called sirene and ren more swyftly than horses, and doone flee, and also it is sayde, that they flee with wynges, and theyr venyme is soo stronge, that deathe is felte sooner than ache or sore. And Physiologus speakethe of sirena and saythe, it is a beaste of the see, wonderly shape as a mayde from the naucle vpwarde, and a fysshe from the nauell douneward, and this wonderfull beaste is gladde and merye in tempeste, and sadde and heuye in fayre wether. With sweteness of songe this beaste maketh shypmen to slepe, and whan she seeth that they bene a slepe, she gooth into the shyppe and rauysheth whiche she may take with her, and bryngethe hym into a drye place, and maketh hym fyrste lye by her, & do the dede of lechery, & if he wolle not or may not: then she sleeth hym and eateth his flesshe. Of suche wonderfull beastes it is writen in the greate Aly saunders story.

De Scorpione. ca. lxxxviii.

A Scorpion, as Isydore sayth, libro xii. is a londe worme with a croked stynge in the taylle, and hathe that name scorpio in grewe, for hit styngethe with the taylle, and shedeth venime in the croked wounde. And it is his propertye, that he smyteth never nor hurtethe never the palme of the honde, as he sayth. And this maner scorpion commethe of Scorte that is swete, and of Pogo, is, that is to seyne, for before he seyneth pleasaunce. By lykenesse of the worme scorpion, a busshe of thornes & of brieres, and knotted braunches of roddes ben called stynging. Also a signe in heuen is called Scorpio. For whan the son is in that sygne, we fele fyrste stynginge of colde. Therfore Horatius sayth.

Matutina parum cautos frigora ledunt.

The morowe colde greueth but lytel. Also an arowe that is venemed is called Scorpio: for whan it cometh out of the bowe vnto a man, and hytteth hym: hit shedeth venym: & for that cause it hath that name Scorpio. And of al these it is seyde in this verse folowynge.

Scorpius est signum, vermisque, sagitta, flagellum.

The effect of this verse is said before. And Plinius li. xi. ca. xxvi. speaketh of Scorpyons and saythe, that they bryngе forthe smal wormes shape as eggес, and bredeth feruent and righte pestilencial venym, as serpentes doo. And the venym of Scorpyons noieth and greueth thre daies ful sore, and afterwarde sleethe with softe deathe, but it be holpen and socoured the sooner. And the scorpion smitethe maidens with dethes strocke, whan he smyteth and stingeth them, and women also: But he smiteth not men so soone: and greueth moste and noyeth in the morow tyde, those that they synde in theyr wayes, whanne they come out of theyr dennes, or if it happeth that they shede venim by any smiting. The scorpions tayle is alwaye redy to smyte & stynge, and ceasethe in no momente of greoynge or noyenge, if he haue any occasyon or cause: And he stingeth and smyteth aslonge and shedeth in the smytynge white venym. Apoderus in Auctour, and discryueth many maner of grieuous scorpions by dowble coloure: some haue stinges, and amonge these scorpions the males benne most grieuous, and namely in time of loue:

and

and these scorpions bene smaller and lenger than other. And of them all the venyme is mooste & cuous a lyttell after the myddes of the daye in the greate and feruente heate of the sonne / and also whan they thurste, and haue certaine knottes or ryuelles in the taylle, and the moo suche they haue, the venime is the worse, & they haue somtime suche knottes syxe or seuen. Apolodius meaneth, that in Affrica some Scorpions haue fethers, and those benne full grevouse. And by cause of wynninge, Enchauntours gadereth venym of dyuers londes, and labour for to beare these wynged scorpions in to Italy / but they mowe not leue vnder heuen within the countrye of Italy. But suche scorpions bene sometyme seen in Italy, but they bene not grevouse. And in Sithia they smyte blacke swyne, soo that they dye soone / but they bath them in water afterward. To a man smyten of the scorpion asshes of scorpions brente dronke in wyne is remedy. Also scorpyons drowned in oyle helpeth and sacouteth beastes that benne stonge with scorpyons. The scorpion hurteth noo beaste that hath no bloude / and some scorpions brede and brynge forth enleuen yonge scorpions. And it is sayde / that the mother eateth them sometyme, but one of theym that is mooste slygh lepeth on the thighe of the mother / and sitteth there saue and syker fro the stynginge of the taylle / and for the bytynge of the mouthe, and this sleeth his father and wreketh the deathe of his brethern, and kynde ordeyneth this prouysion, for suche a pestilencialle kynde shoulde not multiplye to moche. Duc vsq; Plinius libro xi. And Aristotle li. vii. sayth, that some scorpions done eate somme venemouse thynges, and haue the worse venime / and soo dragons doone eate scorpions / and those benne worste.

Agaynste stynginge of scorpions bene manye remedyes / as hit is sayde before in libro de Venenis, where hit is perfyghtlye treated.

De Sue. capitulo. lxxxv.

A Sowe hyght Sus, and hathe that name of Subigendo, vnder wroting and dyggynge, for she rowteth, and dyggeth therth to get her mete and fode / and ouer tourneth and wrouteth / that she may come with the teethe to mooses and rotes. And Plinius sayth li. viii. capitulo li. that the yong sowe cõceiueth ayenst the euennesse of the daye and nyghte in Spryngyng time, and saroweth somtyme twenty pygges at ones / but she may nat reare them nother brynge them vp, and eatethe alle sometyme / out take the fyrste. For she loueth hym best that commeth out first of her wombe: for he is mooste kyndelye to her. And she yeueth hym alwaye the fyrste tete, as Plinius sayth. Solinus and Aristotle li. vi. meane / that the sowe is an vnclene beaste, and a ryght greate gloton, and she eateth and deuoureth glotenously all maner stynkynge thynges and vnclene, and coueteth and disyreth bathes, fennes, and puddelles / and resteth herselfe therin, & wexeth fatte. And Aristotle sayth, li. vii. she wexeth fatte and namely in restynge. And the seuenth party of her mete tourneth in to heare and bloudde, and in to other such. And the sowe wexeth lene after that she hath sarowed, for the meate that she eateth tourneth in to mylke, by the whiche her pygges ben nourysshed and fedde, and the sowe wexethe fyers and cruelle / whan she hathe pygges, and syghteth & putterhe herselfe in peryll for her pygges agaynste the Wolfe. Looke the other proprieties of this sayde beaste in littera P / before de Porco, and in this same boke in littera A / de Apro, where they benne more largely treated and spoken of in dyuerse thynges.

De Tauro. capi. C.

THe Bulle hyghte Taurus, and is Rother not gelded / as Isydore sayethe. And Taurus is a nowne of grewe, and so is Boo also. And as he sayth libro. xii. Bulles of Inde ben redde, and swyfte and cruelle / and theyr heare is tourned in contrary wyse, & suche a bulle bendeth the necke

at

at his owne wylle/ and puttethe of darte and shotte with hardneſſe of the backe: & is fiers, and is not ouercome: and whan he is tied vnder a figtree, he leſeth and leueth all his fyerſnaſſe, and is ſodenly ſobre and ſolte, as Iſidore ſayth li. xvii. Lohe before de Ficu, in littera F. And is a proude beaſt and hardſtronge/ and his moſt ſtrength is in the neche, in the hounes, and in the polle. Plinius ſpeaketh of the bull li. viii. capitulo. xiv. and ſayethe/ that the gentilneſſe of the bulle is knowen by ſyght and by ſtern face and full eares/ and in hounes/ and in ſhape diſpoſed to fyghtynge: all his manas ſtondeth in his foreſete/ with the whiche he dyggeth the erth, and throweth it vp amonge beaſtes. De vſeth ſpecially ſuch caſtynge and throwynge of erthe/ & comforteth hym therwith/ as he ſayethe. And Ariſtotle li. ii. ſayethe/ that the bulle hathe roundelyoure, lyke to a mannes lyoure: And eateth alone by fore tyme of generation and of loue: but thenne he cometh in to company of kine, as he ſayethe li. vii. And fighteth then ſtrongely ayenſt other. Alſo in eodem: Bulles ben fatted with graſſe/ herbes/ and corne/ whiche bredeth ventoſyte: and alſo they ben fatted with peſen & benes and other ſuche/ and if thou dooſte kytte and ſlette his ſkynne, ſo that it arere ſomwhat fro his fleſhe with blowig with a pipe/ and yeueſt him afterwarde to eate/ then he fatteth: & is made fat with ſwete meates, as with Figges and Grapes and Reyſens. Alſo li. ſeptimo/ Bulles benne in contrary maner and doinges to horſes: for they coueyte not to drynke water but it be colde and clere. Alſo li. ſeptimo it is ſaide, that bulles doone fighte for theyr wyues: and he that hathe the mayſtry/ and is victor, lepeth on the female: And whan he is feynte and feble by moche doyng the dede of lechery/ then he that was ouercome cometh and fighteth with hym: and he that hath the mayſtry lepeth on the female/ as it were makynge ioye of the mayſtry. And bulles vſe the werke of generatiō after one yere, & perchaunce after eyght monthes as kine done. Lohe within folowynge in this ſame boke de Vacca, in littera. V. Bulles before that they ben gelded, ben fyers and proude: but whanne they haue loſte theyr gendryng ſtones, they ben ſofte as femeles and mylde/ and fyght not/ and wexe in body, and fatten/ and bene made mylde and ſofte, with yockes of ploughes. Lohe with in the ſame littera, V. de Pullo caſtrato. Alſo li. xi. in fine it is ſayde, That bulles haue ſtrōger ſinewes and ſtringes or beawnes/ than oxen: For in the geldynge al the membres of the body weſte/ and therfore in the hert of the bull often tymes a bone is found, as in the herte of an harte. Alſo Plinius li. viii. ca. xvii. ſayth, that ſome bulles ben wilde/ fyerſe, and ſterne: and ben more in quantite and greatneſſe than other bulles & more ſwifter: And thoſe bulles benne red in colour: & blowe in the eyes/ hauynge theyr heare ocurtoined/ and groweth towardes their eyen: And they haue meuable hounes & meueth them one after an other in fyghtyng. And haue rigges and backes as hard as flynte, ſo that they maye not be wounded. And he hunteth all wylde beaſtes, & may not be take but in depe pittes & caues, And be alwaye fyers whan they ben take, and dyſtroye theymſelfe, and dyen for indygnation.

De Tragelapho. ca. Li.

TRagelaphus is called Hircoceruus alſo/ and hath that name Tragelaphus of Tragos/ that is a gotebucke/ & Elephos, that is an harte, as Iſidore ſayth li. xii. & be called Tragelaphi amonge the Grekes. And ſome ben of the kynde of the harte, & have rough eeres as gotebuckes/ & rough chynnes with beardes. Ariſtotle li. ſecundo ſpeaketh of them and ſayth, that ſome wyld beaſtes haue croked hornes, as Hircocerus, that highte Tragelaphus alſo, & hath ſoles in the fete: And his body weyeth to the quantite of an harte: And this beaſte bereth downwarde his face, & hath hounes lyke vnto an harte calfe.

De Talpa. ca. Lii.

A Molle highte Talpa/ and is a lytell beſte ſomewhat lyke vnto a mouſe.

Of

Of this beaste Jsidore speaketh, libro. xii. and sayth, that he is dampned in euerlastynge blyndenesse and derkenesse, and is without eyen, and hathe a snowte as a swyne, and dyggethe therwith the erth, & casteth vp that he dyggeth & gnaweth & eteth moores and rotes vnder erthe, and hateth the sonne, and fleeth lyghte: & may not lyue aboue the erthe, & hath a blacke skynne, heary neshe and smothe, and moste shorte legges, and brode fored, distingued with fyngers & toes as it were an hounde. And Aristotle speakethe of the Moolle in this wyse, euery beaste that gendereth a beast lyke to hymselfe hath eyen, our take the Molle, that hath none eyen seen with out, and who that slytteth the skynne subtylly and wisely, shall fynde within the fores of eyen hidde. And some men trowe that that skynne breaketh for anguyshe & for sorowe whan he begynneth to deye. and begynneth then to open the eyen in dirange, that were closed lyuynge. Herto Plinius sayth li. x. capitulo. xlix. that the molle heleth better whan he is healed with erth that is a thycke element and deyse of kind, and if he here a man speake, he voydethe, and fleeth ferre awaye.

De Taxo. capi. Cili.

THe Brocke hyght Taxus and Melus also, and is a beaste of the quantyte of a Foxe, and his skynne is ful heary and roughe: and is called also Melota. And the glose sayth vppon that worde, Circucurunt in melotis. &c. Ebre. xii.
Of this beaste that hyghte Taxus and Melota also, Plinius libro. viii. capitulo. xxxx. sayth. In suche beastes is witte and slyght, and holdeth in the breth and blowynge: stretcheth the skynne so holdynge theyr brethynges, whan they ben hunted and and chaced with hunters dogges, and soo they fynde sleyghte and maner by suche strutyng out of the skyn, to eschewe and put of the bytynge of those houndes that so doo pursewe and folowe to noye them, and also for to flee them, and in lyke wyse put they of the smytynges of the hunters. These beastes knowe whan tempeste shall fall, and maketh them therfore dennes vnder erth with dyuerse entrynges & whan the northen wynde bloweth, he stoppethe the north entringe with his roughe tayle, and letteth stonde open the south entryng, and ayenewardes. In the same dennes they make prouisions and gatheren them store of meate ayenste wynter, and sometyme, if they lacke meate, they take slepe in steede of meate, as he sayethe. For they ben of kynde of beastes that hyden theym selfe in wynter, and lyue moost deale by slepe, as hit is sayde before of the moule. And as Phisiologus sayth, there is a maner kynde of Brockes, that gader meate with the female agaynst wynter, and layeth it vp in his denne, and whan colde winter cometh, the male diedeth leaste store of meate sholde fayle, and refreyneth the female, and withdraweth her meate, and suffrethe her not to eate her fylle, and she feyneth peas, so hit were folowynge the males wyll, and cometh in on that other syde of the denne, and openeth her ioweo, and eateth and deuourethe and wasterhe the meate that is gathered, vnwyttynge the male. Also he sayth, that these beastes hate the fore, and fyghten oft tymes with hym, but whanne the fore seethe, that he may not for roughnesse and for hardenesse of the skynne greue hym: he feyneth hym, so thoughe he were seke and ouercome, and fleeth awaye, and whyle the brocke gooth out to gette his proye, the fore comethe in to his denne, and defoylethe his chambre with vrine and other vnclennes: And the brocke is sqwerymous of suche fowle thinges, and forsakethe his house that is so defoyled, and geteth nedefully a nother dwellynge place.

De Tigride. ca. Ciiii.

TIgrio is the mooste swyftest beaste in flyghte, as it were an arowe, for the Perses callen an arowe, Tigrio, and is a beaste dystyngued with dyuers speckes, and is wonderly stronge and swyfte, and the ryuer tigris hath the name of this best, for

for it is most swyftefte of all floodes. And in the more Vircania bredeth manye beastes of this kynde. Hinc vsq; Isidorus. And hec Tigris / dis / is the name of the ryuer. Loke byfore de Fluminibus. And Plinius speaketh of the Tigres and sayth / that beastes of that kynd come out of Hircania, and benne beastes of dredful swyftences / and is namely knowen whan he is take / for the whelpe is all gleymy and sinewy: And the hunter liethe in awayte / and taketh away the whelpes, and fleeth soone awaye on the mooste swyfte horse that he maye haue: And when the wylde beaste cometh and syndeth the denne voyde / and the whelpes awaye: then he riseth headlynge, and taketh the fote of hym that bereth the whelpes awaye, and folowethe hym by smelle: And whan the hunter hereth the grutchyng of that beaste that rennethe after hym / he throweth downe one of the whelpes: and the mother taketh the whelpe in her mouth / and beareth him in to her denne, and layethe hym therin, & remeth ayen after the hunter: But in the meane tyme the hunter taketh a shyppe, and hathe with hym the other whelpes / and scapeth in that wyse: and soo shee is begyled / and her fyersences stondeth in no stede: and the male taketh no woode rese after. For as Plinius sayth li. vi. cap. xix. the male retcheth not of the whelpes: And he that woll bere awaye the whelpes, leueth in the waye greatte myrrours, and the moder folowethe and syndeth the mirrours in the waye, and lokethe on theym, and seethe her owne shadowe and ymage therin, and weneth that she seeth her children therin: and is longe occupied therfore to delyuer her chyldren oute of the glasse: and so the hunter hath tyme & space for to scape: and so she is begiled with her owne shadowe: And she folowethe no ferder after the hunter to deliuer her childrē.

De Tinea. ca. Lv.

A Mought hygh Tinea / & is a worme of clothes, as Isidore sayth / & hath that name, for he holdeth the clothe that he is in vnto he be within, and eateth and gnaweth it: And is gendered of corruption of clothe / whan the clothe is to long in prese and thicke ayre: and is not blowen with wynde / neyther vnfolded in pure ayer. And this worme eateth the vtter party of the cloth / & wasteth it so slyly, that it is not knowen er it be harmed. And though he be a sensible beaste, yet he hydeth hym selfe within the clothe, that vnneth he is seen. Moughtes hate and flie bytter thinges and bytter smelles / and come not lyghtly in the cloth that is spong with such thinges: And therfore leues of the Lawry tree, of Cedres, and of Cipresse, and other such putte amonge clothes in hutches, saue the clothes / and also bokes fro corruptiō and eatyng of moughtes, as Constantin saith. Also a maner scabbe of the heed is called Tinea, for hit holdeth and cleueth faste to the skynne. Therof loke byfore li. v. de capitis infirmitate.

De Teredine. ca. Lvi.

MAny Wormes ben called Teredines in grewe / for they thirle & ete trees / as Isidore sayth li. xii. And bene gendered of corrupte humours, that abyde in trees vnder the rynde and in the sappe & pythe / and ben gendred namely in trees that bene felled eyther planted in vndewe time, as he sayth: And that namely in the fulle of the mone / whan the moysture is moche in bodyes by vertue of the mone / and is not defyed for superfluite therof not ruled by kide. And therfore suche superfluite must nedes torne into wormes and corruption. Loke before de Effectu lune li. vi. The worme Teredo is a lytell worme of a tre / and is most nesshe in substance, and freteth, gnaweth, & wasteth mooste harde trees / and maketh therof smaller powder than any syle might make. Loke here after de Vermiculo

De Testudine. ca. Lvii.

A Snaylle hyghte Testudo, and is a beaste / and hath that name / for he is hoyled in his howse, as in a chambre, as Isido.

Jſidore ſayth lib. xii. And there ben foure maner of ſnayles/londe ſnayles & ſeeſtrond ſnayles, and ſenny ſnayles that lie in mareyes, and ryuer ſnayles, and ſome menne trowe though it be not to be beliued, that the ſhyppe goothe ſlower, if he beareth the rygnte foote of the ſnayle/ as Jſydore ſayth li. xii. de Teſtudine autem quere ſupra in littera, l, de Limace.

De Tortuca. cap. Cviii.

The Tortuſe is accounted among ſnayles, for he is cloſed bytwene mooſte harde ſhelles/in the whiche he cloſethe hym, whan any thynge greueth hym. And of Tortuca is dowble kinde, that one dwelleth in riuers/and that other in lond. And Tortuca of ryuers ſleeth and is venemouſe/ and the londe Tortuſe dwelleth in houſes/ and in woodes, and is clene and good to eatynge, but it is horryble and foule in ſyghte: and layethe egges as an henne/ but they ben more pale and leſſe in quantitie, & is a foure ſoted beaſte with foure ſmalle fete/ as a frogge/ with a littel heed as a ſerpente, & hath harde ſhelles, & many foule ſpeckes. And theyr fleſhe that dwelleth in woodes ben medicinable, and hath vertue to reſtore, and helpethe therfore for tyſykes and etykes, and for theym that ben conſumpte. Ariſtotle libro. viii. ſpeaketh of the ſee Tortuca and ſayth, that he eateth all thynge/ and his mouthe is ſtronger than anye other beaſtes mouthe/ for if he take a ſtone in his mouth: he breketh it/ and he cometh out of the water to the brynke/and eateth the graſſe and herbes, and whan he tourneth ageyne to the water/ he gooth vp and ſwymmeth/ ſoo that his backe is drye with the ſonne/ for it is not eaſy to hym to be depe in water. Alſo libro. xiii. a beaſte that hath ſcales/feethers, and ſhelles hath no bledder for ſcarcite of drynke: for ſuperfluite of drynke paſſeth in to the feethers and in to other thynges, out take the Tortuca, for his lounge is moſte fleſhy and blody/like to the loung of a cowe: & the lounge of the wylde tortuſe is more than he ſhuld be, for his body is conteyned in a thycke ſhel, & is not onely diſſolued therfore but in fleſhes & therfore in the tortuca is a bledder to receiue ſuperfluytie/ but the bledder is ſul lyttell. And in all beaſtes that haue blodye longes is a bledder, and therfore onely the Tortuſe amonge all beaſtes with harde ſhelles hath bledder and reynes.

De Vacca. cap. Cix.

The cowe hyghte Vacca, and is the bulles wyfe, and hath that name, as it were boacta, as Jſidore ſayth libro. xii. And is a lecherouſe beaſt. For Ariſt. ſayth libro. vi. the cowe is moued to the dede of lechery after one yere, and parchaunce after. viii. monethes, and the cowe gooth with calfe nyne monthes, and caluethe in the tenth monthe: The dede of lecherye of kine is lykened to males, and they were wylde, ſo that herdes may not tame them, and the deſyre of kine is knowen by ſwellynge of the twyſtes, & by theyr continuall lowynge: for kine lowe whan they bene a bullynge/ & lepe on bulles & ſolow them/ & ſtonde with them. Alſo in eodem he ſayth in thende: Men meane, that a cowe goth. x. monethes, and if ſhe caluethe before that tyme, the calfe lyueth not/nor his clees ben not full complete/ and comonly ſhe caluethe one calfe, and perchance tweyne. And the female liueth comōly. xv. yeres, & the males alſo. And whan they ben gelded, they ben the more ſtronge, and maye lyue. xx. yere. And the cowe hath good mylke after the caluynge, and no mylke before/ and if they haue any mylke hit is lyttelle worthe, or nothynge of value. And whan a cowes mylke is fyrſte ren and crudded, it is made as hit were ſtoone/ and that falleth, when hit is medled with water. And a yerelynge cowe commeth ſelden with a bulle. And whan the kyne doone ofte calue and haue many calues, hit is a token as menne meane/ that in wynter ſhalle be moche reyne. And kyne lyue in companye: and ben ofte loſt/if they goone out of compauy/ for then wylde beaſtes eate them. Alſo amonge all beaſtes the males haue more

more stronger and gretter voyce, out take kine that haue more gretter voyce thanne bulles. Also he sayth, that the cowe hath more stronger hornes, & more knotty than the male: but they ben not so greate. But & they ben heated, they may be bowed to warde eche syde: And whan they haue lose fate, it is medicine therfore to anoynt theym bytwene the hornes with oyle and pitche and other medicines. Also he saith, that kine loue to drynke clere water, and drynke vneth or never trowbly water & thicke: And haue the Podagre, and deye of that euyl. And the token therof is, whā they bere downe their careo, and eate not, as he sayth. The fatte cowe shonethe the yocke, that she was vsed to beare laste or she was fat: She lyeth in her owne dirte & weyeth fatte: and the more she is forbore and spared of traueyle, the more slowe she is. And whan she is stonge with a greatte flye, then she reseth vp her tayle in a wonder wise, and sterteleth, as she were wood abowte sedes and playnes.

De Vacca agresti. ca. L.x.

Somtyme a cowe is wylde. Of suche a cowe Auicen speaketh and Aristotle also, and saye, that in the londe of Perthes is a cowe, that hath heare in her neche as an horse, and is of the quantite of an hart: and therfore many men call that cowe Equicruuo: And suche a cowe is without hornes, and dwelleth in mountaynes and in woodes, and hathe sayre eyen, and is sharpe of syghte. And somtyme suche a cowe hath hornes, but they bene lytell as the hornes of an harte calfe, & bend backewarde, as the horne of a gote bucke. And in her harte is a bone found, as in the hert of an harte: And that boone, whanne the bloud warmeth, richelynge moueth the sinewes and substaunce of the harte. And is the cause meuynge a beaste to ioye and to lykynge: And so by such tickelyng areareth sodenly the hede & leapeth swiftly & sterteleth about. Also li. viii. Aristo. saith, that beestes that mowe not haue help of hornes, haue other maner helpe & socour of kynd. And kind yeueth swyftnesse to hartes and to wylde kine, that haue croked hornes, & mowe not for gretnesse defende all the body: and therfore kynde yeuethe a nother helpe to the wylde cowe, that helpeth her greatly, casting of dyrte, with the whych she noeth the houndes that come aye her. Also other houndes that synde such dirte, occupye them abowte the smel therof, vnto the beaste that maye not syghth, is sled and scaped perylle. Perof loke before in littera B, de Boue and Bubalo, that is a wylde beaste.

De Vitulo. cap. L.xi.

A Noxe calfe hyght Vitulus, & hath that name of Virore etatis, springig of aege, as Isidore sayth. li. xii. For whā he is calued, anone he reseth by his owne vertu, and seketh his mothers tetes, & sucketh anone: And he is lycked with his modere tonge, and clensed of al maner fylthe that cometh with hym out of his moders wombe: And the calfe, whan he is calued hath a certain black specke in the forehed, & witches mene, that that speck or whelke excyteth loue: but the moder byteth away this specke out of the calues forehed: And receyueth him not to her tetes, er the foresayde venym be take of and doone away. And Aristotle sayth the same of the mare, and of her colte, and Auicenne also. Loke byfore in littera E, de Equa. The calfe loueth his moder, and knoweth her lowing, and soloweth her: And busheth with his forehead the vdder, that he suckethe, and getteth soo the more mylke of his mother: And whan he is ful, and hath well sucked, then he is mery and gladde, and leapethe and sterteleth leapynge abowte: and goth not out of his moders sootes. Also li. viii. Aristotle sayth, that calues ben gelded after one yere: and if they benne not gelded, thenne they shalle be lytell of bodye: And a calfe is gelded in this maner.

He is throwen downe to the ground, and the skynne is kytte and syrte, and the gendrynge stones ben kytte out, and the stringes therof ben areered vpwarde, and the sinewes also, and the kervynge is bounde

vnto that the bloude passe oute, and sometyme there genderethe a postume in that place / and then they brenne that one gendrynge stoone that is kytte of, and put the powder therof vpon the postume / and so the place is saued. Also in the see is a beast lyke to the calfe, and is therfore called the see calfe / and this beaste calueth on the londe, and gendreth as an hounde, and calueth neuer moo than tweyne: and he fedeth his whelpes with teates / and bryngeth theym not to the see, vntylle the eleuenthe daye / and then he teacheth theym to swymme / and they ben euyll to se, but they be hytte in the heedes / and they lowe as a calfe / and ben therfore called calues. And becke and make synes to menne with voyce and with semblaunce with mooste disciplyne. No beaste slepethe faster than these, and with the synnes that they vse in the see, they crepe on the londe in stede of fete / and haue rough skynnes and heury as calues haue / and whan the skynnes ben fallen of, they holde the kynde of the see, for the heare therof aryseth / whan the see floweth / his ryght synne hath a milde vertue / for it gendereth slepe, if it be layed vnder the heed. Hec vsque Plinius li. viii. capitulo. vii.

De Vrso. capit. Cxii.

THe Beare hyghte Vrsus / and hath that name, for with his mouthe he shapethe his whelpe, and soo he hyghte Vrsus as it were Orsus. She whelpethe tofore her tyme / as Isydore sayth lib. xii.

For Auycenne saythe / that the beare bryngethe forthe a pyece of flesshe vnperfyghte and euylle shapen, and the mother lyckethe the lompe and shapeth the membres with lyckynge: and therof is written.

Hic formot lingua fetum quem protulit ursa.

The beare shapeth with her tonge the brode that she bredeth & baingeth forthe. And this vnrype whelpynge makethe, & then he gendreth the thyrty daye, & therof cometh hasty whelpynge and euyll shape. The beres heed is feble / & his most strength is in his armes & in the lides / & therfore he may stonde three dayes / as Isydore seith / libro. xii. capitulo de bestiis. Oriels this name vrsus cometh of Vrgendo, to thrust and costreyne that thynge that he taketh. Libro. viii. capitulo. xxxvii. Plinius speaketh of beares and sayth / that theyr gendrynge is in the begynnynge of wynter, & gendre not as other foure foted beastes doone, but they gendre booth lyenge, and then they departe a sonder eche fro other, and goone in dennes eyther by theymselfe / and whelpeth therin the .xxx. daye, and the whelpes bene not moo then fyue, and bene whyte & euyl shapen. For the whelpe is a piece of flesh litel more thā a mouse, hauing neither eien ne heere / & hauing clawes somdele bourging, & so this lumpe she lycketh / and shapeth a whelpe with lyckyng. And so men shal see no where bestes more selder gendre nor whelpe than beares / and therfore the males hyde theym and lurke fourty dayes / and the females araye there howses soure monethes with bowes, fruite / and bauunches / and coureth it / for to kepe out the reyne with nesshe twygges and braunches.

The fyrste fourtye dayes of these dayes / they slepe soo faste, that they mowe not be awaked with woundes, and that time they faste myghtyly. And the greace of a beare helpethe agaynste the fallynge of of the heare. And after these dayes / she fitteth vppe and lyuethe by suckynge of her fete, and byclyppeth the colde whelpes, and holdethe theym faste to her brest: And heteth and comfortethe theym / and lyethe grouelynge vppon theym, as byndes doone.

And hit is wonder to telle a thynge / that Theophrastus sayth, and telleth, that beres flesshe sodde that tyme, vanysheth if hit be layed vppe / and is noo token of meate founde in the almerye, but a lyttell quantyte of humour and hath that tyme smale droppes of blonde aboute the harte, and noo maner of bloudde in the other deale of the body. And in spryngynge tyme the males goone forthe and ben farre, and the cause therof is vnknowen, namelye for that tyme they ben not fatted with meate

neyther

neyther with slepe / but onely .vii. dayes. And whan she gooth oute of her denne / she seketh an herbe, and eateth it to make laxe her wombe, that is then harde & bounde, than her eyen ben dymmed / and therfore namely they labour to gete them hony cõbes, for the mouthe shoulde be wounded with stynginge of bees and blede: and so releue the heuynesse and sore ache of theyr eyen, his hedde is full feble, that is moste stronge in the lyon, and therfore somtyme he falleth downe heedlynge vpon the rockes, and falleth vppon grauell and dyethe soone. And as menne saye, the beares brayne is venemouse / and therfore whan they be slayne / theyr heedes ben brente in open places / for men shulde not taste of the brayne, and fall in to woodenes of beares. And they syghte agaynste bulles / and take theym cruelly with the mouthe, and hangeth on theym by theyr fete and hornes, & draweth theym with weyghte downe to the grounde / and renteth and sleeth them with bytynge, and noo beaste hathe soo greate sleyghte to doo cuylle dedes, as the beare. Duc vsqz Plinius libro. vii. capitulo .xxxvii.

And Aristotle speakethe of the beare libro vi. and sayth, that the beare eateth al thinges, for he eateth fruyte of trees / whan he clymmethe vppon them, and bieketh beehynes, and eateth hony, and been greueth his eyen and styngeth his tonge, & driueth and chaseth hym awaye sometyme. And eteth crabbes and ampres for medycyne, & eateth flesshe for greate strengthe / and fighteth with hartes & with wilde swine, and with houndes, and with bulles, & throweth theym downe to the grounde / And goothe vpryghte agaynste the bulle / and ofte holdeth the hornes in his forefeete, & ouer commeth hym, and is an vnpacyente beaste and wrathfull / and wolle be auenged on all those that hym towcheth. Jf a nother towche hym / anone he leaueth the fyrste, and reseth on the seconde / and reseth on the thyrde / and whan he is take / he is made blynde with a bryghte basyn, and bounde with cheynes, and compelled to playe: and tamed with betynge / and is an vnstedfaste beaste and vnstable and vneasy, and goothe therfore all easy about the stake / to the which he is strongly tyed: he lycketh and sucketh his owne sete, and hath lykynge in the myo therof, he canne wonderly clyme vpon trees vnto the hyghest toppes of them, and ofte bein gader honye in holowe trees, and the beare syndethe hony by smelle / and gooth vppe to the place that the honye is in / and makethe a waye in to the tree with his clawes, and drageth oute the honye. and eatethe hit. And cometh oft by custome vnto suche a place, whan he is an hungred / and the hounter takethe heede therof / and pytchethe fulle sharpe hokes and stakes abowte the fote of the tree / and hangeth craftely a ryght heuye hamur or a wedge tofore the open waye to the honye / and thenne the beare commeth, & is an hungred / and the logge that hangeth there on hyghe letteth him / and he puttethe awaye the wedge dyspitouselye, but after the remeuynge / the wedge falleth agayne and hitteth hym on the eare / & he hath indygnation thereof: and putteth away the wedge dispitouselye and ryghte serselye / and then the wedge fallethe and smyteth hym harder thanne hit dyd before / and he stryueth soo longe with the wedge, vnto his feble heede doothe faille by ofte smiting of the wedge, & then he falleth downe vpon the pyckes and stakes / & sleeth hymselfe in that wyse. Theophrastus telleth this maner hũting of beares, and lerned it of the hounters in the countree of Germania.

De Vrsa. cap. xiii.

The female beare hyghte Vrsa, and is a beaste most cruel, whã her whelpes be stollen, for she is ryght besy to saue her whelpes, & therfore she licketh them besily & giueth them sucke, & nourisheth them / and puttethe herselfe ofte seethe with all her myghte ayenste them that wolde take awaye her whelpes, and she departethe frome the male whanne she hath conueyed / and commethe not in his companye tille the whelpes ben partyghtly shape, as

he sayth. And she hydeth herselfe in tyme of lechery, and is a shamed to be seen in the tyme of lone. Also then the male spareth the female: and cometh not to her because of lechery, tylle she hath whelped as Aristotle, Plinius & Auicene meane. Also. li. xxiii. beares lycketh not vrynke, as beastes doo with sawy teeth: and suckethe not nother swoloweth, as beastes doon that haue cõtinuall teeth, as sheepe and mowthut biteth the water, and swoloweth it.

De Vulpe. ca. C.xliii.

A Foxe highte Vulpes, & hathe that name as it were wolowynge fete a syde, and gooth neuer soothe ryghte, but alwaye aslonte, and with frawde: And is a false beaste and vysceyuable: for whē hym lacketh meate, he feyneth hymselfe deade, and then foules come to hym, as it where to a careyne, and anone he catcheth one and deuoureth hym, as Jsi. sayth li. xii. The foxe halteth alway: for the right legges ben shotter then the lifte legges, his skynne is ryghte hery, roughe, and hotte, his tayle is greate and rough: And whan an hound weneth to take him by the taile, he taketh his mouth ful of heare, and stoppeth hit. The foxe dothe fyghte with the Brocke for dennes, and defouleth the brockes denne with his vrine & with his dirte, and hath soo the maystry ouer hym with frawde and vysceyte, and not by strength. The foxe enhabiteth himselfe in holes and dennes vnder the erth, and sleeth and deuourethe more tame beastes than wylde. Aristotle sayth the libro octauo, the Harte is frende to a foxe, & fyghtethe therfore with the brocke, and helpeth the foxe. Betwene the foxe and the brocke is kindely wrath: and often the foxe ouercometh the brocke more by gile thanne by myght & strength: And is a rightte glotonous beaste, and deuoureth moche: And he gendrethe blynde whelpes therfore as dooth the Lyon and the wolfe, as Aristo. sayth li. decimo sexto. For as Solinus sayth, in al beastes that gender broode incomplete the cause is glotonye: For if kynde suffred theym abyde vnto they were complete, they shulde slee the mother with suckynge: and therfore kynde maketh theym not to be fulle complete, leaste they shoulde slee theyr owne mothers by glotony and greatte coueytyse of meate. The foxe is a fynkynge beaste & corrupte, and doth corrupte ofte the place that they dwelle in contynually, and maketh theym to be berryne: his wombe is whyte, and the necke vnder the throte, & his taile is redde and his backe. His hearte fynkethe, and his bytynge is somedele venemous, as Plinius sayth. And whan houndes doone pursewe hym, he drawith in his tayle bytwene his legges, and whē he seeth he maye not scape: he pyssethe in his tayle that is full hery and rough, and swappeth his tayle full of pysse in the houndes face, that pursue hym. And the stēch of the pisse is ful grevous to the houndes, and therfore the houndes spare hym somwhat. The foxe feyneth hymselfe tame in tyme of nede: But by nyght he waiteth his tyme, and dooth shrewde dedes. And thoughe he be ryghte gylefull in hymselfe and malycious: yet he is good and proufitable in vse of medicine: as Plinius saith libro vicesimo octauo, capitulo. viii. For his grece and mary helpeth moche ayenst shrynkynge of synewes, as it is sayd: His blode is acounted temperynge and dysselvynge, and departing harde thynges. And is good therfore to breake the stone in the bladder and in the reynes, as hit is supposed. Plinius setteth there other opinions of greatte men of propryetes of Foxes, of whom I force not to make mencyon: But he sayth that if a man haue vpõ him a foxe tong in a ryng or in a bracelet, he shal not be blynde, as wytches meane.

De Permo. ca. C.xv.

A Woorme highte Permio, and is a beaste that ofte gendrethe of flesthe and of herbes: And gendrethe ofte of Lawse, and sometyme of corruptyon of humoure. And sometyme of medlyng of male and female. And sometyme of eggres, as hyt welle appreth of Scorpyons and of

Tortuses

Tortuses and ewtes / as Isidore sayth li.xii. And the worme is called vermis, as it were Vertens tornynge and wyndyng: for the worme tornethe and wyndeth towarde many sydes / for the worme neyther crepeth nor glideth as serpentes done, but the worme drayweth and halethe his bodye in dyuerse places of the body with many dyuers draughtes, as Isidore saith, and wormes come out of theyr dennes in springynge tyme / whiche hyghte Ver, as he sayth. Of wormes ben many maner dyuers kyndes, for some benne water wormes / and some bene londe wormes: and of those some bene in herbes and in wortes / as Maisshragges / and other suche: & some in trees, as teredines / tree wormes / and some in clothes / as Moughthes, and some in flesshe / as Maggotes, that brede of corrupte and rotted moysture in flesshe / and some in beestes within and without / as longe wormes in chyldren wombes, and those longe wormes ben called Lumbrici / And those other that ben not so longe bene called Ascarides, & chirones hounde wormes / and lyce and nyttes in heades, and all suche wormes brede and gender of corrupte humoure in bodyes of beastes within or without. And there ben other wormes of therth, whiche ben longe & rounde, nesshe and smothe, as Anglytwytches and moles doo hunte theym vnder erthe / and with angyltwytches fysshe is taken in waters, whan fysshe hokes ben bayted with suche wormes in stede of bayte.

And Constantyne sayth, suche wormes helpe agaynste the crampe, and agaynste shrynkynge of senewes / and also agaynste bytynge of serpentes / and agaynste smytynge of scorpiones. And amonge wormes some ben fotelees, as addres and serpentes / and some haue fyre fete, and some benne full euylle and malycious, and enmyes to mankynde, as serpentes and other venemouse wormes: and some wormes benne rounde of bodye, and hathe noo synewes nor boones greate ne smalle, neyther gristelles neyther blonde, and all suche deyeth if they ben enoynted with oyle / and doo quycken ayenin vineygre / as Ari. sayth.

And some wormes gender and ben gendered, and some ben gendered and gender not, as the Salamandre / and in suche wormes is Sexus of male and female. And in these dyuerse maners and in many other wormes ben dyuers booth lesse and more.

De Vermiculo. ca. Lxvi.

Vermiculus is a ryghte lytel worme and this nowne Vermiculus is a nowne diminutife / & cometh of this nowne Vermis / and ofte suche smalle wormes ben founde in trees and in fruite, as hit is sayde, Secundo Regum. viii. Dauyd was likned to the tendre tree worme, whiche is called Teredo or Terebucca, & is ful nesshe in kynde, and yet it perceth and thirleth ryghte harde treee: And noo thynge is more harder than he when he towcheth / And there is nothynge more softer than he whan he is groped, as the glose sayth there: Then specyally londe wormes done brede of erthe, of leaues / of frutie, and of trees / and doone come oute of the erth, whan wynter is passed away in springing tyme. The worme doothe hate and also doth voyde salte thynges, and touchethe not those thynges whiche benne enoynted with some bytter thinges / and with strong smellynge, and done eate lynnen clothes / as the moughte doothe eate and gnawe, and is the occasion of distroyenge & wastynge of wollen clothes / and distroy that clothe namely that is made of the wulle of suche shepe / whiche were byten with wolues, for the wull of that shepe that is bytten of a wulfe engendrethe lyce and moughthes / as Aristotle sayth libro. viii. And Plinius libro decimo sayth / that the lyttell worme is lowle and nesshe and rounde / and his vtter partyes benne smal, and the myddelle greatte: and bytethe a tree prestly, and wasteth hit / and passeth drawynge hymselfe more with the mouth than with the fete / and is vyle, playnte, and nesshe. In alle wormes is wytte of towche and of taaste, as Plinius sayth, li.

xi. ca. lxxi. And therfore they hyde theym-
ſelfe whan they perceyue noyſe: and haue
knowlege bitwene ſauours. And wormes
forſake bytter and ſalte, and louethe and
ſuckethe that thynge that is ſwete: and
ſo ſome taketh what theym nedethe with
teeth, and ſome with clawes and ſnowtes,
and ſome thyrlethe with a ſtynge, & ſome
ſucketh, lyckethe, and ſwolowethe: and
caſteth vp and eateth, and no leſſe dyuerſite
is in the ſeruyce of the fete to take, to di-
uyde, and rente, to beare downwarde, and
to weye: And he ceſſeth not to dygge the
erthe, as Plinius ſayth. li. x. ca. lxxi.

De Vipera. ca. Lxvii.

VJpera is a maner kynde of ſerpentes
that is full venemous. Of this ſerpēt
Jſidore ſpeketh li. xii. and ſayth, that Vi-
pera hath that name, for he bringeth forth
broode by ſtrength: for whan her wombe
drawethe to the tyme of whelpynge, the
whelpes, abydeth not conuenable time nor
kynde paſſynge, but gnaweth and freteth
the ſydes of theyr mother, and they come
ſo in to this world with ſtrēgth and with
the dethe of the mother. Jt is ſayde, that
the male dothe his mouth in to the mouth
of the female, and ſpetteth the ſemen, and
she werketh wood in lykynge of lechery, &
byteth of the head of the male, & ſo booth
father & mother are ſlayn, for the fader dy-
eth in gendring, & the moder dieth in whel
pynge. Of this ſerpente Vipera ben made
paſtees, whiche benne called Trociſci Ti-
riaci, of the which is made Triacle, that
is remedy ayenſte venym. Li. viii. cap. xl.
Plinius ſpeaketh of this adder Vipera &
ſayth, That he hydethe hymſelfe onely in
chynnes and dennes of the erth. And other
addres and ſerpentes hide themſelfe in ho
lowe ſtones and trees: And this adder vi-
pera ſuſteynethe and maye beare hungre
longe tyme in a ſtronge wynter: and com-
meth to the denne vnder erthe, and caſteth
fyrſte away his venym, and doothe ſlepe
there vntyll ſpryngynge tyme come ayen.
And whā the poores of therth open, then
by heate of the ſonne this ſerpente Vipera
awaketh and comethe out of his den, and
for his ſyghte is apeyred by the longe abi-
dynge vnder the erth, he ſeketh the rote of
Fenell or the herbe of it, and waſſheth his
dymme eyen with the iuys therof. And ta
kethe of the herbe to recouer his ſyghte,
whiche he hath loſte. And Tyrus is a ma-
ner ſerpente that hyghte Vipera alſo. Of
hym Ariſtotle ſpeaketh li. viii. and ſayth,
That Tirus right as the Lokadril hideth
hym in wynter, and dooth afterwarde of
his ſkynne, that is bytwene his eyen, and
they that knowe not the doing, wene that
he is blynde: And thenne he doothe of the
ſkynne of his heed all in one daye, And his
fleynge and paſſynge oute of his ſkynne is
as the paſſyng out of chyld of the moders
wombe: and he is by that maner renewed,
and putteth awaye and is ſoo deliuered of
his aege. More ouer in the ſame boke, in
the ende therof, it is founde, that it is ſaid
in this wyſe: Greatte ſerpentes flee this
ſerpent Tirus, though he be litel: and alle
his body is rough, and whan he bytethe
any thynge, alle that is aboute the thynge
rotteth anone. And one lytell ſerpente cal-
led Tirus is founde in Jnde: and his by-
tynge is ſo ſtrong, that ageynſt it no medi-
cine can be founde. Ambroo in Exameron
ſayth, that amonge al ſerpentes, the kinde
of vipera is worſt, and whanne he wolde
gendre, he woweth a maner lampray that
hyghte Murena: and cometh to the brike
of the water, that he throweth, that Mu-
rena is in, & calleth her to hym with hyſ-
ſyng, and excyteth and woweth her to by
clippyng: and this lampray cometh anone:
and anone as the adder vipera ſeeth that
ſhe is redy, he caſteth away all his venim.
and gooth thenne and byclippeth the lam-
pray: And whan the dede is done, then he
drynketh and taketh ayen the venim, whi-
che he hadde caſte away, and ſoo torneth
ayen to his denne with his venyme.

¶ Alſo libro. xxix. capitulo primo, Pli-
nius ſayth, that this adder Vipera ſwo-
loweth a certayn ſtoone, and ſome menne
knoweth that, and openeth ſlyly the ſer-
pente, and taketh oute that ſtoone, and
vſeth it agaynſte venyme. Alſo if the dra-

gon

gon or the adder / whiche hyghte Aspis / bytethe a man or a beaste, the heed of the adder vipera healeth him and saueth him, if it be layde to the wounde. And ageynwarde, the flesshe of the adder Aspis ofte tymes healethe and saueth hym that the adder Dipsas styngeth, and draweth out the venyme, whiche the adder vipera oyd shede in the woundes.

FINIS LIBRI XVIII.

INCIPIT LIBER DECIMVS NONVS.

DE COLORIBVS.

FOr the properties ben discryued of spirituall thynges and bodelye, boothe of symple and compowned, as is sayde before / nowe at the laste of some accidentes, that folowe the substaunce of bodyly thinges, by helpe and grace of our lorde, here we shall treate of / and fyrste of coloure, seconly of odoure, and thyrdly of sauour / and lastely of lycour.

Colour is called in latyne Color, & hath that name, as Isidore saith in li. xvii. for it is made persyghte by heate of the fyre, or by clernes of the sonne: orelo it hath that name Color, of Colendo / dyenge and clensynge: for colours bene dryed and clensed to make theym full subtylle and clere and also clene. And colours cometh of kinde, or ben made by crafte, but herof loke Innermore in syne de coloribus. Aristotle in lib. Metheororum saythe / that colour is the vttermooste party of a clere thyng in a bodye that is determyned / for the vtter party of a bodyly thynge that syghte shewe-eth is the diuersite of colours, that it taketh by kynde of medlyng and maystry of elementes in a body that is compowned. For whan clere thynge and bryght medeled by actuall onynge of lyghte / shynethe vpon the vtter partye of a clere bodye and bryght, then colour sheweth and presenteth that vtter party to the syghte: And therfore, Secũdo de Anima, Aristotle saith / that colour chaungeth in syghte / and yeueth therto a lykneo by werking of lyght: for light is the perfection of clere thynge & bryghte / for hit bryngethe the kynde of colour that is medled in a body kyndly by maystry of some elementes, to chaungyng and dede of perfection of the syghte. For thoughe colour be essencyally and kyndelye a medled bodye, yet hath coloure noo mighte to shewe hymselfe, but by lyghte that shineth actually therepon: and so alwaye to shewe hymselfe coloure nedethe lyghte, and not ayenwarde, for lyghte to shewe it selfe nedeth no colour, as colour nedethe lyghte that shynethe in dede to prynte thereby the qualyte of the coloure in the lyne of the syghte. Therfore some menne meane / that the reason of syghtye thynge is rooted and shapen in lyghte. For if lyghtlacketh and fawteth / the qualytie of colour is not seen: But in dede coloure is in derknesse / as the Commentoure sayth de Anima. There he treteth & shewethe of chaungynge and lykenesse of colour and of the syghte. And lyght maketh not the colour: for the colour is in dede by

maystry

mayſtrye of ſome elemente in a body that is medled. But lyght ſhyneth without open colour/ and in the ſame ſpace and the place that the colour is in, and diſpoſethe the place, & gyueth hir ſhape/ by the whiche it may receyue the lykeneſſe of colour. And ſoo lyghte diſpoſethe lykneſſe in the ſpace, by the whiche diuerſite of coloure comethe to the eye, where the dome is of coloure. Therfore in dede colours abyde in derknes, as the Cõmentoure ſaith opẽly. Therfore the auctour Perſpectiue ſaith li. i. ca. vltimo/ That lyghte nedeth not to ſyght of colours/ but in one of two cauſes: For without lyghte the ſhappe and lykeneſſe of coloure ſpredeth not in the aire: or though it be in derknes ſpradde in the ayre, yet it werketh not in the ſyghte: And ſoo lyghte nedeth not to the beyng of coloure, but onely to the ſhewynge therof.

And thoughe colour be not ſeen ne perceyued in derkneſſes/ yet neuerthe leſſe colour is not ydell in derkneſſe: For contynually the matter is perſyghte/ which he is with in. And though coloure be not ſeen nor perceyued in derkneſſe, ye ſhall vnderſtonde, that that is not for the defaute of coloure: But the defawte is in that thynge, that ſhulde receyue and take it: for diſpoſicion lacketh that nedeth in ſuche receyuynge & takynge. Then if auctours telle that in any place colour is not in dede without lyght, it ſhall be vnderſtande and knowe, of the dede of ſyghte, and not of beynge: thenne lyght arayeth coloure, and maketh them fyrſt ſeen and knowen in theyr owne kind/ and maketh them not fyrſte in beyng/ and thus I vnderſtande of lyght that ſhyneth without vpon thinges: For the vertue of the lyghte of heuen commethe vnſeen in to the inner partyes of thynges, & gendereth coloure by helpe of foure qualytees of elementes. Whan they ben gendered and ben in kynde/ then cometh lyght that we ſe/ & maketh theym clere and noble, & ſheweth them to the ſyghte and to the eyes.

De Materia coloris. ca. ii.

Clere thynge wel termined is the matter of colour, and that only or namely thynge that is moyſte: For drye and erthy is not clere/ in ſomoch as it is drie. And fury drought commeth not do wne fro hir Spere and place of the fyre, nor is founde here byneth among vs. For onely fourme of fyre is gendered of myghte of ſome elemente/ of the whiche medled body ſhal be made, as hit is ſayde in li. de generatione. Then ſuche a clereneſſe hathe thre materiall diuerſytees: for the matter is thinne or thycke or meane: If it be meane, thenne there is moche more moyſture of water than dryneſſe of erthe, & paſſyng the moiſture of ayre ſayling fro the ayry moyſture. Or elſe it is ayry moche chaunged by thyng that is drie and erthy, yet ſo that it paſſeth groſſeneſſe. And if it be thynne and imalle/ then it is moyſte, & chaungeth to the matter of aire/ or elſe it is moiſt & ayry/ & changeth to thykneſſe and drineſſe of erth: ſoo that it paſſeth not and gooth not beyonde meaneſſe of erthe.

De Generatione coloris. ca. iii.

Then in the matter of clere colour/ drineſſe hathe the mayſtry, or moyſture hath the mayſtry/ or the matter is meanely drye and moyſte/ And yf dryneſſe hathe mayſtry in the matter: then the werkynge of heate hath the mayſtry: then is whyte colour gendred: for heete maketh the mater thinne, and ſpredeth and departeth the parties therof, and maketh them ſubtyll/ and gendreth clereneſſe and bryghtneſſe. And in this wyſe Ariſtotle ſpeaketh in li. de Animalibus. xix. & ſayth/ That whyte colour is gendred of ſcarſite of humour in drye matter by mayſtry of heate that werketh and maketh the mater ſubtil or ſmal, as it fareth in membres and in bones brẽt, and in other ſuche: And if colde hath the mayſtry, and werketh in drie matter: then is blacke coloure gendred. For colde gadereth and conſtreyneth the partyes of drye matter, and faſteneth them togeders, and maketh them ſad and dymme. And dimneſſe is not onely priuation of lighte/ but alſo of colour: for clereneſſe is dyuerſyte both of lyghte and of colour: For clereneſs

is

is a certayne condicion of syghty thynges/ and thenne the matter is determined dry/ that nedethe to the generation of whyte coloure/ and rygh̄te soo blache colour is gendered. Then if the matter be moyste, thenne the heate whiche hethe maystrye/ gendereth blache coloure, for heate brenneth and also waseth the moiste partyes, and altereth and tourneth the moysture/ whiche passeth out, in to blache smoke, as hit fareth in woode, whiche is grene and moyste. For oute of the endes therof cometh blache humour whan it is brenned. Hereof Aristotle speketh in libro Metheororum and sayth, that in pores of thinges that brenneth, is feble humour, that maye not withstonde the heate of the fire, nor is sodeinly stuffed, but it rather nourisheth and fedeth the fyre: and so it is sothe, that fire werketh p̄yncipallye in moyste thynges: And that moyste thynge is cause of blacke coloure. By werkynge of heate hit maketh subtylle humoure/ and moysture of water & of ayre passe out of the mater, and than thus leaueth erthye matter and thycke. Therfore it nedeth that blacke coloure be gendered. Quarto libro Metheororum Aristotle sayth/ that subtyll kinde of erth and clerenes of water/ and kynde of ayre maketh whytenes in quycke siluer, the contrarye hereof genderethe blacknes in the drye matter/ that leueth by werking of heate in moyste matter. And soo libro xix. Aristotle sayth, that blackne gendreth in the eie bicause of multitude of moisture, for heate werketh kyndely in moyste matter, and maketh therin digestion, and fastneth and dryeth it/ and leueth there blacke at laste.

De Generatione coloris albi. cap. iiii.

And yf colde hathe the maystrye in moyste matter/ then is whyte coloure gendered, as hit fareth in snowe in hoore frosse/ and in horenes of the heare, and of other thynges, and also in flewmatyke humoure: For thoughe colde gadereth moyste matter to gethere, yet hit is not as dryues gathereth moyste matter to gedere/ for moiste mater whan hit is clere, is the more able to take noble coloure. Therfore moyste matter presed/ is arayed and made to spredynge and seperation of partes: and drye matter fareth not so, therfore moyste matter is more redye and preste to take clerenesse thenne drye matter/ all thoughe hit be by wryngynge and pressynge and openynge. Therfore colde maye better he gendre whyte colowre in moyste matter thanne in drye. And soo Aristotle is to be vnderstonden libro. xix. there he sayth, that whyte coloure is gendered of ayre, in the whiche is some watry moisture/ and that bicause of werkyng of colde: But the commentoure sayth/ that whytenes is gendered of clere fyre, medled with a ful clere elemente and syghty/ that is to vnderstonde of clerenes that Aristotle calleth whytenes by a passynge maner of speche, and in that maner speche it is sayde, that whyteneſſe is gendered in the clowdes by shining of beames in them/ if the clowdes be clere and thyn, and so the flame of the fyre semeth whyte somtyme, whan the ayre is clere and subtylle/ in the whiche the brennynge of the fyre shyneth, and suche whyteneſſe, is not properlye whytneſſe but hit is soo called in a passynge maner of speche. But we maye streiche the of commentoures worde/ that sayth that of fyre, bycause of clere matter/ that is propre matter of whytenes, and not bycause of werkynge therof, and the worde that he sayth shal be vnderstonde of fyre, that is the matter of colour, & not of werkynge. And in that wyse it is to vnderstonde/ as the matter/ and not the werkynge nor the makynge therof, nor thende wherfore it is made.

De Colore mediorum generatione. capit. v.

Betwene whytneſſe and blacknes bene manye meane grees folowynge the maystry of qualities, that ben actyue and passyue, werkynge and suffrynge/ as they be more stronge or feble, and that in many

grees/

gree: for the more mayſtry dryneſſe hath, with the more dyffyculte it is made ſubtil thynne and bryghte, and the harder hit is to make it clere/and to take white colour/ For drye thynge is ſadde and thycke. The leſſe mayſtry dryneſſe hath, and the more maiſtry that hete hath/ the better it taketh white colour and the ſoner. Alſo the more dryeneſſe there is/ and the ſtronger heate, the more blacke coloure is bred. And commeth of fatneſſe of the partes/ and of gretdymneſſe/ and of priuation of clereneſſe/ & of ſuperfluite of fatneſſe of the clere mater, and ſo it fareth of moyſte matter: For the more mayſtry of moyſte mater that is proporcionall to brennynge/ſo that hete hath the mayſtry/ the more ſmoke there is and dymneſſe and blakeneſſe: And the more the maiſtry of moyſture is, ſo that the maiſtry of colde encreaſe proportionally, ſoo whyteneſſe encreaſethe: And if moyſture hath greate mayſtry and heate but lytelle mayſtrye/ then blacke colour ſhall abate. Alſo if moiſture hath greate maiſtry, and dyneſſe and heate lytelle mayſtrye, thenne whitnes ſhal abate. And if moyſture hath ſom mayſtry, and hete hath more maiſtry/ then maye greate blackneſſe be gendered. But ſomtyme heate gendereth whytneſſe in moiſte matter/ as it fareth in the whyte of an egge, that is ſod: And ſomtyme hete werketh in grene wood and moyſte/ and leueth whyte aſhen after al the brennynge: but that colour is not very whytnes: For alwaye there is a token of euyll termined mater as it were the ouermoſte of a clere cryſtall, And that is knowen/ if the aſhen be ſeparat & departed/ though thio clernes ſtretch not in to al the body in actual clereneſſe and complete: and ſo hit is not verye whytneſſe. And ſo that whytenes leueth therfore febleneſſe of hete that doth werk, ſo that kynde colde hath mayſtry within. Alſo ſome whyte egge is ſodde, and is not touched with fyre/ but a ſhelle or a veſſell is bytwene. For yf no veſſell be bytwene: thenne ſhoulde blackeneſſe be gendred in the matter. Alſo heate werkynge in moiſt matter gendere the fyſte blackeneſſe, and ſmoke: Alſo mayſtrye of moyſture gendereth dryneſſe in matter that it werketh in. And ſo dryneſſe that it gendereth therin, maketh a newe chaungyng/ and gendreth a newe colour in makynge the drye matter ſubtyll and thynne. And heate gadere the togider thinges of one name and one kind, and maketh therfore thyck and ſadde and dymme: yet drye matter hathe ſome properter, by the whiche he maye make ſome matter ſtretche and ſprede, thoughe it gader and drawe to gedere in the begynning by cauſe of mayſtry/ yet after the gadring it maketh the matter that is gadered ſubtyll and thynne, if the mater be drye or ſtable pyghte, and that is ſeen: For ſomtyme dryneſſe werketh in moyſte matter/ & putteth or drawethe oute the moyſture. But colde is not ordeyned to make matter that is ſubtyll and thynne/ but colde ſtondethe in dede of makynge thycke, as in principal werkynge and dede: for colde gaderethe bothe thynges of one name and kynde, & alſo thinges of dyuers name and kynde.

De actione calidi et frigidi. cap. vi.

If heate werketh meanelye with other qualytees in drye matter, then is nedely meane coloure gendered, for hete maketh ſubtyll and thyn to gender whytnes: And colde doth the contrary/ and gadreth the matter, & maketh it faſt and thicke to gender blackneſs. Then whā they werke both lyke in euery place and poynte/ is gendred both whitnes & blackneſs. Then of theym two muſte nedes one colour be compowned: that is nother whyte ne blacke, and thio colour hath more of blacke thanne of white: for drye matter is leſſe dyſpoſed to whyte colour than to blacke: and that for pryuacion of clerenes/ and for kinde dymneſſe: And is more dyſpoſed to thyckenes than to thynneſſe, and more to abyde and to be thycke than thyn. Alſo if they werke namely togeder in moiſt mater, thē they gender colour that hath more of white than of blacke: for mater in the which moyſture hath maiſtry/ is more diſpoſed to whitecolour thā blacke/ & that bicauſe of clereneſs:

And

And is more dyspoſed to receyue the werkynge of colde than of heate: For his werkynge in moyſte matter puttethe oute and waſſeth the moyſtyure: but colde werkig therin kepeth onely and fauithe hit in his owne kynde by waye of faſtnynge of partyes togeder. And alway if the matter be meane/ the colour is alwaye meane: And if the werkyng in hete in ſuch matter hath the maystry, thenne is gendered a coloure that hath more of blacke then of whyte: For moyſte matter chaungeth ſoner in to blacke than drye mater in to whyte: as it fareth by moyſte matter and drye that is departed aſonder, then heate gendreth ſoner blacke colour in wete wode and greue than whytneſſe in lyme ſtones: and ſoo of other ſuche. And if colde werketh by maiſtry in meane matter, then the colour muſt be meane compowned more of whyte thā of blacke: For moyſte matter is more diſpoſed to whytneſſe than drye to blackneſs, or to any other colour: for in moyſture is the matter of clereneſſe, that is the proper matter of colour/ and not in drie matter, in ſomoche as it is drie. And in ſome werkig namely in one wyſe moyſte matter is more obedient to the qualite that werketh. For it maye well be for priuation/ if kynd faſtneth and hardneth that is in drye matter: And thoughe drye matter be dyſpoſed of itſelfe to be faſte and harde: yet it is not ſo well diſpoſed to be faſtned and harded, as mater that is moyſt: as it fareth in ſtones, thoughe the mater be faſte and harde, yet they take not anone more faſtneſſe & hardneſſe of cauſe that werketh in theym. We ſe in many thynges that cold bredeth ſone whyte colour: as in ſnowe, and that is not ſo welle ſeen in enſample whan colde werketh in drye matter, & if he werketh meanly togeder in meane matter: then muſt the colour nedeſly be meane: and euen the middell colour bytwene the vttermeſt colours that ben whyte and blacke: and if the maiſtry be onely in one qualite, that werketh onely in the matter: then the colour is compowned, and hath more of the one, & leſſe of the other. And if the qualites that werketh ben euen, & the qualites that ſuffreth alſo, thē the colour hath the aire like moch, as it is knowen by the foreſayd meanyng. And ſo there bene two vttermeſt colours, whiche beme white and blacke/ and fyue meane colours: And it ſemeth that the colours mow not be diſtingued in mo dyuers kyndes: as it is declared by this diffiniti-on, that is made of contrary mēbres with out defaute and without ſuperfluitee. And alſo Ariſtotle beareth witneſſe, that there ben onely fiue meane colours, and the mēbre therof and ſuffiſaunce maye be take in the forezayd matter/ and alſo by combination of whyte and blacke in theyr generations of colours. For if whyte and blacke ben euen lyke moche in the compoſition of a meane colour/ than the colour is euē the mydel colour bytwene whyte and blacke, and euen lyke ferre fro the extremitees/ as is redde colour. And bytwene whyte and redde maye not be but two colours/ one nere the redde/ and the other nere to the whyte. Alſo bytwene red and blacke ben two colours/ one accordyng with the red, & the other with blacke. And ſo no meane colours maye be bitwene white & blacke. For bytwene whyte and red maye be none ylyke ferre: for euen ferneſſe hath alwaye reſpecte to the vttermeſte parties: but yf there were ſuche a colour, it ſhulde haue thre quarters of white and one of blacke. For halfe the red colour is of the one quarter of whyte/ and of one quarter of blacke. In the ſame wyſe bytwene blacke and red maye none be euen lyke ferre: for hit muſte haue thre quarters of blacke, and one of whyte: And ſo were the euen ferneſſe only by ſomewat and by ſemynge/ and not very euen ferneſſe.

De Colorum ſpeciebus quot ſunt. cap. vii.

Ariſtotle reherſeth theſe fyue meane colours by name/ & calleth the firſte yelowe/ and the ſeconde cytryne, and the thyrde redde, the fourth purpure, and the fyfth grene: So that bytwene white and redde the yelowe is towarde the whyte/ and the cytryne towarde the red bytwene

blacke and redde purpure is towarde the redde / and the grene towarde the blacke. Theſe names be other wiſe called in grue: for purpure lyghte Kyanos in grewe, and yelowe lyghte Karapos, but of names of grewe is no charge / but we take hede to latyne names. And the cauſe of the forſayde colours maye be knowen, For yelowe hath more of white than of blacke and redde. And ſuche colours is in leaues whan they falle in wynter or in haruеſte. Citrine and purpur bydyppeth the redde coloure / for eyther of theym hath more of the redde than of whyte or of blacke: but citrine is ferther frome blacke than is purpure / as Ariſtotle meaneth, in ſecundo de Sompno & Vigilia / where he ſpeaketh of corruption of theſe colours / and tornyng in to blacke. And he ſayth, that citryne paſſeth by purpure in to blacke: And therfore purpure muſte be betwene redde and blacke: & citrine betwene white and blacke, and of all this it foloweth, that grene muſte be ſette towarde the blacke / and ſoo the cauſe is knowen of the ordynaunce of theſe fyue meane colours / as Ariſtotle meaneth.

De Opinione eorum ſecundum eos qui ponunt lucem eſſe de ſubſtancia coloris. capitu. viii.

Some men meane, that lyghte is of the ſubſtaunce of coloure, and they ſaye, that coloure is in cleне and clere matter, and clerenes hath theſe dyuerſities / for clere mater is clene and pure and not erthy or vnpure and erthye. And lyghte is diſtyngued in foure maner wiſe: for lyght is clere or dymme lyttel or moche, but I calle not lyghte greate nor moche thoughe hit ſhyne in a greate place and moche / but vertuall lyghte gadered in a lyttel place / or in a poynte, is called moche lyghte & great lyght, as whan an holowe mirrour is ſet in the ſonne beame / and the lyght falleth on all the myrrour, and reboundeth in to the myddell therof / and gadrynge and reboundynge of that lyghte ſettethe the myrrour on fyre, and brenneth full ſoone. And ſo if fleze or drye mater be put therin / it brenneth ſodenly / & is ſet on fyre then, if ther be moch lyght & clene in pure mater & clere, as Albumaſar ſayth. And if the light be lyttell and dymme in clere matter / and not full clere: but somedeale and dymme / thā blackneſs muſte nedes be gendred / and this expowneth the worde of Ariſtotle and of Auerrois, that meaneth, that blackneſs is priuation of clereneſſe, and for to ſpeake in this wyſe, it foloweth, that there bene vii. colours that ſtretche frome whyte towarde blacke. And this is knowen, and the thynges make the whitnes / bryghtenes of lyghte and plente therof, and pureneſs of clere matter. And whyle meane coloure may abate, then in this wyſe is generation of the colours / if one abydeth alone / the other tweyne abate: And ſoo of whyte commeth. vii. colours, and ſtretche from the whyte towarde blacke, alſo fro blacke to white ſtretcheth. vii. And by this conſideration colours bene. xvi. tweyne principalle / blacke and whyte, and. xiiii. meane / for. vii. ſtretche fro whyte toward blacke / and. vii. fro balcke towarde white: and in the ſtretchyng the fyrſte. vii. abate in whitenes / and the other. vii. abate in blackeneſſe, and meteth in the myddel. In euery meane colour ben as it were endeles meane grees of depe colour and of lyghte, as they benne ferre from whyte or blacke or nyghe therto. Thenne knowe thou hereof, that colour is a properte or a qualyte leſte in the vttermooſte partye of a clere bodye, and cometh of kynde of medlynge of qualities of elementes medled together in a medled bodye, the whiche is by lyghte preſented to the eye and to the ſyghte. For without meane lyghte / coloure chaungeth not the eye / nor maketh therin lykeneſſe nor ſhape, but yet coloure may be ſeen by it ſelfe / as Ariſtotle ſayth in ii. de Anima / for the defaute is not in the colour, but the defaute and vnmyghte is in the eye, whiche coloure is not ſeen in dede without lyghte. Therfore Pythagorici / that helde Pythagoras techynge, called colour Epiphenia: that is ouerſe-

ming

mynge. For it is the vtter party of a clere body that is termyned. Oncle colour is in the vtter party therof, and is there moste properly a lyghty bodie/ that taketh the colour and hewe/ and letteth the passage there through of lyghte/ and of lyght is here called a clere body termyned, Perspicuū terminatum: but some suche letteth all passage of lyghte: soo that no thynge is seen there through: as boystenesse, stones/ tree and mettalle, and thicke letther/ and other suche, and some letteth somdeale passage of lighte and not fully all: as wyne and other lycoure of dyuers colour that is seen within and without. But the same kinde of colour in some thinges is within, that is without: As it fareth in the white of an egge, & in the brokē glasse that is coloured, as it is sayd in libro de Sensu & Sensato. cap. v^m. But many thinges ben of one colour without, & of an other colour within, as it fareth in blacke peper, and in appyl grayues. And many thynges dyethe and coloureth thynges without/ and not within: as it fareth in peynture. Also red cloth dyeth the vtter partye of water/ if it be layed there vnder: And so it is knowen, that colour is the vttermooste partye of lyghte there clere thynge is/ as it is sayd in li. de Sensu & Sensato. Also as in a clere bodye nat termyned, as in ayre. the presence of lyghte maketh whyte colour, and his absence maketh blacke colour/ and symmetso that somwhat of lyghte shyneth therin: so that it be not as lyghteisse/ as hit is sayde li. de Sensu & Sensato cap. viii. And soo in a clere bodi that is termined/ is very colour, And in a body that is not termyned is not very colour/ but as it were colour, as hit is said in the same boke. Also mene colours ben gendred in their owne diuersitee, & by diuers proportions. Also if one is in proportion that conteyneth al/ and the thyrde parte or all & the halfe deale/ or by other proportions. And if they ben by proportion, then they ben euen proportionall by stedfastenesse of abydynge in the matter/ and also by clerenesse of the matter/ as hit fareth in Consonancis, as hit is sayde there capitulo octauo. B. Also they benne gendered by proportion and consonancie and acorde of colour, wan the colours benne fayre and lykynge. And the more proportional they ben, the more lykyng they ben, as it is sayd there. And other men meane/ that mene colours benne gendred by vnder settynge and layenge of the vttermoste colours, that bene whyte and blacke/ when the more lyghty colour is laied aboue the lesse lyghty/ or the lesse lyghtye aboue the more lyghty, as it fareth in paynture: as the Sonne semeth whyte/ when it is seen by hym selfe/ and o a nother colour when he is seen throughe a cloude/ as it is sayd there ca. viii. Also colours ben not seen by passynge out of beames, that come out of eyen, but by contynualle multyplicatyon of colour in the space and place betwene the thynge that is seen and the eye/ and by spredynge therof to the eyen: For selynge is made by towche, as hit is sayde there/ capitulo octauo. Also colours that benne lyke ferre asonder, maye seme meane coleurs to theym that benne ferre therfro, thoughe they benne not meane colours: For no partye of a thynge maye be seen vnder the vttermoste colour/ as hit fareth in clothe of dyuers colours/ as hit is sayde there, capitulo. viii. D.

Also mean colleurs ben gendered by lykenesse of gendryng of medled bodyes medled with symple bodyes: that for medling of colours foloweth the medlynge of elementes by chaungynge and tornynge in to the four[illegible]pe of a medlyd bodye, as a meane body is gendered of the vttermooste bodyes, soo is meane colour gendred of the vttermoste colours, as it is said there capitulo octauo. Also euerye meane colour is gendred by whyte and blacke, that semeth more priuation of whyte than colour, as derkenesse is priuation of lyght, as it is sayd/ libro. I. de the. capitulo. iii. B. Also it nedeth not, that whyte of hynde folowethe whyte of lykenesse of colour, as Bibumaior sayethe in Differencie. B.

Also furthermore the vse of colour is to peynte himselfe in the syghte by werkynge in vse of lyghte. For by lyghte myghte of colour is broughte to werke in vse,

and to prynte lyknesse in the eye, that the eye maye take that lyknesse, and deme of that thynge that is seen. Also mene colour welproportioned plesseth and comforteth the syghte: but the vttermooste colour sebieth and greuethe the syghte / as Aristotle sayth. For greatte whytnesse ofte shedeth the spiryte of syghte, and dyssolueth the eye, and maketh hit to water: And to greatte blacknesse gaderynge the spyryte / and makynge thycke and reboundyng the syghte, maketh it dymme: as hit farethe in them that ben longe closed in derke places / that seen lytell or ryghte naught, whā they bene sodenly brought in to the light. Also the colour of that thynge that is coloured, shewethe the complexyon therof & kynde: For whytnesse and white colours in bodyes that benne frore / be not but in colde substaunce: and blacke colours ayen warde: For colde maketh moyste thinges whyte: and drye blacke, and hete maketh wete thynges blacke / and drye whyte, as Aristotle and Auycenne meane. And therfore whytenesse, that is the daughter of colde, is token of maystrye of flewme and of colde / and of moystinge and sletyng humour: And blakenesse is token of melancolyke dysposition and of drie humour / that hath maystry in the body: And is somtime token of greatte brennynge of humours & of chaungynge and tornynge to kynde melancoly, as it shall be sayde here after. Also by the vtter colour the inner qualytees of thynges benne knowen. For as Auycen sayth, colour is qualytee that is made persyghte by lyghte: for colour is in myghte in a derke body: and passeth into werking and dede by lyghte that cometh therypon fro without, and that is knowen in this wyse: for euery medlyd bodye hath somwhat of fyre and myghte, and hath of fire somwhat of lyght / for the fyre hath lighte by kynde: But that lyghte is hyd in derke partyes / and is so onely in myght, as here of Brymstone and of peper: And the potēciall heate of theym passeth not in to werkynge and actuall heate in dede: But an vtter qualyte that is lyke to the inner qualyte. Potenciall lyghte that is in a medled bodye and derke, passeth not to werke in dede by commynge of outewarde lyghte.

Also colour seen within, declareth the might and sebleneſſe of the fire that is hid in myghte in a medled bodye: and therby the vertu & werking therof is knowē ꝓportionally. Dyuersite of colour excyteth kindely the syghte of the lokere to loke and wōder theron, as Plinius sayth libro octauo and Auycenne also. And soo he sayth / that euery beaste, be he neuer so fyero, wondereth of the dyuersytee and fayrnesse of colour in the panthera. Also euerye mannes face is moste made bewtefull or vnbewteful with colour. For ordinate colour and fayre, is complexion of sayrenesse, whan it answereth duely to the makyng & composicion of membres and lymnes, as Auicenne sayth. And Austen sayth, that fairnesse is semely shape of body with pleasinge coloure. And ayenwarde. For vyle colour and vnsemely is ryghte fowle in a bodye. Also colour is token of Accidentes and of passyons of the soule: for sodeyn palenesse and dyscolour is a token of drede: for the heate beynge drawen inwarde to the partyes of the body / in the face is scarsitie of bloude, and so the face is dyscolored. Also sodayne reddenesse in the face is token of shame or of wrathe. And that is for heate commeth outwarde, and bloude maketh the skynne redde without: and beseyth to put of shame and wrongе. Also colour termyneth and arayeth the body that hit is in: for but colour be in the body / the substaunce therof is not knowe to the syghte. Also colour maketh fayre the matter without, and hydeth defawtes that bene therwithin: and so compowned colour / meane bytwene whyte and blacke / layed in order by kynde / as Auicenne sayth / without vpon a body, hydeth and couereth infirmyte that is in the matter accydentally, other by kynde, as Auycenne sayth.

Also colour accordeth to lyghte / as the doughter to the mother / and folowethe lyghte in dede: For with greatte lyghte colour encreaseth / and with lytel light colour abateth.

De

De colorum mutatione. ca. ix.

Colours do chaunge in bodyes for many maner causes, as it doth in fruyte, grasse, herbes, & other thinges that growe in erth: For fyrste fruyte is grene whan it groweth, as it sarethe in beryes and grapes: thenne they wexe redde, and pale or blacke at last: and this chaungynge of colour cometh of diuersitie of kynde heate, or of heate of the sonne, that dothe sethe the substaunce of fruyte in dyuers maner of wyse. For fyrste the werkynge of heate is feble and softe, and vnsufficiaunte to dissolue and depart the erthy mater to make it sprede, and therfore in the fruyte without is grene colour and vndigeit & erthye, but kynde heate wexeth stronger by heate of the sonne, and werkethe therfore the more strongely, & so the heate for strength ther of leaueth redde coloure in the fruyte without, and at the laste whan the fruite is complete and rype, & the soure humour & erthy defyed, than of brennyng commeth blacke colour in the fruite withoute. For the heate hath maystry and dissolueth and doth seth and defyeth the erthines, and taketh as moche as nedeth, and tourneth it in to substaunce of fruyte, and wasteth the other deale, or putteth and bryngeth it to the vtter partye of the fruite, and suche fumosytee caste out, for it is erthy, infecteth and makethe the fruyte blacke or yelowe without, as it is sayd sup libro Vegitabiliū in cōmento. For suche colour tokeneth of them selfe werkynge and kynde of cold, and ben ofte gendered in thynges that ben full hote, and commeth of the same cause, that is heate, that hath maystrye within, and doth put oute erthy and watry fumositees, as Alphredus sayth super Aristot. de Vegitabilibus & Plantis.

Also in beastes is chaungynge of coloure, nowe in the skynne, nowe in the eyen, nowe in the ere, & nowe in the nayles. For colour of the skyn is gendered in two maner, as it is saide in Joannicio: for it is gendered and commeth sometyme of humours inwarde: and sometyme of passions of the soule. Also chaungynge of coloure in the skynne cometh of inner thynges: sometime by hotte humours, & sometyme by colde, for it happeth, that hotte humours bothe compowned and symple kelethe and ben colde, and also colde humours or heted heateth, and accordynge therunto the colour in the skynne is wonte to varye: for whanne the colde humoures waxe hotte, whyte colour tourneth in to citrine or in to red. And whan hote humours doth kele, then redde colour doth chaunge to whyte or pale, and so of other it is to be vnderstonde. Also chaungynge in the skynne cometh of passions of the soule.

The redde wexeth pale for anguisshe or for drede: for in drede the harte closeth, & hete that is in the vtter parteys drawethe inwarde, & therfore the vtter parteys wexe pale. Also the pale wexeth red for wrath: For in wrath the herte openeth and deslyreth wreche, and the heate passeth sodenly fro the inner parteys to the vtter parteys, and so the bloude heateth, that is bytwene the skynne and the flesshe, & so red colour is sodenly gendered. Also in men of the nacion of Mauris, their blacke colour commethe of the inner parties, and whitisshe colour in Almains & Douchemen. For that countre Mauritania, is the most hottest countre in Ethiopia, in the whiche countree for greatte heate the bloudde is brente bytwene the skynne and the flesshe, and maketh all the membres blacke. And soo he that fyrste dwelledde in Ethiopia, was made blacke. But afterwarde by contynualle heate of the son suche blacknesse sprange in to all his ofspynge.

And of blacke father & blacke mother commethe blacke chyldren. But in that place onely the father and mother ben continually brente with heate of the sonne, and therfore in temperate countres and londes that ben somewhat colde, Bloo menne geteth chyldren temperate in colour, as Macrobius, Aristotle, and Auicenne meane. And contrarye wyse the Almaynes and Scottes, that dwelle in colde countres, for in theym colde stoppethe the holes and pores without, and the heate is drawe inwarde: And therfore the skyn is whyte

without. The commentour telleth/ all this sup Joh. and Aristotle towcheth the same. Also coloure of skynne chaungeth, and namely of the mans skynne by many occasyons: sometyme for cuyll complexion/ as it farethe in melankolyke men/ and for to greate passynge of heate/ as it fareth in colerykc men that ben citrine of colour, and for heate of the son and dryncs of ayre/ as it fareth in wayfaryng men & in shypmen, and for spredyng of corrupte humours bitwene the skin & flesshe/ as it fareth in Morphea and in lepra, and for stoppynge of the lyuour, or for distemperate qualitie of the galle, as hit fareth in the iaundes, that is chaunged of kynde coloure in to soule colour and vnsemely/ as Constantyne sayth. And for continuance of solution of the skin/ as it farethe of the Meselo, Pockes/ woundes/ and brennynge. Also in heares diuers colour, for by qualitie of humours, that is resoluedde of the body/ colours of heare is diuers, for of slewme comyth white heare, of bloudde red/ and of kynde melancoly yelowe/ & of colera adusta black, & of the defaute of kynd heate cometh hore heare, as it fareth in old men. And whanne hoorenes begynnethe in the rote of the heare, then it cometh of moche slewme: and whan it begynneth in the vtter ende, than it is a token that it commeth of defaute of kynde heate. Loke tolore in tractatu de capillis.

De Colore in oculis. ca. x.

Here after take heede of colour in the eyen/ for as Johannicius sayth, colours of eyen ben foure blacke/ whytishe, dyuers/ and yelowe. The dyuersytie of these cometh of clereneo of the spirite of the syght/ or of dymnesse therof, or of scarsitie of the crystallyne humour/ or of depenesse therof, or of superfluyte of whytyshe humour, or disturbaunce therof, or of scarsitie/ or of superfluytie of humour of the Curtell that hyghte Dua. For if the humoure crystallyne be scarce in quantitie or hydde within/ and the whytyshe humour that hight Albugineo falleth, or is distour bedde/ or if there be moche blacke humour in the skynne and curtelle that hight Dua. If all these, or some of them come together/ then is blacke coloure gendered in the eye. And whytenes cometh of contrary cause, but yelowe colour and diuers colour commeth of thynges that maketh whyte and blacke, but in yelowe is somewhat more blacke than whyte/ and in the diuers is somwhat more white thē black. But hereof seke tofore in tractatu Oculorum. In the naylles colour is knowe/ for the colour therof shall be whyte & clere/ as a myrrour, whan this coloure chaungeth in to wanne or bloo colour, than it is a token of diuers passions/ as it is sayde in tractu de vngulbus.

De Coloribus in perticulari. capitulo. xi.

Nowe it soloweth to speake of perticuler coloures, and firste of whyte, that is the chyefe foundament and ground of meane coloures. Whytenes is a colour gendered of moche clere lyghte/ and pure matter and clere/ as Algasell sayth. And so the more pure the clere matter is, and the more clere the light is, the more white the colour is/ & the lesse medeled with blacke: than the material cause of white colour is clere & pure, without medlynge of erthy vnctuo now dry & now moist. The cause of werkynge and makynge whyte colour is colde or heate, for if dryncs hathe the maistry in werkyng therin, then whyte colour is gendered, for thynnynge and subrylling of partyes of the mater, and for clerynge by vertue and myghte of heate, as it fareth in Lyme and in brente bookes. And if the matter be moyste in substaunce, and colde hath maystry in werkynge therin/ thanne whyte colour is gendered, as it fareth in snowe & in dewe. Therfore white is gendered of ayre that is somedele watry, as Aristotle sayth/ libro. xix. de Animalibus, and that by werkynge of colde/ for colde maketh moyste matter whyte, and dryc matter blacke. Also white matter is gendered of chynnynge and spredinge of ayre/

as

as it fareth in skume: And therfore hotte water gendereth whyte heare, for whyte cometh not but of vapourable ayre & watry, that is in the membres. And for white cometh of hot ayre and vapourable, therfore beastes ben whyte vnder the wombe, as Aristotle sayth lybro xix. de Animalib⁹. Whyte hath vertue to shede the syghte & to shede the visible spirite, if it be to white, and maketh the eye watry and to droppe. And is the grounde of all colours, and the meane colours benne grounded in none other colour better than in whyte. And the more whyte the grounde is, the faster the colour cleaueth and abydethe, that is layed therevppon, whether hit be whyte or blacke: And to whytnesse longeth and apperteyneth Candor, Albor, Pallor, Liuor, or Flauor. In one meanynge Flauum and Liuidum is alle one, as Aristotle sayth in capitulo de Sapore. And he sayth that Liuidum is Flauum: for he folowethe the kynde of whyte. Physicions done assigne many other maner colours abowt white, as watry colour, and mylky colour, and Karopos, that is whyttysshe or palysshe: And bene dyuers, as the matter is dyuers, in whych they ben roted, thicke or thynne, as hit is sayd in lybro de Jsaac, Constantyne, Egid. de Vrinis. Candor is pallynge whytnesse, and hath in hitselfe moche lyghte in fourme, and moche pureneſſe and clereneſſe in mater: for blasynge of brightnesse, that dresseth matter that is without, that is clere and pure & printeth likeneſſe in the sighte, withoute greuynge of the eye, and comforteth the syghte to beholde theron with a maner lykynge: such whitnes is called Candor, that is fyrst seen of whytnesse: by doynge of lyghte without corruption of the syghte, and is called Candor, for the vttermoist whytnesse is not seen with eye: for hit voydethe the dome of syghte: for no thynge maye be seen vnder the vttermeste colour: For the vttermoste colours ben vnseen by themselfe for clereneſſe therof, as it is saide in li. de Sensu & Sensato, capitulo octauo. Thenne that that is fyrste seen of whytnesse, hight Candor.

De Colore glauco siue flauo. ca. xii.

Salowe is gendered of whytnesse, drawynge somdeale towarde red. And is gendred, as Auicen meaneth in mater that is somdeale temperate in comparyson to grene colour. For (as he sayth) grene colour in trees changeth into yelowe in harueſt tyme, whan in leues is moche matter more moysted than the mater yelowe, and the thycke partyes wasted some and some by werkyng of heate, and not all dystroyed, thoughe colde hath the maystry. And colde that hath maystry in meane matter, gendreth nedely meane colour: And for colde maye better chaunge moysture than drineſſe, hit gendreth meane colour, that hath moche of whyte, as yelowe colours, as the Commentour sayth super [illegible] de Plantis in fine. Therfore [illegible] some trees ben grene in Somer [illegible] in wynter, as Boze: for boze [illegible] mynge humour, and moch thyn[illegible] in the rote: And the leaues there[illegible] but whan heate commeth, the humour[illegible] drawen outwarde, and hete werketh and maketh grene colour: but whan colde cometh, the humoure is smyten inwarde, & leaueth moch dryneſſe without: and then the colour is yelowe: And so in comparsiō to grene colour, in the which is more moist matter, he sayth, that yelowe hathe more temperate matter.

De Pallido colore. ca. xiii.

Pale colour is gendred of the same cause: but the colde is lesse stronge, and the whitnes draweth more toward blackneſſe, and is gendered in more thycke mater. Than paleneſſe is a meane colour, and begynneth fro whyte, and palleth oute of kynde toward blacke. Also pale colour is haply gendered, and commeth of drede of ryghte grete besyneſſe, and of grete traueil, and of other causes, by the whiche blode is drawen inwarde, and thenne the bodye is pale and dyscolored withoute for scarsitee and lackynge of blonde: as hit farethe in sheym, whyche doone slepe to moche,

and in slombrous men, and in men whiche done trauayle for loue, whiche thenne in greate loue, and the herte is therevpon, and the spirites passe oute therof: And for to sede and restore theym, kynde bringeth in hete out of the vtter parties, & so by withdrawyng of hot blode the skin is discolowred withoute, as he sayth.

Pallear omnis amans, hic est color aptus amanti,

This verse meaneth, that euery louer is pale, and pale coloure is conuenable to the louer. For the same cause they that be peined with hungre or with greate besines & trauayle, ben pale, for spendynge and wastynge of hote bloudde.

De Rubeo colore. capi. xiiii.

REdde colour is euen the myddell colour betwene whyte and blacke euen lyke ferre fro eyther, and is in the partye of a clere bodye by incorporation of clere fyrye lyghte and pure to the generation of this coloure. Colours doone come togethere of clerenes of mater, and fyry lyght, and accordynge meanes betwene whyte and blacke, but firye lyghte duskethe the clene partyes, that ben medled, and maketh theym thynne and subtylle. This coloure accordethe more in blasynge with whyte than blacke, and therfore depe red toshedeth the syght, as bright lyght doth, and gadereth not the sight as blacke doth. Therfore drapers that sel clothe hang red cloth to fore the lyght, for rednes shulde toshede the spirite of syght, and that men that see other clothes of other coloures, shulde knowe the worse the very coloure. Red colour is a generall token of maystry of heate in a medled body: thoughe he be somtyme founde without in a bodye that is kyndly colde: as it fareth in the red rose that is kyndly colde and drye: But for the rose is fulle of subtyll substaunce, the kinde coloure that he hath of composicion sleeth the maistry of cold, and cometh outward, & syndeth the vtter partyes subtyl & moyst to receyue chaungynge, & chaungeth them without in to red colour, & that doynge is namely lyked to the werkyng of fyre.

De Colore croceo. ca. xv.

BYtwene Saffron coloure and Pumice and Cytryne is lytell dyuersite, as by abatynge of whytnesse and somdeale medlynge of encresynge of blacknesse, and by somwhat of strength of hete and feblenes of colde. And the more suche a colour in subtylle matter and clere is radycate, the more it shyneth & appereth: and the more grosse and erthye the matter is, the lesse bryght it is. And suche a colour tokeneth myghte and temperate heate, and not passynge, in so moch as it longeth to the tokenynge of colour: But by dyuerse dyspositions of substaunce it bytokeneth dyuerse dyspositions of sykenesse or of heale, and dyuers complextions and states of the body, as it is sayde in li. Jsa. de Vrinis. For Cytryne colour in thynne substaunce in the vryne of a chylde of coleryke complexion, bytokeneth that he is hole & in good poit. In a Flewmatike body or Melancolike, it may token dyuers sykenesses and euyls, as Egidius sayth in his verses, in Tractatu de Vrinis, capitulo. xiii. in this wyse.

Est multis tenuis citrina referta figuris.
Flumaticum iuuenem vel quē niger afficit humor.
Condempnat tricham duplici. &c.

And such colour tokeneth diuerse thinges, and contrary by diuersite of the substance that it is in.

De Colore croceo. ca. xvi.

SAffron colour dyeth and coloureth humours and licours more than Citrine, And tokeneth passynge heate and dystemperaunce of blod in the lyuour by medling of Colera: as it fareth in theym that haue the Jaundes: Their vryne hathe yelowe spume, and they haue yelowe eyen, & their skynne is fowle and cytryne. Moste hotteste byrdes of complexion and colorike, as birdes of proye haue their vtter parties yelowe of colour, as their fete & bylles. And that cometh of ryghte moche coleryk and hote fumositee, whyche kynd casteth in to the vtter parties: and they haue therfore suche colour. Loke by fore de morbio ca. de

Jctericia

Jctericia/there it is treated more largelye.

De Colore minio. ca. xvii.

YElowe coloure, that hyghte Minius, hyght also coccinus, and vermiculus/ And draweth moche towarde redde, and longeth therto, & shyneth blasynge as fire. And hath in hymselfe moche bryghtnes of fyre, and moche clerenesse of matter: therfore the colour is ryghte bryghte and blasynge. The matter of this colour is erthy, & is dygged in the cliues of the red see, that dyethe and colourethe and maketh red all the see, that hit floweth into: So that the see of the ouer Egipte taketh rednes therof & is called the red se. In these veines of the erth ben red precious stones founde. This erthe is fyrste dryed and pured at the best, and then grounde small bytwene stones, & tempered with whyte of an egge: And by this payntours and writers done get and wyn moch good: for therwith they limne/ adorne, araye/ and make/ begynnyng and endynge of sentences, and of verses and capital letters. And is somtime sharped with a certayne herbe that highte Coccus, and then that colour is bryghte and blaseth as fyre, and hath the name of that Juyo/ and hyghte Coccus. And dyers of clothe vse this colour moch more than writters doo. Also in olde tyme men vsed to sharpe this colour with the blod of a certaine worme, as purpure is sharped with blode of a shel fysshe. And for suche sharpynge with the blode of a worme, that colour was called Vermiculus in olde tyme/ as Jsidore saith in Tractatu de coloribus. And is a coloure that cleueth faste and abydethe, whan he is layed to the mater: so that if a man purpose to shaue or to washe it out of the perchemyn/ vnneth shal he shaue or washe so fast/ but somwhat therof abydeth after al the shauyng and washyng.

De Colore Puniceo. ca. xviii.

CJtryne coloure is nexte to the redde on the one syde/ as purpure is nexte therto in the other syde. And citrine hath more of the redde than of the whyte, or of the blacke/ and is nerer to the whyte than to the blacke, and the purpure ayenwarde, that is nexte to the redde/ and nerer to the blacke thanne to the whyte: as Aristotle sayethe/ secundo de Sompno et Vigilia: There he saith/ that cytrine passeth by purpure in to blacke, and purpure is nerer than redde to the blacke/ and in the see is cytryne shelle fysshe founde, that is smalle and lyttell, and is kytte atte the ende, and then cometh therof redde dropes, whiche ben kept, and with these dropes is purpure dyed, and redde coloures maystred/ and so bloudde is gathered in great quantyte and kepte in vessellys of diers, and doone with colours, & therwith is purple sylke dyed. Of the whiche cloth is woue/ & therby is shewed welth & ioye of kynges, as Gregori sayth/ super Lant. capitulo. vii.

De Colore viridi. capitulo. xix.

GRene colour is gendered and bredde by werkynge of heate in meane matter, in the which moisture hath somwhat the maystrye, as hit sarethe in leaues and in herbes, and in fruytes, & also in grasse/ & therfore the coloure is gendered and hath moche of blacke, and is not fullye blacke of medlyng of lyght white, as yelowe is, & of moch blacke in a moiste body without/ grene colour is gendred, whan the heate, whiche werkithe in the matter, maye not brenne the moysture neyther sethe it atte the full, to torne all and fullye in to blacke. And so grene colours in grasse herbes and fruite is a sygne and token of rawe humour and vndygested/ which is knowen, for the grene coloure in herbes and trees tornethe in to yelowe in haruestе tyme. For in leues and herbes is moche moyste matter & thycke, whiche is wastyd some & some by the werkyng of heter. And is not all without heate, in the mater borne vp, though that colde hath the maystry. Therfore some trees be grene in spryngyng time and in somer, and ben pale in haruestе and

in wynter. For heate of ſpringynge tyme cometh, and beareth the humoure outewarde, and then the humour taketh heate and is made grene / but whan colde commeth it ſmytethe the humoure inwarde, and there is moche dryeneſſe / and the colour is yelowe / as the commentour ſayth ſup libro de Plantis in fine. Alſo grene is a mene colour gendered bytwene redde and blacke, & that is knowen by paſſyng of red colera in to vnkynd melácoly, that is black by meane of vnkynde colera / that is ruſty and grenyſhe, and is found grene. Grene colour is mooſte lykynge to the ſyghte for comyng togedero of firy parties & of erth. For brightnes of fyre that is in grene is tẽperat, & pleſeth the ſight, & dimnes of erth & blackneſ / for hit is nyghe mooſte blacke, gadereth menely the ſighte / & comforteth the viſible ſpirite. Therfore no colour is ſo lykynge to the ſyghte as grene coloure, as it is knowen in the Smaragdus / a ſtone that mooſte comfortethe theyr eyen that grawe in metall and in precious ſtones, as Iſidore ſayth, de Lapedibus precioſis. Leaues, trees / graſſe, and herbes, and other that grow & ſpring of the ground, ben grene by maiſtry of erthy partes, in the whiche they ben grounded / as in mater, and by fyry vertue / as by cauſe that werketh and diſſolueth erthye matter and makethe hit ſubtylle & thynne, and drawethe outwarde the fumoſitie therof / and dyeth the herbes with ſuche colour without: and not with blacke or with redde, but with grene. For blacke tempereth the ſhedynge blaſeneſſe of redde: and clerenes incorporated in that blacke maketh it meane & temperate. Then grene is gendred by maiſtry of erthy parties & fyry. And though fruite, herbes, & graſſe benne grene, yet grene bloſſomes or floures / ben ſelde or neuer founde / & that is for ſubtyltye of the matter of flowers / in the whiche if the maiſtry partyes bene watry and ayre / the colour ſhal be whyte, & if the watry and fyry partyes hath the maiſtry, the colour is red, & if watry parties & erthy haue the maiſtry, the colour is blew or blewyſhe, & if fyry parties & ayry haue euenly moche maiſtry, then might the colour be grene or blake: but the mater of flouers is ſo thynne and ſubtylle / that it taketh noo ſuche medlynge / and therfore flowers ben not grene generally ne blacke. Then grene colour is meane bytwene red and blacke / & comforteth the eyen to loke theron, and reſtoreth and comforteth the ſyghte. Therfore hartes and other wild beaſtes louen grene places, not onelye for meate, but for lykynge of ſyght: Therfore hounters clothe themſelſe in grene for the beaſt loueth kyndely grene colours: & dredeth the les peryls of hunters, whan they loke vpon grene, as Gregory ſaith.

De colore liuido. ca. xx.

VVanne colour is gendered of watry and erthye parties / that haue maiſtry / for ſuche colour is gendered in thynges that haue colde humour and thycke, as it fareth in leade and in certayne ſtones, but led is white by kind, though it be wan without, & of lede is a white colour made that hight Ceruſa, as the cõmẽtour ſaith iiii. Methe. Wan colour is token of maiſtry of cold / & therfore wan colour in vrine is token of quenchynge of kynde hete & of deth of beſtes / as Egidi⁹ ſaith, & ſaith that wan vrin tokneth deed mẽbres & humour / & many other euyls / & it foloweth the euyll puus enutritheus, & medius / & the falling euil alſo, Aſhites, Sinochus, breking of veines, the poſe / euyl of the rybs / of lounges / & thiſik / that quencheth hete by cauſe of wan colour.

De colore liuido malo. capitulo. xxi.

VVan colour is euil in men & in beſtes, for it tokneth maiſtry of cold, which quencheth kyndely heate, & begynneth for to ſlee kyndely heate: or els it bytokeneth ſuperfluytye of melancoly bloude, whiche defoylleth all the ſkynne withoute: Or els hit betokenethe angwyſhe and paſſyon of the harte, whiche draweth inwarde the heate of bloudde / as it fareth in thoſe perſones, that ben enuyous or wratheſulle:

Or els

Orels it betokeneth sore fallynge or smytynge, whyche corrupteth and encreaseth the bloude betwene the skin and the flesh, as it apereth by them that be al to bobbed & beaten, in whome the humour betwene the skyn and the flesshe, is corrupte by malyce, and corrupteth and enfecteth the skin, as the Expositour sayth tofore super. i. ca. li. de Isa. Vulnus liuore. &c. It betokeneth faylynge of spirites and of kynde heate & scarsite therof, as it fareth in those persõs, whiche haue the Dropesy and Etyke, and in those whiche done consume and waste, as Egidius sayth. And betokenethe also Bowtes in the ioyntes: For the Bowte is ful sore for tenderes of synewes, in the whych it is in. For spiryte and humours done gader to that place, and ben the lesse hote, and the place is the worse coloured. It is not expedyent and nedefulle in this werke to reherse all the causes of wan colour, but onely to make mention of those thinges that our sore fathers haue treated at fulle, and moste largely. And selde I remembre, that wan coolur tokeneth good. But grene or blacke torneth in to wanne by werkynge of kynd, and thenne out of wanesse into redde or cytryne, then it betokeneth that kynde hathe the maystry of the infirmite and cuylle, as Egidius meaneth. yf it is fyrste wanne, and afterwarde red, the kynd of the braine riseth, & the strẽgth is recouered.

De colore indico. ca. xxii.

THe Colour Indicus and Venetus is blewe colour, and passeth wanne colour in fayrenesse and bryghtnesse, & haue more of water and of aire medlyd & ioined with erthy partyes, than hath wanne colour, and suche is the colour of heuen, for maystry of ayre in a clere body withoute: as it fareth in Saphires of the east londes and in Jacinctes, also suche colour is in Azure, but herof loke tofore in the treatyse of Gemmis and precious stones, and of the stone Lasurus.

De nigro colore. ca. xxiii.

BLacke is priuation of whyte in clere mater, as bytter is priuation of swete in moyst mater: and so it semeth that whyte is the fyrst wel of colours, as swete is the fyrste well of sauours, as Aristotle sayeth in li. de Sensu and Sensato. Blacke colour is not but priuation of clerenesse. Blackneo is gendered of scarce lighte and incorporate in clere matter, that is dymme and derkisshe and vnpure: therfore blackenesse gendreth the spyryte visible, and smiteth it ayen, and greueth therfore the syght and maketh it dymme, whan the blacke is to blacke, as it fareth in them that bẽ long in pryson, whiche se lytel or naughte whã they come out of pryson. Blache is sometyme grounded in moyst substaunce & hot, for here that hath maistry bloweth a moist body, as it fareth in were wode that brenneth somtyme in drie substaunce and cold. For colde hath the maystry and blacketh drye substaunce, and whyteth the moyste substaunce, as Auycen sayth. Also sometyme black cometh of colde, & that is a token of deathe, and sometyme of heate, and that is a token of brennyng. And therfore blacke vryne maye be taken of dyuerse dyspositions and contrary, as Egidius saith: And betokeneth somtyme solution of the Quarteyne: and tokeneth feele: And tokeneth somtyme brennynge and death, as it fareth in the Feuer Acu. And Egidius saith, that blacke vryne tokeneth cuyll and solution of the Quartayne, deth and brennyng: And scarse humoure blacke and satte and synkyng tokeneth deth. And some colours accordeth to the werke of payntoures. And some therof bredeth in veynes of the erth, as Sinopis Rubrica Melium Auripigmẽtum & other suche. And some benne made by craste.

De Sinopi. cap. xxiiii.

SInopis is a red colour, and was fyrste founde in the yonde Pontus besyde the citie Sinopis, and hath therfore that name, as Isydore saith libro. xviii. here of is thre maner of kyndes, redde lasse red, and meane bytwene them tweyne: as he sayth,

saythe, and is called Rubrica / for hit is nexte to red sanguyne / as he saythe / and bredethe in many places / but the beste comethe oute of Pontus, and is therfore called Pontica.

De Sirico Pigmento.ca.xxv.

SJricum is pigmentum / and therof is made the coloure that hyghte Phenicevs, therwith the chyefe and pryncipalle letters of bokes ben wryten, and is found in the clyues of the red see in the countree called Phenicus. And this coloure is accounted amonge feyned colours: for it is somtyme made of Cinopis and of Sandix medled and wroughte craftely togethers, as Jsidore sayth.

De Minio Colore.ca.xxvi.

MJnium is a red colour / & the Grekes founde the matter thereof in Ephesym: Jn spayne is more suche Pigmente than in other londes / as Jsidore sayth.

De Cinobrio.cap.xxvii.

SJnobrium hyghte Cinabarin amonge the Grekes / & hath that name of Draco and barro / the dragon & the olyphaunt. Auycen sayth / that it is a dragons blode, for dragons wyndeth & wrappeth theyr taylles amonge and about the legges of oliphauntes, and the grymme beastes falleth to the grounde / and the dragons dyen and benne slayne in that wyse, and the bloudde that the dragonne bledethe, dyethe and coloureth the erthe, and all that is dyed is Pigmentum, and red powder, as Jsydore sayth.

De Prassino.ca.xxviii.

PRassyn in grewe is grene / and therof is a colour made grene as a leke / the best groweth in Libia Cerenence / as Jsydore sayth. Crisocania is the veyne of Prassin / of grene colour, and hath that name Crisocania, for golde is founde therewith, as hit is sayde / grene growethe in Armenia / but better groweth in Macidonia, and is dygged and mined amonge metal of brass, and the defendynge therof is token of syluer & of golde, for the veyne therof hath company of kynde with suche metall.

De Sandaracha.ca.xxix.

SAndaracha groweth in Topasion / an yle of the redde see, and is of redde colour, and smelleth as brymstoone, and is founden amonge mettalle of golde and of syluer / and the better it is, the more redde it is, & smelleth more of brumstone. Though Ceruse is toosted in an ouen to torne in to Sandarache / the colour therof is red / & if it be euen tosted and medled with rubrica, it torneth in to Sandix.

De Arcenico.cap.xxx.

ARcenicum hight Auripigmentum / for the coloure of golde / and is gadered in Pontus among golden mater, & is most pure / and passeth in to golden colour, and those that haue smalle veynes bene moost pale / and accounted worse. Herof loke to fore in tractatu de Venis et Auripigmento.

De Occa.capit.xxxi.

OCca bredeth in the yslonde Topasion / there Sandaracha is founde, and is sometyme made of Occa / brente Rede in newe crokes welle stopped and luted with newe claye, and the more hit is brente in the chimneye, the better hit is, as Jsydore sayth.

De Jndaco.cap.xxxii.

JNdacum is founde in Caues in Jnde pyghte in slyme with foome cleuinge to slyme, and is fayre and ayery / with wonder medlynge of purpure and of blewe: Another kynde in office of purpure is fleting fome that werkemen done gader, and dryeth it, as Jsidore sayth.

De Attramento. ca. xxxiii.

ATtramentum hath that name for it is black: The kynde therof is nedefulle to the comen vse of payntoure: And is acounted among feyned colours, and is made of Sote in many maner wyse vppon brennynge coles: payntoure meddel glewe and water to make hit shyne the more

bryghte

bryghte: And some stampecoles of olde wode with glewe/ and do therto: Some brenne drastes of blacke wyne, and dooth therto: And is made in many other wyse, as Jsidore sayth. And with Attramente ynke is tempered and maystred and hath many vertues, as it is sayd in Plat. Loke before de Venis terre, libro. xv.

¶ De melino. cap. xxxiiii.

MElinus is a whyte colour/ and the matter therof is founde in the ilond Meloo, that is one of Lycladee: and therfore the colour highte Melinus/ as Jsidore sayth: And for greate fatnesse ofte the paintour doth nat vse this colour, as Jsi. sayth.

De Stibio. ca. xxxv.

STibium is a feyned colour made of Ceruse: and of other thynges medlyd therwith. Womé painte theyr faces therwith.

De Ceruse. ca. xxxvi.

CEruse is gendered and cometh of vapour of stronge vynegre, effused and shedde on thynne plates of leade/ and layed vpon whyte Sarmentes: Ceruse highte also the flower of leade: In the same wise is verdigres made, that highte Calcamū. And some calle it Virede Grecum/ & commeth of vapour of stronge vynegre shed vpon plates of brasse. For vynegre corrupteth the brasse without, and torneth it in to ruste/ and therof commeth grene colour that freteth deade flesshe.

De Purpura. ca. xxxvii.

PVrpura hath that name of pureness of lyghte: For the matter therof is gendred in countrees that ben moste nere and beshyned with the sonne. This coloure is maystred and amended with bloude that droppeth of cersen shelle fysshe/ whan they ben kytte or kerued/ as Jsi. sayth libro. xvi. ca. de Tincturis. There ben many other coloures both symple and compowned/ that bothe paintours and dyers vse, but these ben moste noble/ that ben nowe rekened. And of theym it shall sufficse for this tyme. of all these Plinius treateth libro. xxv. ca. xiii. vsq; ad. xxxii.

¶ They that dye woll and cloth bene called dyers/ as Jsidore sayth: And he that pictureth images and lyknesse of thynges/ is called a paintoure. A pycture is called Pictura/ as it were Fictura feynyng: The image is feyned, and is not sothnesse/ and is called Fucata: and hath that name of a certeyn feyned colour/ that is layed therō. And some pictures passe in colour in quantyte and in shape very bodyes: And somtime whyle they beyē to augment trouthe, they bringe forth leasynges/ as he dooth that paynteth Chymmera with thre hedes, suche a feyned beaste. The Egypciens found fyrste paintoure. Manes shadowe was purtrayed and tracyd, and drawe with draughtes and wyth lynes/ & after painted with symple colours/ & afterwarde with diuers colours: So that craft encreased and fonde lyghte, & dystingued dyuers coloures: and labourynge the maner of paintyng of shadowes of men. And nowe paintours drawe fyrst lyknesse and lynes of the image that shalle be paynted/ and paynteth then with dyuers colours. And holdeth the order of the craste/ as Jsidore sayth li. xviii. ca. de Picturis.

¶ De Odoribus. ca. xxxviii.

AFter colours it foloweth to treate of Odours and of Smelles. Odour is a smoky vapoure resolued of the substaunce of a thynge: And is drawen and passeth by the ayre to the brayne, and chaungeth the wytte of smellynge. For odour chaungeth the wytte of smellynge and pynteth the lyknesse therin, as colour chaungethe the syghte, and the sowne the heryng/ and sauoure the taste. For it is propred to the wytte of feelynge to receyue paintynge of thynges that they feele/ and to haue likyng therin, and comforte/ if they ben meane, & to be dyspysed therby and dystroyed, yf they ben the vttermoste, as it is sayd in li. de Sensu & Sensato. Then odour is the proprte of a thynge that is perceyued & feelte by smoke. To make odour perfyghte & knowen in the lymme of smellynge/ foure thynges nedeth at the leaste: Deate resol-

uinge

wynge and departynge, subtyl matter obedyente to the heate that dissolueth and departeth. And the qualitie of the fumositee that is resolued peyneth the hie lykneſſe in ayre that bereth it southe. And the ayre with the lightenesse and qualitie of fumositee commeth sodenly to the synewe of smellynge, and presenteth therto the lykneſſe of the vapoure of the fumositee, that is pitted in that ayre. And if hit be lyke to the complexion, it pleaseth and comfortethe the brayne wonderly: and infecteth and displeseth it, if it be not accordynge. Therfore smellynge thynges that ben proportionate to kynd, helpeth it and comforteth. And for the contrary cause stynkyng thynges noyeth and greueth it. Also hete that resolueth, maketh odour colde: that constreyneth and byndeth, & letteth odoure & sordeth it: For colde meueth toward the myddell, and suffreth not subtyll vapours to passe and spriede in the ayre: And therfore the doungyll stynketh not in wynter as in somer. Also subtyll matter and obedyent to the heate that resolueth, is cause of odour: And the contrarye is of thycke matter. For thycke matter withstondeth and letteth the shedynge and spriedynge of odour, as it fareth in a stone: For colde is cause of kynde fastenesse and hardnes therof: For the stoone smelleth not swete nor stynking, as Auicen sayth. The thyrd disposicion of ayre helpeth moche to smelle & odour: for if ayre be subtyll and thyn, hit receyueth soone the matter of odour, that is fumosyte, that passeth south in vapour: But for it is subtyll and thyn, that fumosite maye not long tyme abyde therin. The contrary is of thycke ayre, that receyueth not so soone suche fumositie and vapours, good and euyl. But when they ben receiued, they maye not so soone passe oute of thycke ayre, as they maye out of clere aire and thynne, as he sayth. The fourth disposition of the lymme of smelling werkyng principally to deme of odour, for if the synewe of selynge, in the whyche the smellynge is, be euyll disposed, as of euyl complexion, or harte in any wyse, or stopped with corupte humoures then the deme of smellynge is euyll or all loste. The fyrst is soth in Melancolyke menne, and in other euylle complexion, that loueth stynkynge places, and voydeth that smelleth welle & swete. The seconde is shewed in them that ben maymed, that haue the synewes hurt of smellynge, and smelle not therlone. The thirde is shewed in them that haue superfluyte of flesshe growen in the nose, and in lepreuse men, that haue the nose stopped with euyll humoure: and smelle not well nor knowe vneth bytwene swete and stynkynge. Then fumositee that cometh of the substaunce of a thynge is the matter of odour: and so by dyuersitie of fumositie odours ben dyuers. Isaac in Dietis dystynguethe thre maner of fumositees. One maner fumositie is styll in the ayre, and as hit were without meuynge, as fumositie that cometh of a stoone, that declareth not the complexion of positif, and by pacience of odour, but priuatif, & by absence of odour it shewethe that a stone hathe thycke substaunce and colde. A nother fumositie meueth swyftly in the ayre: and that cometh of hete that tempereth the substaunce and resolueth: And if the substaunce be pure & clere, the odour is full good and swete, as it fareth in Myrra, in Muſca, and in Ambra: And if the substaunce be vncleue, and medlyd with many maner fylthes: then the odour is euyll and horyble to kynde: And this odour is deuyded and departed in tweyne, heuy & stynkynge. Heuy odour cometh of heate that is kyndly in a thing, that begynneth to apeyre and to take corruption, as it fareth in fysshe that is longe kepte without salte. The thirde fumositee is meane, and resolueth & tempereth hym by meane, and that of clene substaunce and pure, or of vncleue and impure. yf it commeth of clene substaunce and pure, thenne the odour is meruaylly good: as it fareth in Appiles, Violettes, and Roſes. And if hit cometh of vncleue substaunce and impure, then the odour is soundrely stynkynge: as it fareth of Mosse, Wormod, and Brymstone. Also good odour commeth by werkynge, and resolueth the more subtyll partyes and pure, and ayre bereth the smoke

therof

therof to the brayne: and ſtynkynge odour and heuye commethe by werkynge and heate that diſſoluethe thycke partes and cotruptions, and for this defaute that cometh of werkynge of heate, all thynge with ſmelle and odour is accounted hotte amonge auctours. For many thynges ben colde in ſubſtaunce, and ſmelle full wel, as it fareth of vinegre, Camphora, and Roſa/ & that is for pureneſs of ſubſtance therof, & the more pure the ſubtil parties therof ben reſolued & ſhed in the ayre by werkyng of hete. Swete odour & ſtinking ben the two vttermooſte odours welle ſmellynge and ſtynkynge: and thoughe a certayne odour be founde euen the myddelle odoure betwene, and euenlye ferre fro eyther by hit ſelfe/ by reſon or by the inwytte it is neuer perceyued in dede by the inwytte of ſmellynge/ herof Iſaac ſpeaketh in Dietis/ and ſayth/ that neuer the wytte of ſmellynge perceyueth myddell odours/ as ſyſhe perceyuethe neuer the myddelle colours, for ſyſhe hath no lydder/ and therfore the ſpirite vyſyble is away ſhedde/ and is not ſufficiaunte to perceyue the myddel colours. And the ſame reaſon is of odours/ as he ſayth, for the noſethrylles bene alwaye open, and the ſpirite of ſmellynge is ſhedde, and therfore they ben the more feble/ and maye the worſe perceyue the myddelle odours. And heuye ſmelle is not euen the middel odour betwene ſwete odour & ſtinkynge/ for heuy odour is conteyned vnder ſtynkynge odour, and ben not dyuers, but as the one ſtinkethe leſſe & the other more, And ben of the ſame kynde as leſſe whyte and more. Therfore if tweyne of the vttermooſte odours ſwete and ſtynkynge be medled togeder in euen proporcion, in ſuche a medlyng is none medled odour euenly ferre from eyther vttermoſt odour that is perceyued by the wytte of ſmelle, for the wytte of ſmellynge perceyuethe fyrſte ſwete, and ſhowethe then ſtynkynge odour: for ſwete odour is pleaſynge to the ſmell, & ſtynkynge odour is greuous therto. And of the two vttermooſte odoures is not one euen medled odoure betwene thoſe tweyne, that is knowen by the wyt of ſmellynge: And Iſaac ſayth, that good odour commeth and paſſeth ſooner to the ſpyryte of ſmellyng than euyll odour. It is ſothe. For the ſubſtaunce of good odour conteyneth in it ſelfe vertu of kynde heate/ whiche cleanſeth the thicknes therof & maketh it ſubtyll and lyght, that it may with a blaſte of aire the ſoner come to the brain. But euyll odour may not ſo, for werkynge of kynd faileth in the matter therof, & therfore ſuperfluyte of thickneſs abideth therin congeled and fattened, and is therfore hard to be diſſolued and departed to paſſe to fumoſitie, and may not ſo ſoone thyrle and come to the ſpirite of ſmellynge, that lurkethe in depe places of the brayne. And thyther may ſooner come and thyrle ſubtyll and ſpirituall fumoſitie, than thycke and erthy.

De Effectu odoris. ca. xxxix.

ABoute the effecte and doynge of odours bene many opinions, for men of olde tyme ſayde, that the ſubſtaunce of thynges were knowen by odoures/ as wel as by ſauours/ & they ſayd, that ſoure thynges were knowe by odour, & ſharpe thynges alſo: but they were begyled/ for he meneth, that ſmelling hath the ſame doyng as towchinge & gropyng. There is no wyt of felyng without towche or groping ioyned therto/ therfore the ſmel perceiueth not pinching & biting, but the wit of towchyng that is medled in the lim of ſmelling, as the eye cloſed feleth the biting of Collirium, that is a biting ointement/ by towch & not by ſighte. And other mened, that no knowleg of thyng may by had by odour, for he ſayth, colde thinges ſmelleth righte well, as roſes & ſome hote thinges ſmell ryghte nought/ as peper. He trowed/ that thynges myghte not be knowe by ſmelle and odour in no wyſe/ but theſe were begyled. For good odour commeth of hole heate or of perticuler heate, for ſome thynges ben ſymple ſubſtaunce, and ſome compowned: for if a thynge is ſymple of ſubſtaunce and ſmellinge, that ſmelle cometh of hole heate/ for all the thynge is hote/ as

it farethe in muste. And if the thynge be compowned and smelleth than the odour cometh of perticuler heate, for the heate of some parties therin benne hotte and fyry / and bredeth redneo and odoure. Therfore if rosco be put in hotte water / the fyrye partyes benne resolued, and redde colour is loste and odour also: But the meanyng of other is allowed / that meane / that thinges ben knowen by odour, but not so well as by sauoure / for to the tongue cometh fyre braunches, in the whiche is moche of spirituall thynge. And therby the thing that is tasted may be perfyghtly knowen, but to the lymme of smellynge one branche cometh alone / and therby cometh but lyttell spirite, that may so perfyghtly knowe the kynde of a thynge. Also for the thinge that is smelled cometh not but a certayne subtylle fumositie medled with ayre / that is drawen therwith to the lymme of smellynge / and so by that fumositie the spirite knowethe not soo well the kynde of thynges, but all the thynge that is tasted within and without is laied to the limme of tal tynge: Therfore a thynge is more verylyer knowen by sauour than by odour.

Then consydere herby, that odour is the propertye or qualyte of a thynge, the whiche qualyte is perceyued and knowen by smellynge, as Isaac sayth: for of the thing that is smelled by werkynge of heate cometh a certayne fumositie / and is medled with the ayre / as hit were a certayne spirituall medlynge / and chaungeth the ayre / and prynteth his lykeneo therin bytwene the nose thrylles in smalle pieces of flesshe, hanging as heedes of bresles, as the spirite of selynge, and taketh the prynte and lykenesse of the fumositie, and commeth to the brayne / and presenteth the prynte and lykneo to the soule. Also odour maketh the bodye knowe, in the whiche that it is in, and the ayre with the which it is medled / and prynteth his lykenesse in the spirite of selynge, and shedeth it selfe abrode in the ayre, and percethe inwarde, and comethe to the brayne by blaste or by drawynge of ayre / and wasteth humoure by heate therof: and stancheth noysull rennynge / and releueth the spirites dy pureneo therof, & comforteth by vertue the feblenes of the harte, & chaungeth the ayre in to his owne lykeneo / and putteth of stenche and roted thynges, and maketh it vnknowen / & comforteth the wytte of smellynge as well in beastes as in men. For syshe loueth good odour / and hate those thynges that stinke / and so done brin. Aristotle sayethe / that ampteo flee and voide odour of brimstone / and onely venemouse wormes and bestes hatethe good odoure, and those thynges that smelle welle. And soo the odowre of Rewe is noyous to serpentes. And Botraces suffrethe not the odoure of vynes whan they blowe, Botraces bene venemouse frogges.

De Fetore. capit. xl.

STynkynge is wapour resolued, and cometh of corrupte thynge, and infecteth the ayre, and displeasethe and corruptethe the spirites of smelelynge. For as good odour fedethe and comfortethe the spyryte of smellynge / soo stenche dysplaseth the spirite. For as Isaac sayth / fumosite that cometh of a thynge of euell complexion / is not accordyng to the spirite of seling, for in a body with euyl odour ben corrupted humoure, for the kynde qualities ther of ben outpassed. Therfore suche odoure is contrary to the complexion of mans body. And so / horryble odour wittnesselthe corruption of the substaunce, and comethe eyther of vnkynde heate / or of corrupte moysture, for whan vnkynd heate maketh the humoure boylle, than it is cause of rotynge and stenche. And the noury sshynge of them bredethe in the stomake corrupte and full of euyll rottennesse, of the whiche commethe mooste euylle fumosytie / that greuethe the heed. Whan onely corrupte moysture is the cause, then is not gendered stenche: but heuy odour / & for heuy odoure all suche hote thynges is vnholsome sode: but hit greueth lasse than stynkyng thynge and roted / as Bal. sayethe. And this is seen in fresshe fysshe, and smelleth heuyly whyle

whyle therin is kynde heate/ and stynketh whan kynde heate is awaye: and whan fysshe is sodden, by wastyng the superflyte of corrupte moysture/ heuy odour is taken away by hete. And so by sethyng/ flesshe is amended/ not onely in odour but in sauour. And so then stench wytnesseth corruption/ and sheweth defaute of kynd hete, & infecteth the ayre/ and corrupteth the spirite of selynge, and excyteth spewynge and wamblynge, & bredeth heed ache, & distempreth al the complexion, and is horryble & displeasynge to the wyt of selynge. Therfore fysshe fleeth and voydeth olde stynkynge pytte and welles, and cometh in to freshe and newe/ as Aristotle sayth. Also stinke is greuous to bein, as he sayth. And the foxes dyrte stynketh foule/ for he cometh in to the brockes denne, and defoyleth hit with dyrte, and dryueth the brocke out of his denne in that wise, as Plinius sayth/ and ouercometh him so with stenche/ whiche he may not ouercome with myghte & strength. Also stenche infecteth the spirites and synewes, and chaungeth theym oute of kynde disposition, in to vnkynde dysposition/ as it fareth in leprous men. Their stynkyng breth both infecteth and corrupteth hoole men. Also stenche fleeth the brode of beastes in the mothers wombe. Therfore Aristotle sayth, that a mare shal caste her colte/ if she smellethe the snosse of a candel. Also stenche may be so strong, that hit may be cause of sodden dethe/ for some serpentes stinke so foule/ that they sle soddēly with stench those that them done smel/ as the cokatrice sleeth with the sight both men and beastes that hym seeth, as Auycen sayth: but sometyme it happethe/ that stenche helpethe: for some stynkynge thynges ben put in medicynes/ as Aloe, calbanum, brymstone, and Asafetida/ and other suche, whiche accorden to medicines in many causes/ for by cause of lykenesse by heuy odour they drawe togeders rotted humoures, that be disposed to stynke, & putteth them oute of the body. By lykenes stench is horryble to kynde, therfore in presence of stynkynge medycyne they gader themselfe hooly there ayenst to ouercome theyr enmye. Also stynkynge medycyne is occasion of outeputtyng of stynkynge thynges, for whan one stynkyng thyng is take, a nother stynkynge thynge is put out therwith. Also stench of wul brent/ or felt brent or of a gotes horne brent, is holsomly done to the nosethrylle to awake him that hath the lytargi, the slepynge euyl, as Constantyne sayth, for the spyrites hate stenche, and fleeth therfro into the inner parties of the brayne/ and by gaderynge and coming of them, kynde is holpe agaynste the euyl, and defyeth therfore the sooner the matter of the postume that is cause of the false slepe, as he sayth. And in the same wyse in causes of the mother, whan it is arered to hyghe, and presseth the spirituall membres, than ben stynking thynges holsomly done to the nosethrylles, and wel smelling to the nether parties, for kynd fleeth stēch, and cometh to the Mother/ & selethe good odour byneth, and draweth thyderward/ and bryngethe soo with hym the mother downewarde in due place. And thoughe noo good odour be contrary to the other, yet some stench is contrary to a nother stenche. For stenche of garlyke is contrarye to the stenche of a doungbylle. Also where they doone all stynke/ the stenche of one is not felte/ for one stenche swolowethe a nother. Of thinges with good smelle and odour loke tofore in tractatu. xvii. de herbarum speciebus & plantis.

De Sapore cap. xii.

Sauour is perceyued and knowen by taste/ for as coloure is knowen by sighte, so sauour is knowen by taste: and is the propertye of a thyng, and profereth itselfe to the dome of the soule by the waye of taste; for it is a propertye, that is perceyued onelye by the taste. Thio I telle at the begynnyng/ that Philosophers deme otherwyse of the principles of sauoure, than Phisitions doone. But of that stryfe I force not at this tyme: for we serche onely dyuersitie/ cause, and werkynge of sauoure/ as hit longethe to holy wrytte to take some derke meanynge

of propertico of ſauoure / & therfore of the other we force not at this tyme.

De Saporibus.cap.xlii.

When ſauour is properly perceyued by the taſte and by the preſence therof in the lym of taſte, the wyt of taſt is pleſed or diſpleſed. And Jſaac ſayth in Dietis, of ſauoure ben .viii. dyuers, ſwete, vnctuous, ſalte, bytter, ſharpe, ſower, laſſe ſowre / & yet laſſe ſowre / & ſome reken herwith wery ſhe ſauour, & to acounte in this wiſe ſauoure be .ix. but werisſhe is vnproperly cal led ſauour: for it is ſauour leſſe. Fiue herof pertaine to hete & to hote cõplexiõ / ſwete, vnc tuoꝰ, ſalt, bitter, & ſharp. The other long to cold & to cold cõplexiõ: ſoure & leſſe ſoure, & mene ſoure, and werisſhnes. Two thinges make ſoure complexion & ſubſtance / & ſub ſtance is treble, thycke, thinne, & mene. Alſo hote complexion & moyſte in the ſecond de gree / with thycke ſubſtance / maketh ſwete ſauour: & hot cõplexion, & moiſt in thend of the ſecond degree / with ſubtill ſubſtaunce / maketh vnctuoꝰ ſauour, & is accoũted ſub til in paſſing, for it paſſeth ſone in to ſumo ſite / & hath thikneſs in dede / & ſtoppeth ther fore / and hath potencialle ſubtyltye in ſub ſtance / and paſſeth ſwyftely therfore. And hote & dry complexion in the ende of the ſe cond gree, with meane ſubſtaunce, maketh ſalte ſauour: & hote and drye in the thyrde degree, with thycke ſubſtaunce, makethe bytter, but complexion hotte and drye in the fourth degree, with thynne ſubſtance, maketh ſharpe ſauour, & ſo .v. ſauoure be grounded in hete / but cold complexion and drye in the ſecond degree / with meane ſub ſtaunce, maketh bytynge ſauour / ſuche as is in roſes. And colde and drye in the ſe conde degree with ſubtyll ſubſtaunce, ma keth ſwete ſauour: and complexion colde and moyſte in the fyrſte degree, with mene ſubſtaunce maketh wery ſhe ſauour / ſuche as is in the whyte of an egge. And ſo thre ſauoure ben whytyſhe of ſubtyl ſubſtance ſharpe, vnctuous, and ſower. And three be of thycke ſubſtaunce, ſouryſhe, bytter, and ſwete. And thre benne whytyſhe of meane ſubſtaunce / bytinge ſauour / ſalte / and wery ſhe.

De Dulcedine et eius effectu. capitulo.xliii.

Swete ſauour is gendred and cometh of temperate heate, & of thycke ſubſtance. & ſwetenes layed to the tong openeth mo derately / & heteth moderately, & moyſteth moderately: & the thycke ſubſtance entreth moderately, & openeth the poores / & aby deth in longe tyme. The ſoule hath ioye & lykyng in temperatenes, and ſo kynd hath more lykynge in ſwetenes than in other ſa uoure. Alſo nothynge is ſo temperate and ſo nyghe accordynge to the euen complex ion of mankynde / as ſwetenesſe of ſauour, and therfore the complexion of mankynd / that is nye to the euen temperatnes, hath lykynge in ſwetenesſe that is like therto.

De Sapore dulci.ca.xliiii.

To make ſwete ſauour foure elemẽtes comen togeder, but not al lyke moch, for the fyre and ayre paſſeth the other & ſo of fyre cometh hete & of aire cometh moy ſture. The which two, hete & moyſture be nedefulle to all generation of thynges / for temperate heate werkynge in moyſture, heateth and tempereth the moyſture and humour, & clenſeth the erthy humour, and maketh the ſubſtaunce neſhe: and ſoo the fyry and erthy partyes encreaſe / and the moyſte wexethe thycke, & ſo thycke ſub ſtaunce is gendered, in the whiche ſwete ſauour is grounded / and ſo ſwete ſauour without wem of biting & ſharpnes, paſſeth al other ſauoure / as Jſaac ſaith. For the kinde therof is nie to blode & gladeth ther fore & clenſeth & moiſteth the lim of taſt tẽ perately without trauayl of kynd. Swetnes is ſomtime clene and pure / and conteyneth meanely ſoure qualines, as hit fareth in Sugre, and is ſommetyme medled with gleymyng thynge & thycke / as it fareth in Dactiles / And is ſometyme medled with bytynge ſauoure, as it fareth in honye. The fyrſte ſweteneſs is mooſte accordynge

to kynde / but it happeth somerynne / that it noyeth kynde / whan kynd taketh more than hit maye vnfye / for ofte in that wyse ſwetenesse is cause of some stoppynge, for ſuperfluitee of ſwete thynges is gleymed in the poores. Also ſwete thynges nesheth the membres, and washeth / dryeth, and clenseth, and nowrysheth lytell by kynde / but haply hit nesheth, for moysture maketh matter neſſhe, and heate diſſolueth and temperethe, for the matter that was thycke is nowe made neſhe, and draweth out and clenseth ſwete thynges, and nourysheth lytell by kynde / for they be thicke in ſubſtaunce, and mowe not for thyckne come into the poores: and also it stoppeth the mouthes of the veynes, and fayletthe appetite ful sone, but it happeth that they nowrysshe moche / for they ben lyke to the complexion of manneckynde, and frendes therto / and benne therfore take in greatte quantytie: and for they ben thycke in ſubſtaunce / heate werkynge therin, gendreth moche bloudde. And ſwetenes medled with gleymy matter nourysshethe moche / but it happeth that it bredeth manye greuynges in the bodye, as Iſaac ſaythe: for ſuche ſwetenes breadethe and drawethe ſoone to rotynge / and bredeth ſwellynge and hurlyng and kurlynge in the wombe: And excyteth ſoone and meuethe dyſcontynualle feuer / and encreaſethe colerike ſwellynge. Than clene ſwetenes and pure and not infecte by medlynge of an other thynge / is amonge all ſauoures moſte pleſynge to the taſte, and frende to kynde: and moſte lyke therto. And reſtoorethe in the bodye thynge that is loſte, und moothe comfortethe feble vertues & ſpirites, and nowrysheth ſpecially all the membres. For Iſaac ſayth that ſwetenesse the propre ſauoure of nowrysshyng / if it be fedeſul and abydynge in the membres, & paſſethe not ſoone oute of the membres. And noo thynge nourysshethe / that is not medled with ſwetenesse: and ſo ſauoures / that be contrary to ſwetenes / be contrarye to the complexion of manneckynde, and nowrysheth therfore lytell or ryghte noughte.

Of medlynge of contrarye ſauoures com-

methe a meane ſauoure, in the whyche is ſome ſwetenes hydde. And byeauſe therof that meane ſauour is accordyng to kind, and nourisheth the body, as it ſaieth in diuers sawces, and also in Pygmentes, in whome ben contrary thynges: And ſoo ſwetenes is heed and wel of all lykyng ſauoure, as whyte ſyre is heed and welle of all colours / as it is ſayde in libro de Senſu et Senſato. And therto is ſayde / that blacknesse is priuation of whyte and clere matter, as bytternes is priuation of ſwetneſſe: yet ſwetenes is frende to the ſpyryruall membres, for hit eaſeth theym, and dooth awaye all roughnes therof: And clereth the voyce / and clenseth the woſen of ſuperfluytee / and openeth the pypes & woſen of the lounge and of the boelle and putteth away all vnclennes of the woſen and of the thiote / and diſtroyeth the Poſe and ſuperfluitie of humoures aboute the ſpirituall membres, and bryngeth all the lymmes of the ſpyryte & of lyfe in due ſtate & diſpoſition, & abateth all the ſwellyng of Squinancy / and waſtyth ſtuffynge moyſture in the membres. By occaſion ſome ſwete thinges bredeth manye euils in the body / for they ben vnctuous, & brede ſwellynge. For whan the ſwete reſolution by heate is more than to the incorporation of the mouſture reſolued, or at the leaſte the wastinge / of neceſſite there muſt be moch fumoſitie & vapour gendred, & ſo the place muſt nedes ſtretch by the vapour / & therof cometh ſwelling, ache / & kurlyng. And for the ſame cauſe ſwete thinges make feble appetite, for by cauſe of thyche ſubſtaunce they fylle anone the voide ſtomake / & ſtoppen the wayes, & alſo they encreſeren colera. For byeauſe they be hotte they create hote humoures / & greue therfore them that haue ſyke that come of ful hote cauſes. Alſo it bredeth rotting & corruptio / for whil paſſing heet diſſolueth moch moiſture / & may not al defy nor waſt it / then muſt nedes remaine corupt mater. Alſo they ſtoppe the ſplene, humour, & runes, and that is for they ſtoppe the ſmalle poores of thoſe partyes with thyk thycke ſubſtaunce, or for thycke partyes with theyr thycke ſubſtaunce be-

desyre more by cause of swetenesse, than they may dely or waste: and therfore those parties benne stopped with superfluitye of humour / that is drawe therto / and is not defyed nor voyde other wyse.

Also for the same cause swete thiges brede the stone both in the bledder and reynes: for whan by cause of swetenesse those partyes drawe to them selfe humours that be lyke: then the moyste thynne parties passe out with vrine, or ben wasted by strength of heate, and so whan more is drawe then is inough to kynde, it behoueth that the superfluite be eyther put out by strengthe of kynde, orels that the thycke therof abyde therin / and the thycke is dryed and harded with heate, and roteth some and some in passynge of tyme / and tornethe at laste in to hardenesse of stoone / as Isaac sayth openlye. And withstondeth euyls of the mother, and so herof it soloweth / that swete thynges by kynde ben good & profytable, but some thynges bene and seme swete, and yet they greue and slee.

De Sapore vnctuoso. ca. xlv.

VNctuous sauoure is gendered and cometh of heate and of moysture in subtyll substaunce / and therfore vnctuositie layde to the tonge openeth and dyssoluceth, and subtylle substaunce entreth sulle soone, and for the heate therof is but lyttel vntemperate, the soule may take the swetneo therof, and hath moste likyng therin. In the genderynge of vnctuous sauour is more of fyre then of other elementes: and after fyre is moste of ayre. Then the more werkynge of heate in moyste mater dyssolueth the more, and clenseth, and putteth: and so the watry parties and erthy abate / and fyry partyes and erthy encrease / and so therof cometh vnctuous sauour. Vnctuous meate abateth appetite, & breedeth womblynge, for whan it is take in the stomak it is resolued & departed in to fumosite & cometh vpward / for it is of airy substance, & filleth & stoppeth the mouth of the stomak & abateth appetite, & bredeth wobling. Also vnctuo⁹ mete fleeth about, for the lyghtnes therof bereth vpwarde / for it is full of fumositie: and letteth also dygestion: for it stoppeth the roughnesse of the stomake, and anoynteth with vnctuositie: and so the meate that is take / passeth oute rawe without digestion: For it maye not be sodde: Suche meate with vnctuosite is swete / smoth, and slyder / and passeth out therfore withoute digestion. Also suche meate nourysheth but lytell: for it stoppeth soone the mouthes of the veynes / and lyttell is take therof / and what is taken therof is soone wasted for his subtil substance. and kyndeleth also of heate: for fyre nourisshethe not / but by meanes of ayre, & vnctuous thynges passe soone in to substunce of ayre: and so vnctuous thinges that haue more water, pertayne lesse to the matter of ayre, as it appereth by swynes greace, that sedeth lesse the fyre than doth shepes greace or talowe / for the swynes greace hath lesse of ayre, and more of water than shepes greace. Also vnctuous meate nourysheth seuer heate, and therfore flesshe is forbode in seuer acu, for drede of fatnesse that is medled therwith / that sedeth and exciteth the seuerous hete. It stoppeth also the splene and the lyuour for actuall thikenes therof, for suche meate is soone drawe bycause of swetnes therof, and thykneſſe therof stoppeth soone the poores. Also suche meate is cause of hedache / for moche fumositie sylleth the heed / & stretcheth the tender skyns of the brayne. Also vnctuous meate easeth the spirituall membres / as it fareth of butter, but some vnctuous thinges greueth the breste for dryues that is therin, as it fareth of oyle of nuttis, for such haue not pure vnctuousnes. All suche thinges lesseth and easeth sores withoute the body, and nusshethe hardnes, and ryperth postumes and botches, and gendereth matter by moysture therof. For it dissolueth and tempereth more than it wasteth.

De Sapore salso. ca. xlvi.

SAlte sauour cometh of heate and dryues in meane substaunce, for passynge heate and drynesse openeth many pores & holes: for

for drynesse with hete layeth soone & vnbyndeth / and constreyneth and byndeth with colde, and therfore moche substance therof entreth in to the pores: & for the parties be greatly departed / & moch substaūce entreth and cometh therein: therfore the foule hath no lykynge in the presence of it, but hath abhominacion therof. In salte sa woure ben foure elementes in certeyn proportion / and not euen lyke moche of al: for fyre and erth haue the maystry but moderately: And of moderate fyre cometh moderate heate, and of moderate drines and moderate hete cometh moderate boylyng and sethynge of moysture: And so the watry places and ayry ben dissolued and torned in to meane fyry parties: and by moderate dryues the substaunce moderately drieth: and so therfore lyueth hote substaunce by heate. Salte thinges clenseth and tempereth and departeth moysture / if they ben take in to the body: and byteth the stomake: And the gutte ben ge so biten ben meued to put out moysture that is dyssolued. And salte thynges clenseth and nesheth hardnesse of flesshe. For by heate and drynesse therof they departe the fast superfluite of moysture, and so they mollifie. Also salte thinges harden softe substaūce: for with heate and drinesse therof, they consume the superfluous moysture. And soo the ayry parties ben the more fastned. Also they purifi the substaūce of a thyng & so consequently conserue it: For salte thinges in somoche as they ben salte dyssolue & departe. And therfore rotynges gendred in some cause, is wasted and distroied by hete and dryues of saltnesse. Also saltnes hathe moche of erthy matter, as it is sayd in Dietis: and hardeth therfore flesshe / and maketh it the lesse disposed to corruption / as it is sayde there: and dooth away also scabbes and superfluites that ben in the bodye and in the skyn without, & that washynge the superfluytie of humours / that are betwene the skyn and the flesshe: And clenseth so the skin of superfluities: And abateth also the swellyng of Dropesie, and that for the same cause above sayd. And it dryeth and wasteth al superfluite that is gadred in such place. And heleth the biting of a wod hounde, or of other venemous wormes & beastes / and drawoth out all the venyme: Therfore it is good to washe suche woundes anone with salte water, for it drawoth out the mahyer and the venim / as he saith. Also salte flesshe is best watred and tempered in salte water: and the saltnesse is not better drawe out of suche flesshe, thanne by waterig in salte water. And I trowe, that that is for likneo / by the which salt water drawoth out the saltr of flesshe, & what is therin like to itselfe, by cause of accidētal & kynde heate, that hath maystre in salt water: Also salt hardeth in fyre / and melteth in water / and is dystroyed in noo wise / & no wonder. For if that fastnesse and hardneo is made by drines / the nesshenes and the meltynge therof is made by moysture / as it is in the meltyng of salte: But greys is made faste and harde by frelynge & by colde / no wonder then though it melte by heate. Therof loke to fore in li. xv. de venis terre ca. de Sale.

De Sapore amaro. ca. xlvii.

BItter sauour cometh of heate in the thyrde gree, and of drynesse in the seconde, & thicke substance: & so heate with drines maketh great departing / and so the instrumente of taste is greued, & the sauour is bytter grevous and contrarye to taste. In the compositiō of this sauour be foure elementes in a certayne proportyon. But herin fire and erthe haue the maystry. But there is more of fyre thanne of erthe. And so of greate maystry of heate cometh greatte boylynge, and so the watery partes & airy benne the more dyssolued and made fyry and erthy thyche / but for the drines hath meane maystry, the substaunce abydeth thyche and not made thin. And by werkynge of dryues and of heate bytternesse is grounded therin / and all bytter thynges greueth to the taaste more thanne any other thinges with simple sauour / for bit maketh the more the partynge and dealynge / and thoughe bytter thynges haue lesse here than sharpe thynges of sauoure,

yet

yet it maketh more dissolution and departynge in the tonge, and greuethe more by pressynge and thurstynge. Also bytter thinges purgeth Colera: for they ben like ther to in complexion: Or for in Colera ben many poores, that take the bytter thynges that maketh the Colera fletynge and thin and wosynge, and bryngeth it out in that wise. Also bytter thynges excytethe appetyte: for it putteth out Colera that is ofte gadered as thynge that is lyghte abowte the mouth of the stomake, and sebleth the appetite. And also thyckues of bitter thinges helpeth therto, for they holde downe the meate in the grounde of the stomake, & so the ouer parties bene voyde and ayethe mete. Also bytter thinges vnstoppeth the splene and the lyuour: for with heate hit openeth the poores, and dyssolueth and bereth downe the humoures that bene dissolued with thyckenesse, and puteth them out. Also bytter thynges ben contrary to wormes, & sleeth long wormes in the wombe: And no wonder, for such wormes comme of corrupte slewme, & lyue also by slewme. And it greueth the spirituall membres, & netheles both by sharpe substaunce, & by greate drines they be made smothing and softynge. Also bytter thynges sauethe the ytter thynges, for if they benne tempered with some lycour, they haue those thre, that nedeth to conseruation and sauynge: they waste asmoche as dyssolue, and entre depe in the thynge, and lyeth in thicke substaunce, and hardeth the thinge, & maketh it the lesse passible. Also hit helpethe colde Bowles & the palsey, dissolvynge & wastinge the mater: and dryeth cold scabbes, & openeth also the wayes of the bledder and of the reynes, & breketh the stone. And comforteth the Moder, and excyteth and bryngeth out menstruall superfluite. And thoughe it greue the taste, yet hit is more nedefull to many other thinges than is swete thynges.

De Sapore acuto. ca. xlviii.

Sharpe sauour commeth of heate and of dryenesse that is in the fourth degree in subtyll substaunce, & therof cometh righte greate openynge of poores and departing of parties, and entrethe for the substaunce therof is subtyll, and cometh and heateth the lymme of taste with sharpnesse therof: In this sauour be foure elementes, but not all lyke. For there is more of fyre and of erth then of other elementes, and is therfore sharpe and hote by cause of maystrye of fyre, and fulle drye by cause of erthe, of greatte maystry of heate commeth greate boylynge, and torneth these parties of erthe and of water into fyry parties: And the fury parties ben sharped, and grete drines maketh the substance dry subtyl and thyn: and so sharpe sauour cometh of gret maystry of heate and of dryenesse in subtyll mater. And thynne thynges with sharpe sauour byteth, and ben full hotte and drye, & maketh dissolution & departynge, for subtyll substaunce commeth in to the parties and departethe theym asonder: and therfore there is bytynge and fretynge. Al such thynges frete and dissolue: for by qualyte and by substaunce it dissolueth and departeth parties fro parties, and entereth depe within: And hit comforteth the vertue of appetite: for it wasteth superfluitie in the membres: And so whan the poores benne voyde & clensed, by cause of the voydaūce thappetite is the strōger. Also with sharpnesse it prycketh & bytethe the synewes of felyng, and excyteth appetite in that wise. Also suche bytynge thynges noury she but lytell: for of great heate and dryenesse commeth sooner brennyng than digestion: and therfore it noury sheth lytell. And ben also by ther complexion contrary to kind, and ben therfore abhomynable. And so kinde desyreth them not, but putteth them of.

De Sapore acetoso. ca. xlix.

Soure Sauour cometh of colde and drines in the secōd gre in subtyl substaūce. And a soure thing lated to the tonge, strencth & thyrleth by qualities. And so soure sauour commethe of two contrarye werkynges. In this sauour ben soure elementes in certeyne proportion, but not all ylyke

lyke moche: There is meane coldnes, and of meane maystry: Of erthe commethe meane dryues: Colde beareth downe the heate, therfore the heate maketh but lytell boilyng, and resolueth sone, & wasteth the parties of fire and ayre, as the more subtil parties: And dyssolueth the parties of erth and of water, and maye not waste and cõsume them at full: For the fire is lytell. And so thycke parties ben made subtyll & not wasted and consumed. And soo colde and drinesse haue the maystry in subtylle substaunce: and therof commeth soure sauour. Soure thinges make good appetite: For by cause of colde and drines it meueth towarde the myddell: And soo it beareth downe the mete to the grounde of the stomake. And so the mouth of the stomake is voyde, and seleth the voydenes, and desireth meate. For delyre is werkynge compowned of vertue of kynde appetite, & the vertue of selynge. Also soure thynges laxeth the full wombe, and stoppeth the void wombe, for if subtyl substaunce and soure fyndeth moche moysture in the stomake, it kerueth and kitteth it, and maketh it thin, and so able to flete and to passe oute of the stomake. But if the stomake be voyde, hit fyndeth but litel moysture. And soure thinges drieth it with drines, and byndeth hit with colde. All such thynges openeth stoppynges of the splene and of the lyuour, for it openeth and kerueth and departeth humoures in the poores not by qualite but by subtyll substaunce. Also such thynges greueth the spirituall membres, and makethe theim stretche with coldnesse, and roughe with drines. And if they ben put in the body without, they smite ayen hot humours, and so it doth in legges swollen, For with holdynge of menstruall blode or Emorroydes, swageth & abateth soone, yf they ben washed in hotte vyneygre. Loke of this matter tofore in Tractatu de Aceto, li. xvii. in the treatise of vynes and of wyne.

De Sapore pontico. ca. l.

Sapor Ponticus is sourisshe sauour, and is engenderede and commethe of colde and dryneſſe in the thyrd degree in the substaunce that is thycke, and seche thynges layed vnto the tong constreyneth and bindeth: And the substaunce entreth and fastneth the parties: and that sauour hyght Ponticus. In this sauour that hyght Ponticus ben foure elementes in great vnevennesse: for water and erth haue the maistry, and fire and ayre ben there vnder of great maystry. Of water cometh stronge cold, & of erth commeth greatte dryues. Therfore there maye not be transmutation & chaungynge: for there is defawte of hete and of humour: And so for cold and dryues haue there the maystry, the substaunce must nedes be boystous and thycke of maystrye of colde and of dryneſſe, this sauour Pontic⁹ hath this properte, as Isa. saith: for soureues with lyking sauour is the more liking, and with vnlykyng sauour the more vnlykynge. And the cause is: for yf soureneſſe with swete thinges and vnctuous cometh in to the poores, it maketh the swetenes abyde there the longer tyme, & the lykynge is the faster therin, and abideth there long tyme: And so it fareth of vnlyking sauour. And therfore it is, that euer the nerer the bone, the sweter is the fleshe, for the bones ben melancolyke colde and drye, and fleshe in his kynde is sangueyne and swete, and so there is soureues and swetenes medled, and that for the more lykynge. Also therfore hartes fleshe is lykynge, and Rothers also: for soureneſſe of complexyon of the beest medled with swetenesse of the fleshe. And the contrary is of wormud and of Fimiteri, for if bitternes benne medlyd with thẽ, as Aloe, & other thã they bẽ, the more bytter they ben, and greueth the taste the more: and soury sshe thinges exciteth appetite and laxeth after meate: and the cause is, for they bere downe the meate, as hit were a pressour or a wrencher: and stoppeth & byndeth tofore, for they constreine and bynde the synewes & stop the wayes with thycke substaunce, and with colde & drines: and so meate that is take is holde and maye not passe with theyr thyckneſſe, and stoppeth the splene and the lyuour: & bredeth passiones, Colica passio, and Illia-

ca

ca passio, & stoppeth the guttes with their thycknes, and letteth outpassinge of dyrte and of fumositie, and greueth also the spiritualle membres / for they make theym roughe & drye / & stauncheth casting & spewynge, if they benne layed to duely without / and abateth hote swellynge, & stauncheth bledynge, and smyteth the synewes, and maketh the teeth an edge.

De Sapore stiptico. ca. li.

SApor stipticus is also a sourisshe sauour / and commeth of colde and of dryues in meane substaunce. In this sauoure benne foure elementes in a certen proportion / but not all lyke: For water & erth haue maystry therin: but not somoch as in the ôther sourysshe sauour, that hyghte Ponticus. Of water cometh colde, and of erth commeth dryues: and cold abateth the heate / and therfore the hete maketh but litel boilynge: and the substaunce is somdeale resolued / but not wasted, but somdeale fastned by dryues: & for dryneſſe maye not all fordrye it, nor waste all, there leueth mene substaunce / and is dyuers, and other sauour than Ponticus, that commeth of the same causes, thoughe it be more stronge in thick mater. Therfore this sourishnes that hight ponticus / as Isa. sayth, that setteth onely .vii. dyuers sauours, acounted Stipticus vnder ponticus. And he meneth that ponticus is more soure thã Stipticus: & so they be not diuers of diuers kind, but onely that one is more soure, & the other lesse soure: And therfore eyther acordeth with other in werkynge, But the one werketh lesse and the other more.

De Sapore insipido. ca. lii.

THe nynth sauour hyghte werysheues or vnsauerynes, & that may be sayde in two wayes, priuatiue and positiue: priuatyue is called vnsauery / if the sauour therof maye not be knowen by the taste of the sauour / as the sauoure of water is not knowen by the taste for greatte vnlykneſſe therof to the lymme of taste: For water is symple in comparison to the tonge: & taketh foure thynges in his composition: positiue sauour is called vnsauery that is not knowe by the wytte of taste passynge the fyrste gree toward a stronger sauoure: as the white of an egge, of the which the substaunce is meane: and heate and coldenes passeth not distemperately the fyrste gree: Suche werysshe thynges ben Gourdes, Citrulles / Melones, & other suche, that ben more vsed in medicine than in other mete, and nourysheth but lytell, for they haue no lykynge sauour: but theyr substaunce is sletynge / and abateth thyrste with moisture and cold, and quencheth Colera and heate / and encreaseth Fluma, and bredeth seuers Cotidiane / and festrith or excytethe all other slewmatike cold and moyste passions. Werysshe sauour commeth of colde and moysture in meane substaunce. Therin as in other ben foure elementes / but not in euen proportion: for water and ayre haue the pryncipal maystry, and erth the secondary maystry: Then for stronge colde and meane dryues / the fyry parties and ayrye ben chaunged in to watry parties and erthy: But for maystry of moysture withstõdethe, that the substaunce maye not come to the dryues of erth / the substaunce leueth meane with maystry of colde and of moysture / that ben cause of this sauour, that is by a mysuse called vnsauery. Of symple sauour and of dyuersytee and kynde therof, this shall suffice for this tyme. All this is take of Isaac, of Galen / and of Constantin, auctours of medicin. And som sauours ben compowned, as colours bene medlyd and odours also. And these sauours werken diuersitie by dyuerse composition: for it werketh one wyse in stondyng thynges / and other wise in sletynge thynges: Other wyse in herbes and trees, and other wyse in men and in other beastes. Herof it is treted tofore in bokes of kyndes and propryetes of thinges / and of bodyes with soule and without soule: But of lycours / in the whiche sauours bene grounded / I holde hit good to sulfyl that that lackethe in the other bokes.

De

De Liquore. capi. liii.

LIcour is fletynge/ and is gendred by digestion in herbes trees and grasse, & also in bodyes of beastes: And is wronge and thurfted out of medlyd bodyes by violence and also by strength: and not that euery humour is called licour, but only that humour/ the whyche commeth by craft or elles by kynde out of herbes, out of trees, and out of bodyes of men and of other beastes. In lyke wyse as mylke and vryne ysueth and commeth out of beastes, & wine and oyle cometh of trees/ and honye commeth of flours/ and syder of fruite, ale of corne/ and some wose commeth of woode crabbes and of garnades. And amonge these lycours some bene symple, and some compowned: Compowned ben those that ben confecte and made of dyuers thynges medlyd togeder. And those benne symple, that liue and abyde without any medling, ryghte as they come fyrste out of the substaunce. But no lycour is so symple as water, for it abydeth in purenes of elemente. All other lycours and humours ben made of the foure elementes, but those that ben not medlyd with other ben called symple, in the whiche symple qualities of elementes haue the maystry by the fyrste composition and makynge/ and ben fyrste purged and clensed of drastes of erth/ by kynde or by crafte. And by dyuers medlynge of lycours and of qualities of elementes/ that haue the maystry, lycours haue diuers cõpleciõs odours and sauours. For licours/ in the whyche hete and moysture haue the maystry/ be moste swete: And these/ in the whiche heate and drines haue the maistry ben moste swete: in whiche is heate with dryneste, are moofte sharpe/ in the whiche colde and dryneste is/ ben moste soure and sourishe: But in the whiche colde & moysture haue the maystry, be wery she and vnsauery/ as hit fareth of Ptisane/ and other suche. And some lycours by drawynge of heate of the sonne, cometh whan the ryndes ben slytte, as Balsamus and Terebintina and Lacrumis, that is fyrste clensed by hete of the sonne/ and fastned and towned in to the substaunce of Myrra. And some lycour is pressed and wronge out of fruite of trees, as wyne oile and other suche: And some by greate craste and brennyng in certeyn moisture, that cometh at endes of certeyn wood: whyle it brenneth, as doothe Colophonia/ and Naphe, Pitche/ & some oyle of the tree Juniperus/ and other such. And some commeth of Juys of herbes, as Apium and Aloe and other such/ that bene dryed with heate of the sonne or of fyre. And some commeth of the dewe of heuen, that fallethe on floures/ and benne fastned there abowte/ and made by craste of bein, as honye. And some commethe of veynes of the erthe/ as water of salte welles, and water Nitrum and Alume and other suche. These differences/ proprytees/ & causes of colours ben sufficyently treated & shewed tofore li. xvii. de herbis et Arboribus/ & earum Succis. And li. xvi. de Venis terre/ et li. viii. de Passionib⁹ aeris. Where it is treated of the kynde of Manna and of hony, that ben accounted and gendered of the ayre: Neuertheleste of hony somwhat shall be sayde, and also of Mylke and of Wheye and of Butter/ that ben mylked of vddres and tetes of beastes: of the which it is not moch spoken of byfore.

De Melle. cap. liiii.

HOny hyght melle, & hathe that name (as Jsidore sayth. li. xx) of Melisse in grewe/ as moche to saie englishe as bein. For the Grekes calle Melisse bein/ for by wonder craste of kinde bein arayeth honie that is fyrste made of dewe of the aire, and is founde in leaues of Reid. Therfore Virgille sayth,

¶ Prouius aere melli celestia dona.

The heuen yeueth hohye to the ayre. And so yet in Jnde and in Arabia hony is foũde in bowes and in leues hangyng as it were salte, as he sayth. And generally all hony is swete: But in Sardinia hony is bitter: for therin is fulle moche wormoude/ and bein lyuethe therby. Physiciens telle, that treate of kynde of thynges, and namelye Galen/ that hony is vnprofitable meate/

and

and greuouse to chyldren and to yong me/ in the whiche is moche heate, & according to full olde men and colde with wyne and with hote meates. Duc vbi Isido. li. xx. capit. i. Also hony is mooste swete lycour by medicinall craste gendered of most pure matter, But by heate of the bein that gendereth the hony/ by medlyng of some hote thynge with hony, therin is sharpnesse medeled with swetenesse. The swetnesse of hony is more hote and lesse moyste than other swetnesse, as Isaac sayth. Then hony hath moche heate and ayre, and lesse of erthe and of water, and moch dryuesse both of fyre and sharpnesse also, and lasse colde humour. Therfore hony is demed hot and drie in the ende of the seconde degree: But for the substaunce therof is nyghe meane & temperate/ hony clenseth moche and wassheth/ and maketh subtyl and thinne, and kerueth with heate therof, and departeth thycke humours in the bodye. And for hony is hote, it is nye sharpe/ and prycketh therfore the guttes/ and meueth theym to put out drastes and dyrte. Also suche swetnesse is the swetnes of honye/ with moche sharpnesse and heate, and stoppeth not the waye of the splene and of the liuoure soo moche/ as doth swetnesse that is clene and pure, and without medlynge of other sauour/ as Isaac sayethe in capitulo of foure dyuersites of swetnesse and sauour. Also for hony is euen and temperate/ honye is moche accordynge and frende to kynde/ & lyknethitselfe moche to the membres, and staunchethe with thyckenesse grenous rennynges: and streyneth poores & holes that ben to wyde. And kepeth and saueth well temperate kynde/ & lesseth humours that ben redy and disposed to the flure. Nethelesse, yet hony lasethe grenous humours: For hony hathe contrary dispositions of matter, in the whiche it werketh: For hit hardeth matter that is to nesshe: & nesseth and departeth matter that is to harde. As Isaac sayth, Hony kepeth and saueth and clenseth and tempereth bytternesse, and is therfore put in Conseruatiues, and cléseth medicines to tempre bytternesse of spicery, as it is sayde in Antido. N. But rawe hony not well clarified, is ryght ventuous, & bredeth curlinge & swelling in the wombe/ and tornieth sone into euyll humours, and stoppeth by his gleyminge the liuoure and the splene/ and kendeleth Colera, and bredeth a Feuer that hyghte Diurna/ & stretcheth and tohaleth the bodye vnder the smal rybbes. And greueth them that haue the euylles Collica passio et Iliaca passio. Then as Constantyne sayethe, and Isaac in Dietis, hony hath dyuers werkynge: for some hony is holsome and kepethe and saueth heale, and lafeth in some disposition/ and bredeth euyll humours and venyme. And the more redde it is, the more hot hit is and sharpe, and departeth the more, and thyrleth and clenseth. And the more white it is, the lesse hotte hit is and sharpe: & the more swete it is, and more pure/ and with good smell, the better it is.

De Fauo. capi. lv.

The hony combe hight Fauus, & hath that name of Fouendo, nourysshinge & socouringe: for hony medlid with waxe is called Fauus. For in celles made of waxe by a wonder craste bein gader hony, and kepe and socoure the lycour therewith. And so the hony combe highte Fauus, as it were Fouus or Foueno/ nourysshynge cōfortyng & socouryng: for the hony combe comforteth and socoureth the honye there within. Otelo it hath this name Fauus of Fauor: for it is full sauourable and lyking to the taste/ and to eate. Therfore Isidore sayth/ that Fauus cometh of this word of grewe Fagin: for hony is more eate than dronke: Fagin in grewe is to vnderstande/ eate. But some menne do call Fauus/ hony wronge out of the waxe/ and purged atte beste/ in the whiche the tast fyndeth moch swetnesse. A certeyne beust hyghte Melota: and hath that name for it loueth and desireth hony: And so this name Melus and Melota also cometh of this name Mel hony, as Dugution sayth. Also the Beer loueth hony most of any thyng: And he breketh trees/ and clymmeth on trees for loue of hony combes, and not without peryll,

so

as Ari. sayth li. viii. For somtime amonge hony bepe in the hyue, bredeth certen smal wormes, as it were attercoppes, and don spynne and weue and make webbes: and haue the maystry of all the hyue: and ther fore the hony rotteth and is corrupte. Also their hony is good whan it is take out of newe weze: for hony that longe abydethe in olde weze, wexeth redde: and the corruption of hony is lyke to the corruptyon of wyne in flakettes: and shall therfore be take in tyme. And hony is good whan hit is lyke golde, as he sayth. Also he sayethe. that bees done sitte on the hyue and sucke the superfluite that is in the hony combes. And if they dyd not so, the hony shulde be corrupte, that is in the combes, & spyders shulde be gendred. They sytte on the combes, and done kepe besylye that those spyders haue no maystry: and cate theym, if they sind them, and shulde elles all deye.

De Mulso. ca. lvi.

MUlsum is drink made of water or of wyne, and hony medlyd together: And the Grekes call that drynke Mellicratum, as Idromel, that is made of the iuys of Macis and of hony medlyd: And Rodomelle, that is made of the iuys of Roses & hony medlyd.

De Medone. ca. lvii.

METh hyghte Medo or Medus, as it were Melus: and is drynke made of hony and of water well sodden atte the beaste: And bredeth swellynge and curlynge in the wombe, and harde gnawynge, if it be rawe and the hony not well pured, and for it cometh soone in to fumosite, hit cometh vppe to the hede, and greueth hit with dyuers cuylles. And if it be well sod and stale, it is lykynge to the taste, and cleresth the voyce, and clenseth the wosen and the throte and the pypes of the longes: & gladdeth and comforteth the harte, and noury sheth and fatteth the bodye, but to them that haue sore lyuours and spleues, and the stone, it is lesse accordynge: for hit stretchyth and stoppeth the wayes: And it is ordered with Mirtus & with other herbes of good smelle and odour, to be more holsom and the better smellynge, & to endure and laste the longer.

De Clareto. ca. lviii.

CLaret is made of wyne and of honye and swete spicery: For good spicery is grounde to smalle powder, and put in a lynnen bag, that is sayte & clene, with hony or with sugre: and the beste wyne is put vpon the spicery, as who maketh lye. And the wyne shal be ofte put theron, vnto the vertu of the spicery be incorporat into the wyne, and be claryfyed. And so claret vnsweth of the wyne myghte and sharpenes, and holdeth of the spicery good smell and odour, & bowerth of the hony swetnes and sauour.

De Pigmento. ca. lix.

PIgmentum, as Vguccion sayth, hath that name as it were Pilis mentum, quod scz in pilis est contusum, that is beten in a morter, of the which spicery by Pigmentary crafte, is made liking drynke and Electuaries, and so they that selle & grinde spicery, and make confections therof, ben called Pigmentarii.

De Oximell. ca. lx.

OXimell is called soure hony, for the matter therof is confecte of honye & of Vinegre: For firste vinegre is sod with necessary herbes & laxing rotes: And then the vynegre is streyned & clensed: & then is put therto pure hony and clene clarified at best. And is sod ayen on easye fyre & softe, vnto hit be thycke: And is pured with the white of an egge tempred with vinegre, & put to the Oximell, whil it is a litell sod: For the egge drawith to itselfe al the fylth of hony, & maketh it flete aboue: Then the Pigmentaries or the Lathe shumeth away that fylth warely with a fether: and then the Oximell is putte in a clene boxe. And Oximel is yeue with hot water to defyng & nesshynge of hard mater, & to epē poreo, & to tempre stopping. In medicine myght lightly bede peril, but it were arayed to bryng out the mater soone, & if digestion be

sore takynge of Oximeli. To such doinges by ryghte suche craste of water and of sugre with dyuers spicery is made a Sirop: nowe Violaceus and laxatyue, nowe Roseus and stoppynge, nowe compowned & nowe symple.

De Cera. ca. lxi.

VWexe is the draffes of hony & within the substaunce therof bein gather the lycours of hony medlyd with the draffes of wexe, as Aristotle sayth libro octauo. Therfore who that woll kepe hony in his pureneſſe, shall departe it by time from the substaunce of wexe. And wexe hathe this propoſite, that amonge all draffes of lycours it fleteth aboue, and synkethe not to the botom whan it is hote, but cometh vpwarde and fletethe aboue, and that maketh the partyes of syre and of ayre, that haue the mayſtrye therin. And soo wexe molten in water, bereth downe the water & fleteth aboue: for therin is moch lightenesſe of ayre, and meuethe vppewarde by cause therof: And the more newe wexe is, the better it smelleth & is the more pure & the better to werke & the more able to take impreſſion and prynting of diuers sygures and shapes: And bothe sygures printed & letters wrytten therin dureth and laſtethe the longer tyme: And suche wexe is called Dyzgyno wexe. Also wexe is good and nedefull to many doynges: for hit is good in medicines and in dyuers oyntementes and confeccions: For it heateth and reſolueth: tempereth, openeth, rypeth & draweth, and waſtethe vapoure: And is also good to sedynge of lyghte, and therfore wexe seruyth in temples and on aultere of goddis, and on tables of lordes: And certeyne doynges and vſages ben called Ceremonie & haue that name of Cera, wexe, or of Cereis, wexe tapies: for in the ceremonies of the temples, wexe tapies were offered and yet ben, as Hugution sayth. And so they that serue in churches of wexe candele be called Ceroferarii: as they that seruyth in halles of kynges and of byſshopes bene called Primicerii, as he sayth. Also lettere ben sealed with wexe closed and patent: And priuite is hydde vnder wexe, and priuelegis be confirmed with wexe. Tables ben filled and dreſſed with wexe, symple or coloured, and therin ben letteres and dyuers figures and shapes writen or planed by the offyce of poyntels. And for dyuers vſe lynnen clothes ben wexed. And wexe kepeth and saueth bokes fro reyne & fro water, for wexe is somedele vnctuous, and sucketh in moyſture, and ſuffrethe hit not to perysshe and fall by the holes of cered clothe. Wexe melteth and fayllieth in heate, & hardeth in colde, and cleueth not to wete thynges & rough. And therfore celes ben wet, for the wexe shuld not cleue to the letteres and pryntes therof.

De Cereo. ca. lxii.

A Wexe tapre hight Cereus, and hath that name of Cera, wexe: For hit is made of wexe, as Jsidore sayth li. xx. Der of speketh one and sayth in this maner,

Hic cera nocturnos prestabo cereus ignes.
Subducta luce altera sum tibi lux. &c.

As he sayth, the meanynge folowith: For vſe of tapres seruyth to se by that lighte other thynges that ben in derkneſſe. For in the tapre ben thre thinges, the matter and vſe and dyſpoſition and shape: and the matter is treble, as Jſi. sayth: the wexe weke & fire. The weke is made of hempen thred, and the grounde & foundamente of the tapre, & the wexe byclyppeth the weke, and syndeth & nouriſheth the fire that is light, & is end & complemēt of either. For it werketh in the wexe & in the weke, and tourneth them in to his owne likneſs. And thinges of diuers kind haue with themſelfe wōder full & moſt conuenable vnite: The shape and diſpoſition therof is round & long, & great at the ende. The vſe therof is to stond on a chaūdeler, to be hold & bore tofore lordes.

De Lacte. ca. lxiii.

MYlke is whyte licour and swete, gendred of blode by werkyng of hete in tetes & pappes of beſtes. Or as Ari. saith li. Fviii. Milke is blod sod and defied, and not corrupte

corupte: For whan the chylde maye not for greatnesse be fed by the nauell/ thenne kynde ordeyneth hym mylke of Menstruall blode, that commeth of the pappes and teetes, and is there vefied and sodde: and taketh whyte coloure of the whytnesse of the kernelles of the teetes and pappes/ as Constantyn sayth lib. xix. For mylke and menstruall blod ben al one kynd. Therfore kynd maketh milke to fede the child without the wombe. Therfore shall not mylke be tofore byrth tyme/ nor moch therafter, but it happe ayenst kynd. For in that tyme digestion of mylke is complete in beastes, that haue one tyme ordeyned to bringe forth theyr brode. But in wome is diuersite: therfore mylke muste nedes be good after .vi. monthes. And mylke is swete whan it is well digested: and that is nedefull for meate of bestes that is swete/ for al bestes meate is not but swete & wel digested/ as he sayth li. xviii. Also li. vi. Aristotle sayth/ that no beaste that layeth egges, hath mylke nor teetes and pappes: and in euery mylke is a thynne party and watry: And a thycke party is called chese: and the more thycke mylke is/ the worse chese is therin. And mylke of beastes that ben toth lesse aboue, rennethe: and mylke of beastes with teth in eyther Jowe, renneth not nor talowe of suche beastes: And mylke of suche beastes is swete and thyn/ as Camelles mylke/ and maares mylke/ and asses mylke. Also he saith there, that in some countrees the people abyde not conception of Sete, but frote theyr tetes and vdders with nettelor and thenne fyrst cometh out blode, and after as it were mater, and at laste commeth good mylke/ not moche worse than the mylke is whan they haue eyned. Noo mylke is in the teetes of menne generally/ thoughe hit semeth that it happeth other wise. Some herbes haue whyte humours, as Titimallus/ & some trees also. The Fygge tree hathe humour whyte as mylke, as Arystotle sayth there. Mylke of beastes rennethe, and amonge all beastes the byrche hathe thyckeste mylke/ out take hares and sowes, & is moste thycke in sorowynge tyme, and wexethe thynne afterwarde/ as Arystotle sayth libro sexto in fine. The Lowe hathe noo mylke tofore caluynge, and hath good mylke after. But whanne hit is fyrste congeled, hit is as hit were a stone, and that happeth whan it is medlyd with water, as he sayth. Also libro. ix. he saith/ that whanne a chylde is nourysshed with hotte mylke/ his tethe spryngethe the soner: And after clensynge/ womans mylke multyplyeth and encreaseth: Some women haue milke onely in the hedde of the teete, & some in otherplaces of the tete. And whā the mylke hathe not good digestion, then it congeleth, and the brestes hardeth: for all the brestes benne ryghte neshe. And yf any heare commeth therin, there falleth a greatte sykenesse, that hyghte Pilosa: And the ache ceasseth not ere the heare commeth out with the mylke, or rotteth/ and cometh out in that wyse. And whyle the milke commeth and renneth/ Menstruall blode is not generally founde. And some meiche woman bledeth Menstruall blode, whan her blode is ryghte moiste: and moch whā chyldren suckethe: and benne fedde with moche thycke blod that haue the Crampe. yf the nourycē haue moche multytude of mylke, ofte it noyeth and greueth. And a blacke woman hath moche better mylke/ and more nourysshynge, thanne a whyte womanne. And Jsaac in Dietis reherseth suche propryetes of milke and many other/ and sayth in thys wyse.

Mylke is generally diuided in thre maner/ for some mylke is swete and newe milked, and other is soure and olde mylked/ or meane betwene both. The swete is moste sauery and nighe to blonde and frend therto/ and tourneth soone in to blode: and is therfore good nourysshynge of blode. And is compowned of thre substaunces/ that bene dyuers in vertue and in werkynge: One maketh thynne and clenseth/ the seconde is thycke and stoppethe/ the thyrde maketh neshe and thynne. Farther more the substaunce of wheye is watrye/ and maketh thyn the chese: the chese is colde & thycke and stoppeth, therfore creme is vertuous and neshe: And soo mylke with

watry ſubſtaunce therof is ſharppe, & tempereth and neſhethe thycke humours, and waſheth and bytethe the wombe and the gutteo: And laxeth and putteth oute, and thyzleth the veyneo. And openeth the ſtoppynges of the liuour and of the ſpiene: and namely of the mylke of camelleo. And ſuch mylke helpeth them that haue the Dropeſye, as he ſayth. And there it foloweth alſo: Good mylke and temperat in his thre ſubſtaunceo, clenſeth the membreo with his watrynesſe, and withſtondeth venim, & moyſteth the mẽbreo as butter, & bereth meate with his cheſe fro the mouth of the ſtomake to the grounde therof. Alſo milke is commended, for it nouryſheth well the body, and torneth in to lykneſſe of blode, if it be take temperately and in due tyme after clenſynge of the body. And if it be take in to a bodye that is not clenſed, or in vndue tyme, is torned in to euylle humours that it fyndeth, and encreaſeth them, and is reſolued and torneth in to hotte ſumoſitee, and is ſo cauſe of hede ache, and if hit fynde matter of Feuer: he kendleth the feuero heate: yf it fynde the kynde heate feble, then it soureth ſoone: and is soure in that ſtomake: For whan there is moche humour and lytelle heate, thenne is brede ſoureneſſe or rottynge of ſtewme: therfore mylke ſhall not be ofte take, but the body be temperate, and the ſtomake voyde: for if the body be clene of rotted humours and colera, and the mylke is well digeſted, hit nouryſheth wel the body: & maketh good blode, and moche fleſhe. And moyſteth the body without, and maketh the ſkyn fayre and tender, as he ſayth. Alſo he ſaythe, it accordeth to them that drinke mylke to be faſting, and eate the mylke hotte and newe mylked: And they ſhoulde not eate or the mylke be defied. Alſo it nedeth to beware of to greatte trauel and meuing vnto the milke come downe in to the place of digeſtion, and be defied. For of vnordynate meuynge and trauelle commeth to moche heate ſodenlye gendered. And by ſuche heate the vnctuoſytee is reſolued and torned in to euylle fumoſytee and greuous, & the thycke party leueth the vndygeſted, and bredethe many maner corrupcions, as he ſayth. And choſen mylke (as he ſayth) ſhal haue foure qualitees, colour, odour, ſmel, and ſauour. The colour muſte be whyte & clere without any yelowe, red, or wanne. Good odour without heuy ſmell: The lycour meane betwene thycke and thynne. And a drope therof putte on the nayle, abydeth contynual, and dropeth not away. And ſuche a droppe is ſhape brode byneth and ſharpe aboue. Then ſauour is good, if it be not medlyd with bytternes nor with ſaltneſſe. And amonge theſe dyuerſitees of mylke, womans mylke is accounted kindely moſt temperate: For al mylke folowith kyndely the complexion and kynde of the beaſte that it cometh of. And for the complexion of mankynde is mooſte temperate and more nouryſhynge: therfore it eaſeth mooſte smertinge in the corners of the eyen. And all that is ſaid bifore of goodneſſe of mylke is founde in this mylke.

De Lacte cameli. ca. lxiiii.

CAmelo mylke, by hotte complexion of the beaſte, is more hote than other milke, & more thyn and leſſe vnctuous, and leſſe nouryſhynge, and is temperynge, and openeth ſtopinges: And helpeth them therfore that haue the Dropeſy, that commeth of ſtoppynge. The Camell is mooſte hot of kynde: therfore heate by waſtyng of blod, drayweth out the vnctuoſyte: for mylke is not ellee but blode ofte ſodde: And Cammelleo blode is ſalte and ſharpe, and therfore it departeth humours, and maketh thicke humours thinne. Loke tofore de Camelo, in tractatu de Animalibus.

De Lactu vaccino. ca. lxv.

COwes Mylke is contrary to Camelo mylke: for the cowe hath not ſomoche heate to drawe the vnctuoſyte oute of the blode, & therfore her milke is ful vnctuous & moſt nouriſhinge. For cowe milke nouriſheth more than ſhepes milke: though ſhepes milke be more hot than cowe milke And the cauſe is (as he ſaith) For though

the

the cowe mylke be not soo hotte as shepes mylke / a lytell fatnesse sufficeth to cowe mylke / and that fatnesse abydethe in the mylke, & passeth in the substaunce of chese, & the mylke nourisheth therfore the more: for fatte substaunce nourisheth more then the substaunce of the chese: for hit is more hote and more moyste / and nere to the hete of blode / and torneth sooner in to blonde. And as men of olde tyme tel / Thinges that tourneth soneste in to blod, nourisheth soneste / as it is sayd there. But yet fatte mylk nourysheth better thanne fatnesse that is more hote: for mylke hath thyn watery moyste, that nesheth and entereth in to the inner parties of the body: but fatnesse by itselfe sleeteth above for the aire that is therin, and maketh reuuyng, and hardeth by thyckenesse of his substaunce all moyste: And therfore cowes mylke percith & thyrleth by watryues therof / and cometh into the inner parties: and maketh kynde hete by fastnes therof: and greueth not mochē kynde by scarsite of chese / but helpeth and susteyneth, as he sayth. Mylke is vsed in one maner of nourysshyng: for thē it is vsed with his thre substaunces together. And other wise to clensynge and to abate hete: For the whey is departed fro the creme: & other wise to moyste, and then the fatnes of butter is vsed. And the vse of mylke is take by thinnes, thiknes / & mene betwene, as he sayth there. Mylke is knowe in substaunce and in werkyng: In substance, for that mylke is beste, that is nexte to the cōplexion of mankynde / as womans mylke: And the nere it is mylked, the better hit is / and the more effectual ayenste venym, and ayenste the cuylles of the bledder & of the reynes, and ayenste greuaunce of the longes / if ayre commeth not therto / or chaungeth the vertue therof after it is mylked. Then mylke in werkynge is knowe / whan the creme and the butter is parted therfro and the chese also. Then the whey is more watry and sharpe, as it fareth in Lambes mylke, that is lesse nourysshynge: and helpeth thē nethelesse that haue the Dropesy, and that by watrye hete and thynne lycoure. Cowe mylke is moiste thychche mylke, and lesse thynne and watry than other: and lesse sharpe and more buttery, and nourysheth well therfore: and accordeth to the stomake, and comforteth and keleth the heete of the lyuour and of the stomake / and maketh the bodye fatte and huge: And healeth woundes of the gutte and of the Mother, and is the better and more holsome, if the moiste veale of watrines be consumpt and wasted by stones of the ryuere that ben hette fyry hote and then quenched therin.

De Lacte caprino. ca. lxvi.

AMonge the fore sayde differences Gotes mylke holdethe meane: For after womans mylke it is acounted moste temperate in thre substaunces, therfore hit helpeth moche ayenste woundes & euylles of the longes, and of the bledder & reynes, if hit be take with Sugre. And whey departed from the chese and fro the butter / is moiste dryenge and clensynge and abatynge Colera: And moche gotes mylke / dronke by it selfe, renneth & curdeth soone in the stomake: And therfore for it shulde not greue, it is tempered with a lytell hony and salte: & then it curdeth neuer, but vncurdeth if it begynne to curde in the stomake. And for bette lyue by drye meate & by endes and croppes of bowes and braū ches, they: milke is the lesse watery and more bytinge / and accordynge to the stomake: For of dyuers pasture commeth dyuers mylke: for beastes that liue by freshe grasse & tender / haue watry milke & thyn, that greueth the stomake. And those that ete lexatiue herbes haue bytinge milke: & pycketh synewes & noyeth and layeth.

De Lacte ouino. ca. lxvii.

SHepes milke is more hotte & dryer than cowe mylke / with lesse butter & more chese: and nourisheth therfor the lesse. And is not soo acordynge to the bodye as cowe milke: & that is knowen by heuy odour & smelle. For as Gal. saith / Shepes mylke hath more heuy smelle than cowe mylke, and is therfore slewmatyke / and nourysheth

sheth more thanne gottes mylke/ and lesse than cowe mylke doth, and is also lesse temperate than is gotes mylke.

De Lacte asinino. ca. lxviii.

ASses mylke is temperate and nourishynge/ and restoreth: but hit laxeth the wombe: And neshethe and moystethe membres that ben harded with drinesse & with heate: And helpeth the breste, and abateth the coughe and streightnesse of the breste: And helpethe the woundes of the bledder and of the reynes.

De Lacte caballino. ca. lxix.

MAres mylke is moche lyke to cammelles milke in thynnesse, in sharpenesse, and in colour/ and helpeth in postumes of the Moder/ and expeyeth menstruall fluxe/ if the cause of the menstruall blod be hotte and drye. This mylke hathe that propertee, that none other milke hath, as Isaac affermeth.

De Lacte porcino. ca. lxx.

SOwes mylke (as Isaac sayth) is thyn and watry/ for by coldenenes therof it abydeth vnsodde and vndigested: and helpeth therfore lytell or naughte, if it be take for medicine. And if it be take for mete and sodde with Juys of Barly, it biedeth and genderethe good nourishinge and moyste, as he sayth.

Qualiter se habet lac tempore partus. ca. lxxi.

MYlke of beastes that bene nyghe the byrthe/ is thyn and watery, for humoure bene gadered in beastes in tyme of byrthe: for the mouthe of the Mother is closed, and the milke is medlyd with watry humoure/ & is therfore greuous that tyme/ and cause of spewynge and bolkinge/ and nesheth roughnesse/ and hyperethe the roughnesse of the stomake: and laxeth the wombe, and is harde to dehye & sourythe, and rumeth and curdeth in the stomake/ & biedeth full euyll fyhnesses and vicerses: And smyteth the brayne with lamosyne that commeth therof/ and is cause of hedache and of stenche of the rethe and of the breth, and so if mylke be tomoch corrupt, or to moche taken therof, or if it be taken other wyse or in other seasone thanne hit shulde, it biedeth many foze syknesses and euylles: And noury sheth euyll humoure/ and fydreth & corrupteth good humoure/ And helpeth and rotteth the stoone in the bledder and reynes: and bendeieth & lightneth vnkynde heate and feuorous. Also it infecteth the teeth and the gomes/ and biedeth full euyll pymples and whelkes & scabbes in chyldren, and expeyeth stopping of the lyuoure and of the splene/ and of the reynes, & greueth the stomake, & putteth oute meate by slypperneo ere it be defyed, and laxeth so the wombe. Corrupte milke biedeth these humoure and many other euylles, but of good mylke and euylle this sufficeth at this tyme.

De Sero. capi. lxxii.

VPheye is the watry partye of milke departed frome the other partye by rennyng and curdynge, for rennynge ioyneth togethere the partyes of chese and of butter, and departeth there fro the whey that is thynne and watrye. Thessectes & doynges therof is rehersed tofore. And hath also vertue to clense & to washe away rottynges and matter, for it washethe the gutte, & clenseth theyr woundes of matter/ and purgeth the breste, and quenchethe thurste/ and abateth the sharpenes of red Colera, and dooth awaye wette scabbes & drye/ and vnsloppeth the lyuour and the splene. Lohe tofore in primo secundū Isaac there hit is spoken of.

De Butiro. cap. lxxiii.

BVtter highte Butirum, & hath that name of imbuendo/ moystynge and bedewynge/ as Dyascion sayth, for by the fatnesse therof and moysture/ butter moysteth thoo bodyes/ whiche he towcheth, for butter is the flower of mylke/ and is full hotte and moyste, with mayntrye of aire/

ayre / and therfore hit is ryghte fatte.
For butter is kyndelye hotte and moyste, gleymynge and fatte and nyghe accordinge to the complecion of mankynde / as Jsaac sayethe, and so butter ofte eaten moysethe the stomake, and lqethe the wombe / and namelye if hit be freshe and newe.
Therfore men in olde tyme lykened butter to oyle medled with fattenes: And sayde, that who that wolde take it / it wold helpe hym to spette and clense the brest & longes / and namely if there be a Postume therin / for it rypeth and temperethe and clensethe the superfluitees of the breste, and namely if it be eaten with Sugre, or with honye: But then it ripeth the lesse / and helpeth the more to recouerynge / as he sayth. And he sayth there / that butter is contrary to venyme / and makethe the membres moyste: And washynge therof nesheth the roughnes of the eyen / and purgeth and clensethe the eyen / and rypeth and bicketh the Postumes / and helpeth wonderly the woūdes of the longes / and in lyke wyse the throte and of the breste: And abateth fretynge of the gutte and of the reynes, and nesheth and slaketh synewes that bene astonyed or shronken or dystroyed with the Crampe, as he sayth. And Rui. saith / that butter taken in to the body is a singular helpe ayēst venyme, if he that is poysoned meltethe butter in hote mylke / and drynketh therof a greate quantitee: For the fatnes therof stoppeth the wayes, soo that the venyme therof maye not sodenly come to the hart. Also butter drieweth all the venym to hit selfe, and maketh hit cleue togethere / and bryngethe hit oute of the bodye by perbrakynge and spewynge, as he sayth.
Butter is made in this wyse, the creame is gadered in a clene vessell, and is longe bete with an instrumente of tree / that is made therfore, the whiche instrumente is rounde and brode, with an hole therin: and the creme is beaten and flyredde therwith / and by that flyrynge kynd hete is exited and comforted in the substaunce of mylke: and therby all the fatnesse is gathered togethere, and fletethe above / & the whey that is thynne & watrye, with chese party sinketh bowne to the ground as it were yeuynge the ouer place to the butter / as to the more noble partye and worthye / and thenne the butter that fletethe above / is gathered and hepte in a clene vessell for dyuers vses and nedefulle. And the more freshe and newe the butter is, the better it is. The more sauoury it is, the more liking it is to the taste: freshe butter is fletynge & nesshe, but kynde heate hath more maystry ouer the moyste parties / & wasteth theym lyttell and lyttell / and maketh the butter somedeale harde / and butter fedeth welle, and nourisheth well, and maketh potage fatty and sauourye, & is therfore ofte put therin in stede of greyce or of oyle, and is somedeale salted / that hit maye the better be hepte, and that his potential moisture may be tempered with the dryneſſe of the salte. For it is more lykynge to the taste when it is meanely salt. And whan butter is olde, the sauour therof appeyreth and the odour also, and tourneth in to heuy sauour and smelle, and is grenouse to the taste, and is not then worthy to make fatte and sauourye, but hit is good to diuers medicynes and oyntementes. For often it happeth, that that thinge whiche accordeth not to the throte / accordeth to some medycynes.

De Caseo. cap. lxxiiii.

Chese highte Caseus / and hathe that name (as Jsidore sayethe) of Carendo / lackynge or being without: For chese is wronge or pressed in a chese fatte, vnto the wheye be pressed out & departed from the watry substaunce of mylke: And soo chese hyghte Caseus / as it were Carens, lackynge: For somtyme chese is drye and not hauynge lycoure and moysture, as he sayethe. But Dugution sayethe / that this nowne Caseus cometh of Cadendo, fallinge: for it falleth and passeth awaye soone, and slydethe oute bytwene the fyngres of the Deye wyfe, & chese is the dregges of milke, for as Jsaac sayth / the chefe substaunce of mylke is cold and thicke, and harde to defye, and ryghte euyle of dygestion, & also

passeth

passeth slowly out of the stomake.
And it accordeth and belongethe more to stoppynge than to lazynge. And is heuy to the stomake and to the lyuour, to the reines & also to the splene, & namely if the thick places ben disposed to be stopped. Ferther more chese bredeth and gendereth a stone in the reynes. And so for bycause of these thre euyl Accidentes, Constantyne sayth, that chese vniuersally and mooste cominly is euyl, but nesshe is leaste greuouse, therfore Isaac makethe distinction of chese, and sayth, that some is freshe and newe, & some is olde, and some is meane betwene the tweyne. Newe chese is freisshe, and engendereth not euylle humoures, and hath yet therfore somme swetenesse and moysture of the the mylke, and is therfore the more easy to defye, and nourisheth the better, and laxeth the more the wombe, & namelye if hit be not salte, for saltenes taketh away both sowernes and swetenes: for to salte chese dryeth to soone, and greueth the stomake. And salteleste chese is mooste nowrysshynge, and moysthethe the bodye, and bredeth moche fleshe, but hit greueth the stomake, and tourneth soone in to fumositie, if the stomake be hotte, & tourneth in to soureneste, if the stomake be colde. Then if it be meanely salte, it is the better to defye, and greuethe lesse the stomake, and soureth soone without salte, & kyndleth the bloudde.

De Caseo veteri. lxxv.

Olde chese is sharpe and drye, & thick to nourysshynge, and harde to passe oute of the stomake, for if the moysture of the mylke be awaye, sharpenesse and drynes of the rennynge hathe maystrye therein, and soo hit is not but thycke and faste: and therfore the superfluytie of the bodye is not made subtylle therewith, as hit is with other thynges that benne subtyll in werkynge: and soo greuethe the bodye in two manner wyse. For corrupcion therof and thicknes of werkyng, makethe the superfluitie thycke, and corrupteth and greuethe the stomake, for by the sharpnes of the rennynge it is contrarye to all other thynges, that helpe in other maner: and tourneth them in to worse nowrysshynge. For if it soothe fynde thycke humoures in the bodye, it gendereth & bredethe the stoone in the bledder and in the reynes, for hit vniteth humoures hote and thycke, and maketh them ful harde. Therfore olde chese is to be eschued & forsaken: for it helpeth not nor sedeth, nor is obedict to digestion ne gendereth, ne bredeth good bloudde, nor moysthethe the body, nor exciteth vrine, but it foudrieth and bindeth moysture, that it soothe fynde. Also the olde chese is harde & drye, with many holes and pores, bicause of drynes, and breke the soone, and hath neyther fattenesse nor moysture, but greueth the body: but chese sadde and rosted is not soo euylle as chese with manye eyen and hooles: for soundenesse of substaunce is token of fattenes and of moysture. And chese with to many eyen and hooles is booth newe and olde. But Dioscorides sayth, mylky chese moysteth the wombe, and olde byndeth, and namely if hit be sodde, or if it be take oute of water and rostedde, and namelye if hit be tofore meate taken. For hit stoppeth with thyckneo the way of the stomake, and suffrethe not the mete to passe into the guttes. And chese eaten after mete thursteth downwarde the mete, as it were a pressour, and shoueth hit to the place of outpassage. Meane chese eate after meate thrusteth downewarde the meate, as hit were betwene newe and olde nourysheth moche, for good sauoure and thyckneste therof, & for is hardeth soysiely by kynde heate, and the more mastry kynde hete in it hath, the more strongely hit hardeth, & cleueth the faster to the membres. Huc vsq; Isaac in Dietis. Dios. and Aristotle lib. iii. F. meane, that whanne moche chese is in mylke, it is the more mete. And Dioscorides sayth, that Chese is contrary to venym: for it stoppyth the wayes of the veynes with thyknesse & moysture, & sustereth not the malyce of the venyme come to the harte, and freshe chese layed hotte therto drawethe out the venemous bytynge. And

in

in token herof, if chese be layed to the bytynge of a woode hounde or of a serpente, all the whytnesse of the chese torneth in to wan colour. And chese helpeth also ayenst the venemouse postume, that hyghte Antrax / and ageynste other venemouse postumes / if it be eaten or layed to without: and accordeth to medycyne in many causes / as he sayth.

De Coagulo. ca. lxxvi.

REnnynge milke is made thycke in the mawes of certayne beastes / & by vertue therof mylke of other beastes rennethe and curdeth: and the butter and chese gadereth to gethers, & the whey is departed therfro. And libro. iii. F / Aristotle sayth / that the more thycke mylke is / the more chese is therin, and renneth the sooner, but milke of a beste that is totheles above, renneth: and mylke of a beaste with teethe in eyther towe / renneth not nor his greyes. Also he sayth there, that mylke rennethe by rennynge and mylke of fygges: whan the mylke of fygges is gaderd in wol, and the wulle thanne is wyped with a lytelle mylke, and that milke put in other milke, and soo all the mylke renneth. Also there, rennynge is not founde / but in wombes of beastes that suckethe and chewethe theyr cuddes: in them whiche haue teeth above and bynethe is no rennynge founden, but in the haare and in the conye. The elder that the rennynges is / the better it is, & helpeth ayenst the fluxe of the wombe / & namely the rennynge of the cony & of the harte / as Aristotle sayth. Also lib. xvi. he sayth, that mylke renneth by renning / for renning is mylke, in the whiche is a speciall heate, and helpethe therfore and suffeyneth the mylke / as the semen of the male suffeyneth the menstruelle bloudde of the female in the mother, for the kynde of mylke and of all bloudde is all one, as he saithe there, capitulo de Caseo. Isaac speaketh of rennynge and sayth / that he whiche renneth by vertue of his sharpenesse and of heate and dryncsse, whiche hath mastry therin / and wasteth the moisture therof: & though that rennynge bene in all chese, yet the sauour therof is lesse felte in newe chese and grene. And that is for moche wete and moysture. And rennynge is founde in the mawe of a suckinge beaste, whiche doothe chewe his cudde / and is medled with salt, and afterwarde dryed & harded in smoke hangynge ouer the fyre / and a lyttel therof is tempered with a lyttelle mylke made luke warme, and medled with the other mylke / and soo doothe renne and curdeth togethere all that maye be ronne / and soo in the substaunce of rennyng is suche a vertue hydde, as is hydde in the Semen of the male, as Aristotle, Auycenne, Isaac, and other doone meane. And in shewing & treatinge of the propertyes of licours this that is sayde shall suffyse at this tyme.

De Virtutibus conuenientibus diuersis rebus. capitulo. lxxvii.

IN humours, licours / and other thinges benne certayne vertues, of whome some we shall sette here shortelye: for by diuers complexion and vertues / that haue maystry in diuers thynges, diuers maner of werkynge is founde / as the vertue of openinge / of rypynge, of clensynge, and of other doynge. The vertue of openinge werketh by heate / and dryeth in subtylle substaunce / as it fareth of Oynons or of Juio of Lekes, of Alum, and other suche confections: Therof openeth the mouthes of the veynes / and exciteth the Emoroides, as Constantyne sayth. The vertue of spredinge werketh by heate and moysture, for heate thyrleth and comethe in to the substaunce of a thynge / and dyssolueth moysture that is obedyent therto / and maketh open and spredde, as it farethe of Dockes and of Ellerne ryndes, & other suche that may streiche and sprede, if they ben sodde in oyle / as he sayth. The vertue of stopping werketh by cold and moysture / with nesshe substaunce and sadde / as it fareth of Dragantes, of the whyte of an egge / and of Psillium / for these fyll the poores, with clesynge and saste substance, and streyneth and byndeth with colde. The vertu that

maketh

maketh thick/werketh by cold & moisture, as it fareth by Mandragora that maketh the skyn thycke, if it be layed theron, as he sayth/ for by colde hit byndethe the more thynne partyes of the moystures, and soo the moysture cometh to the myddell/ and maketh the substaunce more faste, and soo the more thycke, and werkethe by heate/ and by moysture. For heate wasteth the thynne parties, and then benne the erthye partyes the more thicke. The vertues that maketh hard/ werketh by colde and dryenes/ for euery qualitie draweth towarde the myddel, and maketh all the substaunce the more harde, and werketh somtime by cold/ & moisture & bindeth the moiste parties by cold, as it fareth in frost & yse/ & somtime by heate and dryneſſe, & fastneth the erthy partyes, and maketh them harde in that maner wyse/ as hit fareth in senne or neſhe erthe, and in brente tyle. The vertue of opening werketh by heate/ and dryneſſe with thycke substaunce: for heate rerethe and meueth the more subtyll partyes outwarde/ and the thycke partyes and drye cometh to the myddell, and soo al the substance is made vnenen. And that same vneuennesse is cause of roughenesse. Also cold maketh roughnesse in moyste water/ byndinge and drawynge the vtter parties to the myddel/ and letteth the thynne parties to spred themself outward/ & therfore the other partyes/ in the whiche cold hath the domynacion and maystrye, be boothe roughe and sharpe without, and by dyuersitie of matter/ whiche receyuethe impressyon and werkynge of heate & of cold, ben dyuers conditions and proprietees & medlynge of thynges gendered kyndely other happely, as it is knowen, and as Auycenne and Constantyne doothe meane/ And as hit is openlye sayde tofore in the treatyse of the qualytees of elementes.

And the vertue of neshynge nourisheth by heate and by moysture also: And that by hete that spredeth the moyst partyes, and departeth and distyngueth partees frome other as Dialtea dooth/ whiche Dialtea is moyste and somewhat hotte, and openeth meanely by the heate therof, and maketh the humours neſshe and fletinge by passynge moysture of it, and maketh neshe in that wyse other thynges that be neshed by heate that hath maystry ouer the watry partye and erthy, and tourneth them in to erthye partyes, as hit sarethe of the erthy vapours, and watry/ that be drawe vp in the aire/ & tourned in to neshe dropes of raine/ and nowe of dewe/ now of heyle and nowe of snowe/ as the Commentour sayth super. iiii. Metheororum. Also it is knowe/ that vertu of heate neshethe harde thynges, soo that the partyes cleueth vneth together in greate werkyng of heate, as it fareth in wexe and in other thynges that melteth, for vertue of fyre hath maystry ouer the partyes of water and ayre/ that ben therin. The vertue of rypynge & the vertue of digestion werketh by vertue of heate and by moysture/ and the vertue of witholdynge by colde and by dryneſſe: and the vertue Expulsiua, of outputtynge, by colde and moysture, the vertue of appetyte werketh pryncipally by heate and by dryneſſe/ and the vertue of drawynge werketh by heate and dryues/ as it fareth in Diapramo, Scrapino/ and Stercore columbino, and other suche. The vertu laxatiue werketh by the same vertues, but it werketh more strongely/ and so some thinges that drawe laxe also and be feruente/ as Scamonia, &c. and werkethe by colde, and thrusteth downeward, and makethe slypper by moysture, as hit fareth by Prunes Sione and Thomarides. &c. The vertue of rypynge werketh by heate and dryneſſe, and soo dothe the vertue of drawinge/ as hit sarethe in Cantharidibus/ and in Flammula, and in other suche/ that be fulle hotte, and genderethe fulle soone in the fleshe whelkes and bleynes: Of other suche vertues it is shewed tofore, in libro iiii. de proprietatibus Elementarium qualitatum/ libro Septimo in tractatu de Remediis Morborum.

¶ De putredine. ca. lxxviii.

Rotyngnesse is corruption of substaunciall moysture, and commeth of scarsit

ſitie of kynde heate by abundance of other heate, for vnkynde heate in werkynge of moyſte matter, that is not ruled by kynd/ maketh it rotte, as it is ſayde, ſuper libro Methcororum. For all that is erthye and colde rotteth later than the thynge that is hotte, as Ariſtotle ſayth. Alſo the thynge that is harded by colde rotteth ſlowly, as it fareth in yſe and in the cryſtall ſtoone / & that is feruente and hotte rotteth ſlowelye, as Ariſtotle ſaythe, for the heate that maketh it ſeruente is more ſtronge, than the heate of the ayre or heate that cometh in the other ſyde/ and ſuffreth not therfore hit ſelfe to be ouercome nor chaungynge made agaynſte the thynge that is feruent. And al that meueth rotteth more ſlowely, than that thynge that meueth not, as Ariſtotle meaneth: For of meuynge comethe heate that ſaueth and kepeth kynd here. Alſo all that renneth / rotteth more ſlowly/than that that renneth not, as he ſayth. For Accidentalle heate that commethe of ayre, that conteyneth hit/ is more febler than the kynd heate, that is of meuyng or of rennynge, and ſuffreth not it ſelfe ſoone to rotte. Alſo a myghtye bodye rotteth leſſe and more ſlowly, than a lyttelle body, as he ſayth, for if the body be hote, therin is more kynde heate to withſtonde the cauſe of rottynge. Alſo if the bodye be colde, kynde coldenes therof withſtondeth better the Accidentalle heate that is cauſe of rottynge in a moche bodye than in a lyttell body / as it fareth in the ſee/ as Ariſtotle ſaythe. For ſee water whanne it is departed/rotteth ſoone, and it rotteth neuer / whyles it is hoole and not deuyded. And in lyke wyſe hit farethe of other waters. For water departed from a great ryuer rotteth anone. And therfore wormes brede therin by rottynge. The cauſe is, for kynde heate makethe departynge therin and departeth the thynne from the thycke/ and the erthy partyes fro the partyes of water and of aire, that is departed fro the thycke / the ſame heate gendereth wormes & other beaſtes, and that is that Ariſtotle ſaythe, for kynde hete departing makethe them abyde departed / and tourneth them in to kynde of beaſtes and that by rottynge / by myghte of ſtronge heate that is therin, as the Commentour ſayth. Stynkyng thynges be grevous to the taſte/ and abhominable to the ſtomake, and maketh wamblynge / and ben heuy of odour and of euylle ſauoure/ and of foule colour, and defoyleth the hondes that them towcheth: and ben contrary to the complexion of mankynde, and bredethe ſodenlye corruption in hole men. But they ben meate and nouryſhyng to ſerpentes, and to wormes. And thynges that benne diſpoſed to rotte, they rotte the ſooner if they touche thing that is rotted. And corrupt & rotted membres corrupteth hoole membres. And though they take no ſpirites / they payue and take awaye the ſpirites of membres/ that benne nyghe therto. And a membre that begynneth to rotte/ may not be healed but he be cleanſed at full of rotynge and of matter. And ſo rotted membres benne not prouffitable, but they ben kytte of or brente, or throwe away. There ben other vertues, by the whiche kynde werketh, as the vertue of nouryſhynge in herbes and graſſe, treee and beaſtes / and the vertue of genderynge in men and in other beaſtes boothe two ſoted and foure ſoted, and the vertue of genderynge of eggres in ſome crepynge beaſtes, and alſo in bryddes and fowles. But of the vertues of genderynge & nowryſhynge, and of other vertues, that ſeruyth them, it is treated at full tofore, in libro. iiii. de generatione Dominis, and in libro. xviii. de generatione Animalium in generali. Therfore of them we ſhall leaue to ſpeake at this tyme. The vertue of genderynge of eggres is in rounde beaſtes and in longe and plyaunte, as ſerpentes, attercuppis / and ſcorpions, and in other ſuch. And in fyſhe, as in crabbes and lopſters, & in other endeleſſe many: and in foules and bryddes/ and in all two ſoted beſtes. Libro v. Ariſtotle ſaythe / that noo two ſooted beſtes gendreth not beſtes but man alone.

De Ouis et eorum proprietatibus. capit. lxxv.

Then

Then fryste in the foulsyde beastes the Semen is shedde in small perelles or dropes that be smalle, nesshe, & moyste and whyttyshe, and ben fastened / and torned and chaunged in to lyttel bodyes / and ben called Ova / egges in englysshe / for by cause that they ben moyste and full of humour within, as Isydore sayth the libro. xii. C. Some moyste thynge hath moyste humour within, and some without / as he sayth: some men meane, that this nowne Ouum / cometh of a nowne of grewe, for they call an egge Oluan, and putte therto this letter, L. Some egges bene conceyued in any wynd, but they ben barraine / except they ben conceyued of treadyng or by werkynge of the male / and thryled with seminall spirite / as he sayth. And some men meane / that egges haue suche a vertue / that a tree that is enoynted with theym, shall not brenne / nor cloth that is enoynted with theym / as he sayth, and if they ben medled with lyme, they glewe the partyes togeder of broken glasse, as he saith. Then egges bene fyrste gendered, and take than a shape and lyue by heate of the mother / as Isyd. sayth, libro. iii. And. v. Arist. sayth, that foules & fysshe & serpentes lay egges, but the egges be full dyuers in goodnes & malyce, in quantitie, substance / and qualitie, in fygure and in shape. Foules and byrdes laye egges generally in thende of springynge tyme, and in the begynning of somer, as Aristotle sayth the libro. v. oute take a see foule that hyght Alceon, for that foule layethe egges in the begynnynge of wynter / and syttethe on brode fouretene dayes ere the byrdes be complete, and. vii. tofore the begynnynge of wynter / and. vii. thereafter / as Simonides sayth. And Isydore libro. xii. speakethe of this foule and sayth, that in the cleft of a pond of Occean Alceon in wynter makethe her neste / and layeth egges in. vii. dayes, and syttethe on brode / and whyle she syttyth seuen dayes, the seete is easye and soft / and the weder stylle. vii. dayes the see is easy & mylde, for kynde helpethe in that wyse to brynge forth foules of kynde.

And Plinius, Basilius / and Ambrose in Examcron / meaneth the same. But other foules laye egges twyse or ofter in a yere, as fowlowes, but the fyrste egges ben corupte by cause of the wynter / and the later ben complete, and as Aristotle sayth there tame foules laye egges all in sommer, as culuours and Hennes / and namely if they ben well sedde / and in an hotte place. Also Aristotle sayth / libro. vi. that some foules laye egges all the yere, out take two monthes / Iule and Decembre / as hennes, som of them laye twise euery daye. And that that layethe moche dyethe soone. And sometyme the Culuour layeth. v. tymes a yere, and layeth but fewe at one tredinge. And some laye many egges, as the Henne: and some foules with croked clawes / laye fewe egges, and some laye in the nestes / & some in holowe trees / and some in hooles and dennes of therth, and some in feldes / and some in roches and rockes / and some in grauell or in sonde: as the ostriche, that sitteth not on brode in nestes made of bowes of trees, and somme in stones, and some in cragges, and some in mareys and amonge reide / as water foules.

Aristotle sayth the libro sexto, that egges of foules bredeth hard without, and some benne of two colours / citrine within and whyte without. And egges of ryuer foules ben dyuers / and other than egges of foules that benne sedde in drye londe: For citrine therin is more than dowble to cytryne of egges of foules that bene sedde nyghe the brynkes and brymmes of waters. Also egges ben dyuers in coloure: For culuours egges benne white as henne egges. And egges of marreys foules ben yelowe, and some ben as they were paynted, as a sperchawkes egge. And egges ben dyuersly shape, for some benne sharpe / and some ben brode / and the brode dooth come oute fyrste / and then the sharpe. Of the longe egges with sharpe endes dooth come males / and so of egges with roundnes in stede of sharpenes cometh females. And in hotte countrees and londes egges bene layed in dounge in heate of the sonne: and of them cometh chekins and byrdes, as in Egypte, and in certayne places in hotte

hotte fethers / as in a certayne cyte, a good drynker lated eggeo vnder his pilowe, and sayde, that he continued drynkynge vnto chekens were take oute of the eggeo. Also sometyme eggeo ben put in hote vesselles, & chekens ben haught therin / as he sayth there, but the semen of the male is receyued in the moder / and medled with the semen of the female, fyrste the eggeo semeth whyte, and afterwarde redde as bloude / and then yelowe, and then by werkynge of kynde, the yelowe abydeth in the myddell: and the whyte is there aboute / and cometh out whan it is complete / & tourneth then out of the nesshe in to hardenesse. For in the outgoynge it is fastned & made perfyghtly hard, for eggeo ben yelowe while they benne in the wombe, and wrapped in a lyttell skynne that is whyte, and bene harde whan they ben complete and shape. And that hardeneo is the shelle: In saltenesse of an egge the shelle hathe the same office, that the bagge that the chyld is conceyued hath in the body of the chylde, but for greate heate he hath maystry in the body of the foule, the shelle then hath suche a bagge / and that is nedefull for sauynge of the nesshe matter and moist, that is there within. And many foules laye wynde eggeo, as hennes, and gyes / as Aristo. sayth there libro .ii. and that cometh of superfluytie of seminal humoure / that are passinge in the body of a female. And wynde eggeo ben lyttell and vnsauery, and more moyste than other, and withoute harde shel, and chaunge not, thoughe hit be layed vnder a henne / but the yolke and the whyte abydeth and chaungeth not. And suche eggeo ben founde in hennes / and in geyo / in pohennes and in coluours. The cheken in the egge is sooner complete and shapen in sommer / than in wynter. In sommer hennes eggeo openeth in .xviii. dayeo, and in wynter in .xxv. dayeo. And if it thundrethe, as the henne dothe sytte on bloode / the eggeo ben corrupte / and so they bene if they bene ofte handled with folkys hondeo.

Also olde hennes laye in the begynnynge of spryngynge tyme, and yonge hennes eggeo ben smaller, and lesse then other old hennes eggeo. And the hennes egge is full sharpe the .xi. daye after the treading, and some foules in treadynge kepe not sexus of male and female / but the female treadeth the female / and the male treadethe the male / as pertriches and culuours, & of suche treadynge comethe stynkynge odour, and the eggeo ben barayne, as wind eggeo / and no chekens shall come of them ne bryddeo, as Aristotle sayth.

And in the hennes egge after three dayes of syttynge on broode, ben tokens seen of the cheken, & then cometh vp the yelow, toward the smal ende to the place in the whiche the egge begynneth to cleue. And there is seen, as it were a droppe of blode in the white of the egge, & is the beginning & mater of the harte, as it is sayde tofore in the treatise de generatione pulli, loke there.

Also of an egge with two yolkeo cometh two chekens, and these yolkeo ben departedde atweyne by a lyttell webbe / as Aristotle sayth there. And foules that ete flesshe, lay but oneo a yere, oute take the swalowe that layeth eggeo twyse a yere. And the eagle layeth thre eggeo, and throweth away the thyrde out of the neste.

Ducvsque Aristoteles, libro .vi. A. And syttethe on broode vppon the eggeo thyrtye dayeo. Libro decimo septimo he saith, that foules laye eggeo with harde shelles, but if there falle occasion of sykenesse. Also foules that gender moche laye oft wynd eggeo, and soo doothe not foules with croked clawes, nor foules with good flighte. For in foules with manye eggeo is moche superfluytie / and the superfluitie of foules with croked clawes / passethe in to clawes / fethers / and wynges / and therfore theyr owne bodyes benne somdeale harde / sharpe, and leane / and layeth therfore not many eggeo, nor treedeth moche: and for lattenesse and heate of the wombe the foules laye ofte.

Also bryddeo laye many eggeo / and trede moche, as hit fareth of some hennes, the lesse they ben, the more eggeo they laye. For the meate of theym passethe in to the mater and generation of eggeo. Also wind eggeo bene not in foules of good, slyghte,

for in theym is but lyttell superfluitye and scarce/ and therfore they laye but fewe egges, and wynde egges bene more than egges accordynge to generation of byrdes and chekens/ and ben lesse in quantyte for they ben vncomplete, other for they bene so many, and bene not full lykynge to eate/ for in all thynge what is digeste/ is more swete and lykynge, than what is vndigest. And some foules ben made fulle of egges whan they smelle the males or here theyr voices, for they eate moch and haue moch superfluitie & heate, and haue therfore the more stronger appetyte, and shedeth soone the semen of generation, and layeth egges full soone/ for by vertue of heate, that superfluite passeth sone in to the kynd of egges. Also foules ben gendred and come of egges, whan the female syttethe longe on brode/ & heteth the egges, & for the chicken in the egge may not be complete & perfitly shape withoute meate and nourishynge: therfore kynde ietteth meate in the egge, within. And for theyr feblenes, egges nede heatinge and comforte of heate: therfore egges ben soone complete in hotte time, for hote tyme helpeth dygestion and generation. The white is the matter of the chekyn/ and the yolke is his fode and meate/ And therfore the white and the yolke be ioyned by a lyttell webbe for dyuersytye of kynde of the white, as hit were contrary to the kynde of the yolke/ and therfore the yolke is fastened in colde weder/ and is moyste after warde whan hit is made hotte, and the whyte freseth not in cold, but hit is more moyste/ & is harded whan it is rosted/ & wareth in generation thycke of the cheke, for it is the mater therof. And the cheken taketh meate of the yolke/ and that by the nauel, and than is moch yolke/ for it is moyste by heate, & shall be moyste/ and tourneth soone in to nourishyng. Hucusq; Aristoteles libro. xvi.

Isaac in Dietis speakethe of egges and sayethe, that egges of beastes that ben hole and temperat, ben good meate and noble. And egges of fatte beastes/ nowrysheth more, and ben more sauery, and also egges of them that bene troden of the male: for they haue more heate than those that ben gendered withoute tredynge of male, and also egges of smalle hennes, for in them is moche heate. Generally the kynd of egges is temperate and meane/ and ryghte accordyng to the cõplexion of mankynd, but the white is more colde than the yolke, and worse to defye, and namelye if the egges ben of olde foules/ or not troden of males. The yolke is temperate & nesshe accordinge with heate/ and is therfore the better to defy, and comforteth the membres: and abydeth longe therin. The nowrysshynge of egges is diuers, for the egges of some beastes benne temperate, as egges of the partriche and of the henne, and bene good to defye/ but they passe soone out of the membres, and ben therfore better to rulynge of good helthe/ than to comforte the membres/ and egges of greate bestes ben hard to defye, and not full good nourysshynge, as egges of ostriches, of Geis, and pohennes, that ben euyll nourysshynge and hard to defye, and heuy of smelle/ and namely if the beastes ben olde or nat troden with males, but whan they ben defyed, they abyde longe in the membres/ and ben therfore better to comforte the membres, than to rulynge of good helth.

Egges of smalle beastes ben mooste lighte & of olde bestes moste heuy, & of mene most temperate, for therein is more temperate heate & lesse mousture, & ben therfore good to rule good helthe/ & also to comforte the membres. And the more newer egges ben, the better they ben, & the more older they ben the lesse worth they benne/ and varye & ben diuers by crafte in foure maner wise for they be rosted, or sodde or bake in mortres or in hotte asshen, or they bennes fryed. The rosted benne more thycke and worse to defye than those that bene sodde for the fyre wasteth theyr substaunsial moysture and maketh theym dreye, and the roosted and bake vnder hotte asshen benne worse then the rosted vnbeked and bare of coles/ for heate of fyre in asshen bicluppeth them & suffreth not the superfluyte of fumosytye to passe

passe out therof. And those that ben rosted aboue the coles sweten out the fumosite & ben made pure and clene and thycke, but those that ben sodde in water benne better than those that ben rosted, for moysture of the water is contrary to the hote fyre that werketh to fordrye the moysture therof / and bene therfore the lesse dryenge and kelynge kynde heate. And those that benne sod hole in the shelles, ben worse / for the shelles, withoute benne hard, and holde therin the superfluytee of fumositie / that it maye not passe oute in vapoure, & therfore they brede ventosite and swellyng / and heuynesse of the stomake & of all the wombe, and heate of water commeth temperately in to egges that ben broke and sod in water / & tempereth the thykneo & the fatnes of them, & taketh for them euil smel and odour, & they be therfore better then other, but onely the yolke is more dryenge & fastnynge. And the harde yolke is dryenge, and harde to passe out of the stomake, and thyrleth slowely the veyneo, and comforteth moche whan it is dygested / and greueth the stomake and the guttes / if hit be vndygested / and menge and rere yolkes somedeale fastened, ben lesse dryenge, and better to defye, and cometh soone in to the veyneo / and moysteth the breste, and comforteth the membres but lytel / & are meane bytwene neshe and hard in theyr werking & passions. And fryed egges benne worse than other: for if they bide in the stomake, they tourne soone to fumositie and corruption, and corrupteth all the mete that they synde therin, & bredethe heuynesse in the stomake and more abhomynation than other egges / namely if they benne fryed in yolkes: And & some benne meane bytwene rosted egges and egges broken and sodde in water. Duc vsqz Isaac.

Also egges benne good, not oonelye to meate, but they ben nedeful in many maner medicynes: for they moysten and ease and smothe the breste and the throte, & comfort the membres / & restoren & helpen the vertue of generation / & helpen brenninge & scalding, for of yolkes of egges rosted is made the beste oyle for brennynge and scalding. Also yolkes of egges helpe the venemous postume, that hyghte Antrax / for a rawe yolke of an egge medled with salt, healeth that postume / as Constantyne sayth.

The whyte of an egge swageth & abateth heate and swellynge / and staunch eth rennynge moysture, and helpeth in the hotte Bowte and podagre, and ben moste greuous / whan they benne rotted and corrupte, and corrupte the the humoures / and bredethe with theym wamblynge and perbrakynge, and benne lyghtlye cause of death.

De ouis Aspidum. ca. lxxx.

The egges of addere, that hight Aspides / ben lyttelle and rounde, wonder yelowe / slimy / & gleymy / & stinking within, & most venemous / & clustred togeders / with certayne synewes & stringes. The venyme therof is most sleeng / & there ayenst is no remedy found / as Plinius saith. And as he saith it happeth somtime that a venemous frog that hight rubeta / findeth the egge of such an adder / & sitteth on brode theron, & of suche bredinge cometh a worme that sleeth with blaste & with sight, as doth the cokatrice. The worme that sitteth so on brode & bringeth it forthe, seleth fyrste all the venyme of his mater & venime. For whan it is first haught, he beholdeth & seeth him that bringeth him forth / & sleth him in that wise, as he saith. It semeth that Isaie. lxx. toucheth this matter & propertie, where he sayth / that who that eteth egges of suche an adder / shall dye, & what is confecte and noury shed therwith, shall torne in to suche an adder. There the glose sayth, that of the egges of Aspidis cometh a cokatrice, & of the venemouse Jewes shalle come Antichrist.

De ouis Aranee. ca. lxxxi.

Attercoppes egges benne many / and they be smal and wanne / with smale speckes / and departed asonder, and bene venemouse nesshe and gleymye, and if hit happethe in anye caase / that they benne lolle, the attercoppe seketh theym anone,

and bereth them in her mouth to her den. And of an egge cometh endeleſſe attercoppes, and ſo lytel & ſmal/that vneth they be ſeen, & yet anone as they come oute of the eggethat they were in, they begyn to weue ſubtylly, that it is wonder/that ſo lyttel a beaſte hath ſo moche wytte and vertu of kynde. Loke toſore de Aranea, li. xviii.

De ouis Aquile. ca. lxxxii.

THe egles egges & the goſhaukes egges be fewe: for they paſſe but ſelde three egges, & oft the egle throweth the thyrde out of the neſte, for he ſitteth not gladly on broode/ as Ariſtotle ſaith li. v. & putteth in her neſte a precious ſtone with her egges. And witches trow, that that ſtone helpeth ayenſt the thũder, & meneth that the egle putteth that ſtone in her neſt with her egges to ſaue thẽ fro the thũder/as Pli. ſaith.

De ouis Ancerinis. ca. lxxxiii.

GEyo egges ben great and hard to defy/& ben harder to hatch/& later complete than ben hennes egges.

De ouis Anatinis. ca. lxxxiiii.

DVckes egges ben more then hennes egges: but they ben not ſauoury, nor nouryſhe ſo well as hennes egges.

De ouis Alaude. ca. lxxxv.

LArkes egges be litel & ſmale & ſpecled/ & ben laied vnder a clot/& be oft there ete with wormes & weſele.

De ouis Bubonis. ca. lxxxvi.

OWles egges ben ſmal & ſpecled with brotyll ſhelles, & ben wery ſhe/ with moche white and leſſe yolkes. Choughes hunteth by daye/ & eateth owles egges, & the oule eteth the choughes egge by night & ſiteth therfore alway either with other by cauſe of their egges, as Ari. ſaith li. viii.

De ouis Corui. ca. lxxxvii.

RAueno egges ben many, as Ari. ſaith, & onely the female ſyttethe there on brode: & the male bryngeth meate all the meane tyme. And throweth away ſome of the egges, for they ben ſo many/ and the rauen laieth egges & ſitteth on brode in the middel heate of the ſomer, ayenſt the kynd of other foules & byrdes. And ſo Petron⁹ ſaith/ the rauẽ laieth egges whã the fruite is ripe.

De ouis Ligni. cap. lxxxviii.

SWanneo egges ben many, greate/ and euenlong, with hard ſhele, & not with right good ſauour, and ben heuy of ſmel/& more harde to defye than Geyo egges.

De ouis Cocadrilli. ca. lxxxix.

COkadrilles egges ben more than gies egges/ and the male & female ſyttethe there on brode by certayne tymes, nowe the male, and nowe the female, as Plinius ſaith, li. xviii. And theſe egges ben venemous, & as it were matter within/ & ben greuouſe both to ſmel & to taſte/ & paiſon & venime to eate.

De ouis Columbe. ca. lxxxx.

CVluours egges ben leſſe than hennes egges/ whyte and round, & ſomdeale euenlonge/ ſauoury and hote/ & wel nouriſhyng. The culuour layeth two egges, & of the one cometh a male/ & of the other a female/ and the male ſyttethe on broode on theym by nyghte, and the female by day, as Ariſtotle ſaythe libro ſexto. And the colouour layeth oſte in a yere/ for ſhe layeth x. tymes in one yere/ & namly in hote countrees & londes, as in Egypte. Loke toſore libro duodecimo.

De ouis Colubri. ca. lxxxxi.

ADders egges ben round & ful many, pale and wanne, neſſhe & ful of matter, venemous & ſleenge.

De ouis Draconis. ca. lxxxxii.

DRagons egges ben greatteſt, & more longer than Cokadrilles egges or oſtriches egges, as Plinius ſaith. The dragon hath egges within & not without, for the egges ben haughte within the moder/ therfore the dragon hath not ſo many egges as other ſerpentes haue, but dragons egges ben more blody & great, & ful of matter, venemous, & ſleenge.

De

De ouis Herodii.ca.lxxxiii.

THe Herfaucons egges ben smal with diuers coloure, & cuenlóge/as the goshaukes egges or sperehawkes egges, and they ben fewe / for all foules with croked clawes ben of stronge flyght, and of scarse moysture & of superfluitie, & therfore they ben of fewe egges / as Arist. sayth/li. xvii.

De ouis Formicarú.ca.lxxxiiii.

AMtes egges ben ful litel & smal/whityshe & rounde, and taketh encresinge without the body in an hotte place & mouldie, vnto they ben ful and complete, & if in any wise they bé remeued or shed, the amptes gader them/& bereth them aien to their nestes, & they haue good smel/ & bene medicinable, as Plinius saith, therfore heres eteth amptes egges/ and healeth & saueth themselfe, as Plinius saith.

De ouis Gruis. ca.lxxxv.

CRanes egges ben meanly great, pale, harde/ & vnsauerye / Heuy of smelle / with vnkynde sauour, and they ben harde to defye.

De ouis Griphis.ca.lxxxvi.

GRyffons egges ben greatter & harder than egles egges/& more heuy of smel & of sauour/& more hotte and drye in qualyte / and lesse in noumbre and tale/ for she layeth neuer passynge tweyne / and is of harde syttynge on brode, as Arist. sayth.

De ouis Gallinarum. ca.lxxxvii.

HEnnes egges be more temperat then other egges, & more according to the nourishing of mankind, as it is said tofore hond: but winde egges ben vnsauery & not ful mete to nourishyng. Herof loke tofore in this same boke, and also li. xii.

De ouis Hyrundinum.ca.lxxxviii.

Swalowes egges ben many/ for as Ari. saith, smal foules lay many egges, & no foule that eteth flesshe, laieth twyes in one yere, outtake the swalowe, whiche laieth twise & bredeth twise som yere/ & somtime the firste egges be corrupt by winter/& the later egges benne complete, and bryngeth forth brydes/as Aristotle sayth li.vi.

De ouis Cancrorú.ca.lxxxix.

CRabbes ben fyrste gendered bytwene the shelle and the wombe withih, bytwene the tayle and the backe, then they come out & ben gadered vnder the tayll, & there they swelle and wexe rounde, and waxe the vnto they ben complete. And ben loste / but they ben bespronge with semen of the male.

De ouis Locustarum.ca.c.

FLyes egges ben gadered within/& ben many & ryght smal, & whé they be shed vpon herbes / twygges/ and braunches in corrupte ayre/hotte and moyste, of theym cometh endelesse many flyes

De ouis Lacertarum.ca.ci.

EWtes egges ben lyke to serpentes egges/but they ben lesse in quantite, and more gleymy. And bene venemous: but they be lesse venemous than serpentis egges, as Plinus sayth.

De ouis Milui.ca.cii.

KItes egges ben fewe & smal, & yelow & speckled/& more erthy & drye than egges of other wilde foules, ful vnsauery, & worse of smel & of odour.

De ouis Merguli.ca.ciii.

COutes egges be smal & many, hotte & specled & somewhat whyte, & moche lyke to wylde duckes egges.

De ouis Nisi.cap.ciiii.

SPerehawkes egges be smal, & also specled, & hot & dry/& sometime the sperehawke laieth wind egges, whan she is to fatte.

De ouis Conturnicis.ca.cv.

CPrieues egges be like to rauens egges/& they be accoũted right good ayenste the falling euyll, as Plinius saith.

De ouis Onocrocali.ca.cvi.

MOrethrumbles egges be like to geys egges/but they be lesse & more vnsauery & worser of smelling/& white, & more harder to be defyed.

De ouis Pauonis. ca. c.vii.

POhennes egges ben grete/with harde shelles, and the pohenne sytteth .xxx. dayes on brode vpon her egges, & hatcheth then: And she layeth .xii. egges or lesse. And hydeth her egges fro the male: for he breketh them/ if he maye fynde theym, as Aristotle sayth.

De ouis Perdicis. ca.c.viii.

PArtryche egges bene lyke to coluours egges in temperatenes/ complexion, & in gretnes. And partriches stele ech others egges: But this frawd hath no fruite: for whan the byrdes ben haughte, and hereth the voyce of her owne mother: then they forsake her that sate on brod vpon the egges, and cometh to the some mother that layed the egges/ as Jsidore sayth.

De ouis Passeris.ca.cix.

SParowes egges bene fulle lyttelle and smalle, and the sparowes layethe and bredeth twyse in one yere/ and namelye if the fyrste egges bene corrupted or loste by some chaunce. They be mooste hotte and maketh the raynes aryse/ and exeytethe the seruyce of Venus, & so doth the braine of sparowes, as Constantyne sayth.

De ouis quisquile.ca.cx.

QVaylles egges ben lyttelle & rounde and les then partryches egges/ and ben more thanne larkes egges. And the quaile is a lyttell byrde/ and hyghte Quisquila/ and hathe that name of the voyce/ and is a fleshely byrde with many fethers/ and is of lesse flyghte than a larke, and lyeth vnder a clotte, as the larke doth, & oft the wesell distroyeth her egges, & she layeth in dyuers places/ the male sytteth on some of the egges/ & the female vpon some/ and retcheth but litel of the byrdes, whan they ben haughte.

De ouis Riuatricis. ca.cxi.

RJuatrix is a certayne venemous serpente/ that infecteth water, and her egges bene lyke to the egges of an adder, that hyghte Coluber, but they bene lesse and more specled/ and ben worse and more venemous. This serpente Riuatrix sytteth on her egges nyghe waters and welles/ and infecteth theym, and corrupteth with full wyked venime. Of this serpent Lucanus speaketh and sayth/ that Riuatrix defoyllethe waters. Loke more herof libro.xvii.

De ouis Strutonis.ca. c. xii.

OStryche egges ben gretteſt/ rounde, and full whyte, with harde shelles & wery sle sauour, and heuy smel: whan the tyme cometh that she shall laye egges/ she heuythe her eyen to the cluster of the. vii. sterres: For she layeth not but in the rysynge of that Constellation: And so whan that sterre is seen, abowte the monthe of Juli, she maketh a pytte in the sonde/ and layeth egges therin: and couereth theym with sonde/ and leuethe them there/ and forgetteth anone in what place shee layed them, and cometh nomore there: But the hete of the sonne in that sond heteth them/ and bryngeth forth byrdes of those egges/ And whan the shelle is broken, the byrde commeth out. The mother knoweth him, and fedeth and nourisheth hym/ which she forsoke whyle that he was in the egge. Of tryches egges ben hanged in churches for hyghtynes/ For they ben soo greatte and seldome seen.

De ouis Turturis.ca.cxiii.

TVrtyls egges benne lyke to culuours egges, but they bene somedeale lesse, & the turtel laieth two egges in sprynging tyme, and layeth no more that yere, but if the fyrste egges be corupte, as Arist. saith, libro.xvii. and layeth and brodeth on stiekes, as the culuour doothe, and may laye and brode vnto the systenthe yere/ as Aristotle sayethe expresselye.

De ouis vpupe.cap.cxiiii.

LApwynges egges ben like to ptriches egges but they ben lasse/ & more hard and more foule to the syght, and more vnsauoury to the taste, with worse odoure to the smelle. And the lapwynge layethe and

and ſytteth on brode on dyte ſheren / and vnclene thynges / and he telleth, that theſe egges benne good for wytches and euyll doers / and helpethe to theyr euylle dedes, as Plinius ſaith li. xxx.

De auis Vulture. ca. cv.

VPltres egges be gret as Egles egges and fewe: For it is harde to her to ſit on brode on her owne egges: Theſe egges ben browne and ſpeckled, with hard ſhelles, and euyll ſmell / and heuy ſauour: And ſomtime ſhe caſteth out ſome of her egges, as the egle throwethe awaye ſome of her egges / for ſhe may not eaſely fede her birdes / as Iſidore ſaythe.

Of egges and of the maner of egges / and of theyr qualytees and dyuerſitie / thio ſhall ſuffiſe for this time.

DE NVMERO, PONDERE / ET MENSVRA.

ET PRIMO DE VNITATE Cap. Lxvi.

TO the forſayde properties of thynges hit ſemeth me good at laſte to ſette ſomwhat fewe and lyghte, of the properties and dyuerſitees of nombres / of meaſures, of weyghtes / and of ſownes. For as Iſydore ſaythe libro. iii. The reaſon of nombres is not worthye to be deſpiſed / for in many places of holye wrytte hit ſhyneth, how we moche mayſtry and preuytee is in reaſon of nombres, for it is not ſayde in idelneſſe: thou haſte made all in noumbre, weyght, and meaſure, Sap. xi. For the nombre of fyxe that is perfyght, and made of hio owne partyes, tokeneth the perfyghteneſſe of the worlde. And ſo it is to vnderſtonde of other nombres.

And no thynge we maye knowe and lerne withoute lore of nombres / for therby we knowen houres and tymes, whanne we diſpute of the cours of monthes.

Whyle we knowe the ſpace of yeres that commeth abowte by nombre ben taught, that we be not harmed in acountes. Take away (as he ſaith) nombre & tale, & al thinges ben loſt: Do away compot & acountes, & all is full of lewdenes and vncunnynge. And no dyuerſite is bytwene other beſtes and men, that knowith not the reaſon of Calculynge and of acountes / as Iſi. ſayth there. Alſo in the begynnyng of aro metike it is ſayde, that it is neuer knowen / what is a Triangle, without the nombre of thre: not a Quadrangle, without the nombre of foure: And ſo it is knowe / that no thynge is knowen by the ſcyence Mathematica, without nombre / as he ſayth there. Alſo (as he ſaythe there) a nombre is a multytude gadred by ofte takyng of one, for one is the rote and mother of nombres: & one is not many / one commeth not of a nother nombre: but one is the begynnynge and welle of all nombres, & therof all nombres comme and ſpryngе. For one is the rote of multytude and of multyplycation / and is moſte ſymple and worthy / and moſte vertuous of alle, whyche benne conteyned there vnder, as Ariſtotle ſayth, and Auicen li. i. ca. ii. For one is moore and rote and well of multytude. One conteyneth all vnder itſelfe / and all thynges bene therin / as in the taker, as he ſayth, Capi. xxxiiii. For the propryte of one is to take multytude, & to yeue therto beynge, and to be in al partyes therof: And conteyneth Simpliciter, as it is ſayde li. iiii. capi. ii. And for one is the well of all thynges, the more a thynge nigheth to one and vnyte, the more it nigheth to ſothnes & trouth / as he ſaith. ca. ii. For one is / as hit were the fourme / and tweyne as it were the matter. And therfore the more a thyng nigheth to one / the more he paſſeth fro doubleneſs, and nyghethe to ſympleneſſe: And the more he nigheth one / the more heny gheth to beynge. For being is not toſore one / as it is ſayde li. ii. cap. ix. And one is not dyuers but by the matter: for he ſuſteineth and with holdeth al thinges, as it is ſayde li. v. ca. xxxi. One and vnyte is ſo prayſed amonge wyſe men / that many men meane, that one & vnyte is the ſoule in nombre / that comethe of one and

of

of vnitie, and meanen, that one is the begynnyng of all thynges/ that is contynuall and discrete, as Auicen sayth li. iii. capi. i. Also one is prayscd, for he cometh of none other, and al other nombres come therof: And ben broughte therto/ as to theyr propre heed and well of them, as he sayth. Also for symplenesse, one is not dealed ne departed, as he sayth, cap. iii. Moste truely one is that that is not departed in dede nor in vnderstondynge, and such one is begynnynge and well of nombre, as he saith. Also he sayth there, that in one is no multitude/ and that is to vnderstonde of the fyrste vnite and symple: to the whyche all thinges bē reduct, be they neuer so diuers: for one is sayd in many maner of wyse, as it shall be knowe hereafter. Also for persightnesse: for al pertyculer thinges, which is persite eche in himselfe, benne persighte whan they be reduct in to one. For al holenes and persightnesse longeth to one & vnite/ as it is sayd. i. de celo et Mundo. cap. ii. Also for synguler dignite: for one by itselfe hath a synguler beynge/ as it is sayde in li. Meth. ca. xv. And therfore Alg. sayth super. iii. Meth. cap. xv. That the cause of one and of vnite is one essencially and firste noble and passynge worthy. One or vnyte is take in many wyse, as Alg. sayth. Some one is simple, and som one is by somwhat that longethe therto. One symply is one, that may nat be departed in dede, though he maye be departed atweyne, as a tree & a membre: in the whych the parties benne fast togedere/ & ben not departed atweine. One by somewhat that longeth therto is sayde in many maner wyse, as in one gendre as man/ and ore, and horse. One in speciall kynde/ as Sortes, and Plato: One in accident and qualite: as Snowe and Ceruse/ and other whyte thinges. One in likenesse of voynge/ as the carter and the shipman: One in subiecte/ as swete and white ben in one substaunce and body. In principio Phi. cap. v. Aristotle saithe/ that some one is one in accident or subiecte: as whan two accidentes ben in one substaunce and subiecte: as colour and sauour. And one by itselfe is sayde in many wyse: as one in continuance, that ioyneth togythers, and endeth at the myddell. And one in speciali kynde and shape/ as Sortes and Plato. In mankynde one in generall kynde, as man. And ore in generall kynde, of beastes: And one is diffinicion: And one that maye not be departed, as a poynte: And one in nombre, as synguler/ and one in symplicite/ as beynge: And one in all hoolenesse and perfection, as is a cercle. And one in mater, as all bodyly thynges. Bernardus distinguesth. ix. maner wyse of one and of vnyte ad Eugen. For vnite is natural and gracious, and is constitute vpon eyther. Vnite naturall dissereth. iiii. maner wise. One is a vnite by assemblynge of diuers and distinct thinges, as many stones maketh one hepe. And some vnite is byndynge & cowplynge of diuers ptes/ of the whiche is one made, as membres ben in one body. Some benne ioyned of male & female in gēdring of childrē: And so wyse & husbond ben one, whā mā & woman ben tweyn in one flesshe. And som by oning of diuers kindes in one pson of gendeyng & birthe: And in this vnyte the body and soule ben one manne. So the gratious vnite hath foure diuersitees. The firste is myghty, by the which vertu man is stable in himself and not departed in his owne soule. The second is assentyng/ whā by charite many haue one soule & one body in our lorde. The thyrd is lykyng, whā the soule is all accordynge to god almighty, and forsakethe not god, but pleasethe hym with all his myghte and power, and is one spirite with hym. The fourth doth make vs digne & worthy: for therby godes sone taketh our erthly kynde to the vnitee of the second persone in trinite/ by that vnite god and man is one: The vnytee that passeth other vnitees/ as the vnyte of the Trinyte in thre persons and one god/ and this vnite muste be sole and synguler with out pere: so that therin maye be stynting/ state/ quiete, and reste of all vnytees. Verby it is knowen, that holynesse and perfection longeth to one and to vnytee, as Ari. sayethe. v. Phi. And what is not hole and persighte/ is not vnyuersally called one/ as he sayth. Those that haue one mater/ ben

one

one in nombre: And those that benne one in matter, benne one in nombre. And those that ben in one fourme in generall kynde, hath one generall name in kynd/ as a man is Animal, an horse is Animal, and of other beastes. But one and vnite that is the well of nombres, is not one in matter but in nombre/ as Aristotle sayth. And is most symple/ and hath the fyrste doyng and all other therby. In all kyndes one is heed & well/ that is pertycular therin: as whyte in colours, and in Neumatibus sownes, as it is say de Meth. x. ca. iii. And therfore the one vnite of nombre/ of the which commeth/ and to the whyche are resolued all nombres, is the figure and lyknes of the vnite of our lorde god. For as it is sayd. iiii. Meth. ca. iii. the fyrste in general kynd of substaunce and vndiuisible is the firste maner eueriastynge/ that is god, clene of alle matter: whiche is not onely the fyrste begynnynge as motor, but as the forme and ende, and last act/ and in hym is no mighte medlyd that maye be chaunged. And soo of hym that is one god in substaunce, commeth all creatures effectually, as by ensample/ as all nombres commeth of one vnyte, as of the hede and wel, and to hym al ben referred/ as to the cheyse ende: as al nombres ben dealed by the fyrste vnyte, the begynnynge and ende of all thynges maye be one, that is god/ that is blessed for euermore. Amen.

De Dualitate. ca. xvii.

Yf one be done to one/ then come the tweyne/ and that nombre is after one fyrste pryncipall and wel of nombres. And holdeth the secundary place/ as Isi. saith: And this nombre hyghte Binarius/ & is called infamis among some men/ for by the nombre of tweyne we bē departed fro one. And so this nombre is token of dyuisyon and departynge. But Aus. in. vi. Musice saithe, that if this nombre be to blame, for he passeth fyrst fro one: thē he is to praisig/ for he cometh of one, and nygheth firste to the nombre of thre.

De Ternario. capitulo. xviii.

The nombre of thre hyght Ternarius, and is gendryd of one do to tweyne/ & is moste holy amonge nombres: For ther in is founde the lykenesse of the holy Trynite. For as the fiirste vnyte of the fyrst pryncipall representeth one, so Ternarius preseteth the Trinite of persons in god. For by generation the sonne commethe of the father, and by procession the holy gost cometh of the fader and of the sonne. Also Aristotle taughte to worshippe the glorious and moste highe god in the nombre of thre: as hit is sayde, in li. de Celo & Mundo, ca. ii. For euery creature cryethe & preacheth the holy Trinite/ that is thre persōs & one god/ that made al creatures in nombre/ weyght/ & mesure/ as it is saide Sa. xi.

De numero quaternario. ca. xix.

One do to thre maketh foure: And the nombre of foure hyghte Quaternarius, & hath that name of Quadrate figure and square, as Isidere saythe. Quadrate shape and square is most stedfaste and stable/ and betokeneth therfore moste the stablenesse of all holy churche, & stedfastenes of a chrystē soule in vertues scyence & loore that he knoweth with all sayntes, what is lengthe & brede, hyghnes and depenes.

De numero quinario. ca. xx.

Of one done to foure maketh the secōd odde nombre/ that is the nombre of fyue/ and hyghte Quinarius/ which amōg odde nombres in binario distaunte fro ternario is the second: and ofte betokenethe those that put somwhat to the science and lore of the faith of the Trinyte. And nethe lesse thoughe they ben taught by the faith and by the lawe: yet they ben holde with the fyue nyce maydens, and the fiue yocke of oxen goynge amysse: for they benne yet tangled in the voluptie and likinge of the fiue fleshly wyttes.

De Senario. ca. xxi

One done to fyue maketh the nombre of fyxe, the whych hyghte Senarius: And

And to the fyfte perfyghte nombre of the euen partes therof taken al togethere they make the same nombre: some, that is not founde in a nombre betwene ten, but in the nombre of fyue: nor in a nombre about ten by nyne, eyghte and twenty. Therfore capra. Boetius sayth: that the nombre of fyue is a nombre that foloweth vertue: for he passeth not in superfluitee, nor sayleth in lacke of defawte: but holdeth the meane betwene euen partes: and hath no superfluitee nor defawte: For in the nombre of fyue halfe dealeth thre, and the thyrde towche, and the fyfte one: and fyue times one maketh fyue: and twyes thre maketh fyue, and thryes twayne maketh the same nombre: And therfore in holy wrytte this nombre betokeneth the perfection of grace & of vertue.

De Septenario. cap. cxii.

One and to fyue maketh seuen, & this nombre highte Septenarius. & is the thyrde amonge odde nombres: And betokeneth euerchaynge of seuē maner graces that alwaye encreaseth and profyteth in them that holde the fayth of the moofte holye Lrynite.

De Octonario ca. cxiii.

One done to seuen maketh the nōbre of eight, that highte Octonarius. And cometh of two eué parties, or of two nombres of foure: Or of twayne vneuen prices, or of twayne euen parties & odde: of fyue and of thre. And betokeneth the paffing ioye & wele in heuen that they shall haue that haue here the seuen maner yeftes of grace. Here euenesse of mynde that answere to the euenesse of good dedes: and vneuenesse of ioye and perticuler comfort: to the euenesse of tormentes and of woo. For ioye of martyre shall paffe the ioye of confessours: soo that they benne lyke in ether thynges. And the ioye of Dyzgynnes the ioye of wedded folkes: as one herre paffith in clerenesse. Lorin. xv. And for euen and vneuen dedes that here ben done, and for vneuen ioyes as is sayde, that ryuers menstone and dwellynges benne in the fathers howe of heuen. Joq. xv.

De Nonario. ca. cxiiii.

One added or put to eighte makethe the nombre of nyne. And hyghte Nōnarius: & is compowned of thries thre, & is next to tenand is but one betwene them, and betokeneth the blysse of the thre Jerarchies of angels, of the whyche eche hathe accorde and lykenesse of the holy Trinite, and benne nerer to god thanne bene other creatures.

De Denario. ca. cxv.

The nombre of tenne passethe nyne by one, and is ende, bounde, and mere of all symple nombres, and fyrste of all the compowned: And is worthye to prelēte our lorde Lryste god, that is Alpha & O, begynnynge and endynge, and not onelye begynnynge and endyng of all symple creatures, but the ioye and blysse of angels & of men. Also the nombre of ten is the firste mere of nombres, and no nombre passethe ten, but ten be put therto. And ten tymes ten maketh a perfyghte nombre, that is an hundred, and passeth fro the left side to the ryghte, as Beda sayth. Perof it folowyth that some nombre is Digitus, & some Articolario, & some Lōpositus: Eche simple nōbre bineth ten, is Digitus: & ten is the fyrst Articulus, and the nexte is twentye, & then thyrty, forty, and soo forthe. Compositus is compowned of Digitus and of Articulus, as enleuen, twelue, and thyrten, and so forth vnto twenty: that is the seconde articulus; and so forth, thyrty, and forty, vnto an hundred: And ten hundred maa thousande: and therin is the dignitee of the nombre of tenne knowen and noted. For without ofte takynge of tenne cometh not a thousande. Nombre taketh gretnes and quantitees: and many dyuisions bene of nombres: for some nombre is euen and some is odde: The euen nombre maye be departed euen in twayne: as twelue, foure fyue, and eyghte: Some nombre is odde,

that

that maye not be departed in to euyn partyes: For the one is more and the other is lesse, as in three/ fyue, and seuen/ and other suche. Ho Isidore sayth/ the euen nombre is diuyded in this wyse: Some is par, and some is Impar: That nombre is par/ that is departed in euen nombres alwaye vnto one, that is vndiuisible: In this wyse the halfe parte of foure and fyfty, is two and thyrty: and the halfe therof is fyftene, and halfe therof is eyghte: And halfe therof is foure/ and halfe therof is tweyne/ and the halfe of that is one, and is indiuysible and synguler. Impar is the nombre/ that maye be deuyded euen in tweyne. But either half dothe remayne odde: as fyue, tenne, fourtene/ eyghten/ two and twenty, thirty, fifty/ vnto so such nombres ben diuided euen in two commeth a nombre that maye not be diuyded euen in two. Impar is the nombre that maie be dealed euen a sondre, and eyther halfe therof also maye be dealed euen a sondre/ But suche euen dealinge commeth not fully to one: as hit fareth of foure & twenty: The half therof is twelue, a nother halfe therof is fyue/ and the other halfe therof is three, whych may not be diuided euen a sondre: And so the euen diuydynge cometh not fully to one. Impar is an odde nombre/ whyche cometh of multiplycation of odde nombres/ as fyue and twenty/ and nyne and fourty, whiche ben odde nombres/ and compowned of euen nombres and odde, and cometh of multyplycation of the nombres that be odde, as seuen tymes seuen amounteth to the nombre of nyne and fourty, & fyue tymes fyue maketh fyue & twenty. Also some euē nombre is superfluous, and some Diminutus. Superfluous is the nombre, that hath parties, that make a gretter nombre than hit selfe, as it fareth of the nombre of twelue, that hath fyue parties, the twelfth party is one, fyxe is tweyne, the fourth is three/ the thyrde foure/ and halfe parte is fyxe. And one, tweyne/ three/ foure, and fyxe maketh fyftene, that passeth by foure, and so of such nombre.

De Numero diminuto. ca. Lxvi.

The parties of a nombre diminuyd beinge accounted/ maketh a lesse nombre than itselfe: as it fareth of the nombre of ten that hathe three parties/ the tenthe party is one/ the fyfth is tweyne/ and the halfe is fyue: And one, tweyne, and fyue, maketh eyght/ that is moch lesse than ten. And the nombre of eyght is suche a nombre, and so ben many other/ that comethe not fully of their owne parties/ as the nombre of fyxe hath three parties/ the fyrst parte therof is one, the thyrd is tweyne/ the half is three: and tweyne, one/ and three/ maketh euen fyxe: These nombres bene perfyghte/ fyxe/ eyghte, and twenty bynethe an hundred/ foure score & fyftene byneth a thousande/ and fyxe score and eyghte and twenty bineth ten thousand: And these perfyghte nombres ende alwaye in fyxe or in eyghte/ and that alwaye the one endeth in fyxe/ & the other in eyghte/ as Boetius sayth.

Thou shalte selde fynd perfyght nombres, and they are soone acounted/ for they ben scarse and compowned in a full stedfast order. And Superflue nombres and Diminutif benne vnordinatly disposed and compowned of no certen ende of nombres. Of euen nombres ben dyuyded in this wyse. Some ben symple/ and some compowned, and some benne meane. The symple haue none but one party: but onely one other vnyte, as the nombre of three hath onely the third parte: and fyue onely the fyfte: and seuen onely the seuenth. Suche a nombre hathe but onely one party. But here he speketh of euen mesuringe party/ whyche is so often take, that it maketh but the same nombre. Compowned nombres ben not onely by one/ but they ben also compowned of other nombres: and cometh of multyplycation of other nombres: Nyne/ fyftene/ one and twenty, and fyue and twenty/ for wes faye thrice three/ and seuen tymes three, and thryes fyue, and fyue tymes fyue. The meane nombres semeth somdele both symple and compowned in some wyse: as nine and fyue and twenty. For in comparyson to some nombre of nyne is the fyft vncompowned: for therin is not comyn nombre, but onely one, and is the seconde and compowned

And is the fyrste perfyghte nombre of the euen parties therof taken al togeither: they make the same nombre & some, that is not founde in a nombre benethe ten, but in the nombre of fyue, nor in a nombre aboue ten byneth eyghte and twenty. Therfore capi. xviii. Boetius sayth, that the nombre of fyue is a nombre that foloweth vertue, for he passeth not in superfluitee, nor fayliethe in lacke of defawt, but holdeth the meane bytwene euen parties, and hath no superfluytees nor defawte: For in the nombre of fyue halfe deale is thre, and the thyrde tweyne, and the fyue is one, and fyue times one maketh fyue, and twyes thre makethe fyue, and thryes tweyne maketh the same nombre: And therfore in holy wrytte this nombre bytokenethe perfection of grace & of vertue.

De Septenario. cap. cxxii.

One do to fyue maketh seuen, & this nombre highte Septenarius, & is the thyrde amonge odde nombles: And tokeneth encreasyng of seuē maner graces that alwaye encreaseth and prosperith in them that holde the fayth of the moofte holye Trynite.

De Octonario. ca. cxxiii.

One done to seuen maketh the nōbre of eight, that highte Octonarius. And cometh of two euē parties, or of two nombres of foure: Or of tweyne vneuen ptyes, or of tweyne euen parties & odde: of fyue and of thre, And tokeneth the passing ioye & blesse in heuen, that they shall haue that haue here the seuen maner yeftes of grace. There euennesse of mynde shal answere to the euennesse of good dedes: and vneuennesse of ioye and perticuler comfort: to the euennesse of tormentes and of woo. For ioye of martyrs shall passe the ioye of confessours: soo that they benne lyke in other thynges. And the ioye of Vyrgynnes the ioye of wedded folke: as one sterre passith in clerenesse. i. Corin. xv. And for euen and vneuen dedes that here ben done, and for vneuen ioye it is sayde, that dyuers mansiones and dwellynges benne in the fathers house of heuen. Joh. xv.

De Nonario. ca. cxxiiii.

One added or put to eighte maketh the nombre of nyne, And hyghte Nōnarius: & is compowned of thryes thre, & is next to ten: and is but one bitwene them, and tokeneth the blysse of the thre Jerarchies of angels, of the whyche eche hathe accorde and lykenesse of the holy Trinite, and benne nerer to god thanne bene other creatures.

De Denario. ca. cxxv.

The nombre of tenne passethe nyne by one, and is ende, bounde, and mere of all symple nombres, and fyrste of all the compowned: And is worthye to presēte our lorde Cryste god, that is Alpha & O, begynnynge and endynge, and not onelye begynnynge and endyng of all symple creatures, but the ioye and blysse of angels & of men. Also the nombre of ten is the firste mere of nombres, and no nombre passethe ten, but ten be put therto. And ten tymes ten maketh a perfyghte nombre, that is an hundred, and passeth fro the left side to the ryghte, as Beda sayth. Perof it folowyth that some nombre is Digitus, & some Articolaris, & some Cōpositus: Eche simple nōbre bineth ten, is Digitus: & ten is the fyrst Articulus, and the nexte is twentye, & then thyrty, forty, and soo forthe. Compositus is compowned of Digitus and of Articulus, as enleuen, twelue, and thyrten, and so forth vnto twenty: that is the seconde articulus: and so forth, thyrty, and forty, vnto an hundred: And ten hundred maa thousande: and therin is the dignitee of the nombre of tenne knowen and noted. For without ofte takynge of tenne cometh not a thousande. Nombre taketh gretnes and quantitees: and many dyuisions bene of nombres: for some nombre is euen and some is odde: The euen nombre maye be departed euen in tweyne: as twelue, foure fyue, and eyghte: Some nombre is odde,

that

that maye not be departed in to euyn partyes: For the one is more and the other is lesse, as in thre/ fyue, and seuen/ and other suche. As Isidore sayth/ the euen nombre is diuyded in this wyse: Some is par, and some is Impar: That nombre is par/ that is departed in euen nombres alwaye vnto one, that is vndiuisible: In this wyse the halfe parte of foure and fyfty, is two and thyrty: and the halfe therof is fyftene, and halfe therof is eyghte: And halfe therof is foure/ and halfe therof is tweyne/ and the halfe of that is one, and is indiuysible and synguler. Impar is the nombre/ that maye be deuyded euen in tweyne. But either half dothe remayne odde: as fyue, tenne, fourtene/ eyghten/ two and twenty, thirty, fifty/ vnto as such nombres ben diuided euen in two commeth a nombre that maye not be diuyded euen in two. Impar is the nombre that maie be dealed euen a sondre, and eyther halfe therof also maye be dealed euen a sondre/ But suche euen dealinge commeth not fully to one: as hit fareth of foure & twenty: The half therof is twelue, a nother halfe therof is fyxe/ and the other halfe therof is thre, whych may not be diuided euen a sondre: And so the euen diuydynge cometh not fully to one. Impar is an odde nombre/ whyche cometh of multiplycation of odde nombres: as fyue and twenty/ and nyne and fourty, whiche ben odde nombres/ and compowned of euen nombres and odde, and cometh of multyplycation of the nombres that be odde, as seuen tymes seuen amounteth to the nombre of nyne and fourty, thyue tymes fyue maketh fyue & twenty. Also some euē nombre is superfluous, and some Diminutus. Superfluous is the nombre, that hath parties, that make a gretter nombre than hit selfe, as it fareth of the nombre of twelue, that hath fyue parties, the twelfth party is one, fyxe is tweyne, the fourth is thre/ the thyrde foure/ and halfe parte is fyxe. And one, tweyne/ thre/ foure, and fyxe maketh fyftene, that passeth by foure, and so of such nombre.

De Numero diminuto. ca. Lxvi.

THe parties of a nombre Diminutus beinge accounted/ maketh a lesse nombre than itselfe: as it fareth of the nombre of ten, that hathe thre parties/ the tenthe party is one/ the fyfth is tweyne/ and the halfe is fyue: And one, tweyne, and fyue, maketh eyght/ that is moch lesse than ten. And the nombre of eyghte is suche a nombre, and so ben many other/ that comathe not fully of their owne parties/ as the nombre of fyxe hath thre parties/ the fyrst parte therof is one, the thyrd is tweyne/ the half is thre: and tweyne, one/ and thre/ maketh euen fyxe: These nombres bene perfyghte/ fyxe/ eyghte, and twenty byncthe an hundred/ foure score & fyftene byneth a thousande/ and fyxe score and eyghte and twenty bineth ten thousand: And these perfyght nombres ende alwaye in fyxe or in eyghte/ and that alwaye the one endeth in fyxe/ & the other in eyghte/ as Boetius sayth.

Thou shalte selde fynd perfyght nombres, and they are soone acounted/ for they ben scarse and compowned in a full stedfast order. And Superfluе nombres and Diminutiф benne vnordinatly disposed and compowned of no certen ende of nombres. Of euen nombres ben dyuyded in this wyse. some ben symple/ and some compowned, and some benne meane. The symple haue none but party: but onely one other vnyte, as the nombre of thre hath onely the third parte: and fyue onely the fyfte: and seuen onely the seuenth. Suche a nombre hathe but onely one party. But here he speketh of euen mesurynge party/ whyche is so often take, that is maketh eue the same nombre. Compowned nombres ben not onely by one/ but they ben also compowned of other nombres: and cometh of multyplycation of other nombres: Nyne/ fyftene/ one and twenty, and fyue and twenty/ for twyse thryes thre/ and seuen tymes thre, and thryes fyue, and fyue tymes fyue. The meane nombres semeth somdele both symple and compowned in some wyse: as nine and fyue and twenty. For in comparyson to some nombre of nyne is the fyrst vncompowned: for there is not comyn nombre, but onely one, and is the seconde and compowned

powned in compary son to systene: For in pine and in systene is a nother comin nombre thanne one: as the nombre of three/ For thryes thre maketh full nyne: and thryes fyue maketh full systene.

De secunda diuisione totius Numeri. cap. xxvii.

AND nombres ben departed and dealed in a nother maner wyse: For euerych nombre is take by hymselfe, & with comparison: as one/ tweyne/ thre/ foure/ fyue, syxe, and suche other. A nombre is take with cõparisõ in this maner wise: the nõbre of foure is dowble to the nõbre of .ii. and conteyneth ofte tweyne: and syxe is dowble to thre, & eyghte to foure, and ten to fyue: and thre is treble to one/ and sixe to tweyne, and nyne to thre. And ylyke greate nombres ben those that conteyne ylyke many: as tweyne to tweyne, & thre to thre/ and ten to tenne, an hundred to an hundred. Vneuen nombres bene the more and the lesse: as thre and tweyne/ & foure and thre. And generally the more and the lesse in comparison ben vneuen either to other, and the more nombre conteyneth the lesse/ and somewhat more: as foure conteyncthe thre and somwhat ouer. For in foure is one and thre, and so of other. The lesse nombre is conteyned in the more, and is take in comparsonthereto with somepty of it/ as thre to foure, and is conteyned in foure with two parties therof. A nombre that hyght Multiplex/ conteyneth the lesse nombre twyes or thryes, or foure tymes/ as tweyne conteyneth twyes one, & is dowble therto: and thre is treble to one, and foure is quatreble to one: and so of other. The nombre Submultiplex is ofte cõteined in the more nombre, as one is twyes conteyned in tweyne/ and thryes in thre; and foure tymes in foure/ fyue tymes in fyue, and so of other. The Superticularis nombre conteyneth in comparison alle the lesse nombre/ and somwhat ouer: as thre conteyneth tweyne, and one more, that is the halfe parte of tweyne. Also foure conteineth thre and one ouer, that is the third parte of thre: And fyue conteynethe foure and one ouer, that is the fourthe parte of foure, and soo of other. The nombre that hyght Subsuperparciens conteyneth the lesse nombre/ and two partes, thre, foure or moo partes of the lesse nombre: as fyue conteyneth thre, and two partes ouer that ben tweyne: And seuen conteyneth foure, & thre partes ouer thryes one: and nyne cõteyneth fyue, and his other partes, foure tymes one. The nombre Subsuperparciẽs is conteyned in the more nõbre with some partes therof/ two or thre or mo/ as thre is conteyned in fyue and two partes therof/ and fyue is conteyned in nyne with foure partyes therof/ and so of other. Subsuperparticularis nombre is conteyned in the more nombre, with the halfe parte or the thyrde parte, or the fourth, or the fyfth: as two to thre/ thre to foure, foure to fyue/ & so of other. The nombre Multiplex Subsuperparticularis conteineth the lesse nombre ofte, and some partye therof: as fyue conteyneth twyes tweyne, that makethe foure, and one party therof: as nyne conteyneth twyes foure and one ouer. The nombre Multiplex Superpticularis cõteinethofte the lesse, and some parties therof. Also fourtene conteineth twyes syxe, & some parties therof: as eight conteyneth twyes thre and some parties therof/ and sixtene conteynethe twies seuen, and some parties of it: and two and twenty conteyneth twies nyne and some thre parties. The nombre Submultiplex Superparciens is ofte conteyned in the more nombre/ with some partes therof: as thre is twies contcined in eyght with two parties therof, and foure is twyes conteyned in enleuen, and thre partes therof, as Jli. sayth.

De tertia diuisione totius Numeri. ca. xxviii.

NOmbres bene diuyded in the thirde maner, in this wyse. Some discrete and some conteyned: A discrete nombre is conteined in discrete vnytes/ as thre, foure/ fyue/ syxe, and so of other. A nombre conteynynge is he, whych ioined with vnites

is

is conteyned / as three is vnderstonde in greateneſſe and in quantytee / and this nombre is deuyded in lineall, ſuperficiall, and in Solyde. The nombre lineall begynneth at one, and is writen linially vnto end leſſe. And soo alpha is write for deſygnation of lynes. For amonge Grekes this letter tokeneth one. The nombre ſuperficiall is writen not onely in lengthe / but also in brede, and is conteyned in length and in brede. As thre cornered nombre and foure cornered and fyue cornered and round / & other ſuche, bene alwaye wryten and contryned in length and brede: Therfore here benne fygures ſette for enſample: For the cornered nombre is ordeined in this wiſe. and the Quadrante in this wiſe.

And fyue cornered in this wyſe. The cercle nombre is made thus. The nombre Sphericus and Circularis comethe of a nombre that is multiplied by itſelfe, and eſte by the nombre that cometh therof, & torneth in to itſelfe in a cercle wyſe, & maketh a ſpere all rounde: as fyue times fiue tymes. For this cercle multyplyed by itſelfe all abowte, maketh a ſpere al roũd, For fyue tymes fyue and twenty maketh generally an hundred and fyue and twenty. The nombre Solidus is conteyned in lengthe and brede and depeneſſe to theym that benne ſymple proposed ſymple to the kynde: and many maner diuiſions of nombres to be vnderſtande and be knowe, as I fynde in the wordes of Iſidore: for his wordes I folowe at full. Herof it folowith, and is openly knowen hereby, that vnder diuerſyte of nombres bene dyuerſly hyd dyuers vnderſtondynges & meninges of holy wrytte, the whiche is inſpyred by the holy goſte. Therfore, as Boeci⁹ ſayth libro quinto capitulo primo.

Amonge the ſcyence Mathematicke / wiſe men ſhall mooſte take heede of the ſcyence of nombres: For the loore of Ariſmetica paſſeth all other to helpe to knowe alle thynges of kynde, of the whiche Phyloſophie muſte treate: For without nombre is not a letter ioyned to a letter, nor ſillable to ſillable in righte order / neyther Subiectum knowe fro the Predicatum: nor the concluſion in Silogiſmus is diſtyngued fro the premyſſes: nor the fyrſt meane & laſſe, nor of the thyrd and fourth. Therfore (as Boeci⁹ ſayth) the ſcyence of nombres paſſeth all other ſcyences. For withoute thre is no triangle: nor quadrangle withoute foure / and ſoo of other. And ſoo it fareth in Muſyk / for acordes Muſyke hathe names of nombres / as Boetius ſayth. As hit fareth in Diateſſeron, in Dyapente, and in Dyapaſon, and in other Conſonancis & acordes of Muſik, that haue no name with out nombre that cometh toforе. And the courſe of ſterres is not knowen, and ryſynge nor paſſynge / nor dyuerſite of tyme ruled, but by helpe of nombre. Alſo alle that is made / is shape by reaſone of nombres, as he sayth. Alſo the enſample in the wytte and thought of the maker, was reaſon of nombre: And by certayne nombre thries thre orders of angels benne diſtyngued. By thre and ſeven, vertues and myghte of all reaſonable thynges and of ſpirituall wyttes benne dyſtyngued. And the elementes benne faſtened by vertu and ſcyence of nombres. And ſo for to ſpeke, al thynge vſeth Coniunction of nombres bothe ſpyrytuall and corporall, bothe of heuen and erth. And nombres haue compoſition amonge themſelfe as Boecius ſayth. For in the ſubſtaunce of nombres is foũde euen and odde, that makethe alle nombre by certayne myghte of god / for they bene dyuers and contrarye / and commethe neuertheleſſe of one genderynge and welle / that is one, and benne ioyned in one compoſycion withoute meane, and in lykeneſſe of propoꝛtion. And ſoo it apperethe well that euerye nombre is odde or euenne.

The euen nombre maye be dealed euen atweyne, and leueth not one, but the odde nombre is it whiche maye not be dealed euen a two / without one odde. Otelo by Pythagoras loꝛe / the euen nombre may be dealed vnder the ſame dimenſyon / and in leaſte and in mooſte. In leaſte diuiſyon and mooſte greateſte nombre / as yf thou dealeſte an hundred in fyfty, and fyfty is the moſt party: and fyfty is the leaſte dyuiſyõ / for it is diuided but ones, & thre maye be

no lesse diuision than in two partyes. For the more an euen nõbre is diuided in many parties: soo moche the greatnes is minished. As it fareth of a tree that is hewē in many partyes: But the nombre of diuisions is alwaye more. And the cause is (as he sayth) for a greate quantite may be minished diuided infinitly. But a nombre encreasyth & wexeth endlesse. Therfore the diuision of a euen nombre is moste in contynuall quantite, and lesse in nombre and discrete quantite. The odde nombre is kyndly diuided in two partyes more and lesse. The euen nombre is somtyme dealed in two euen partyes, and somtyme in vneuen more and lesse. And whan the nombre is dealed euen in tweyne, if the one partie be odde, the other is odde also, and yf the one party be euen, the other is euen, as whan eyght be dealed in foure and foure, and twelue in syxe & sixe, and so of other. And if one of euen diuysion be odde, the other is odde also, as whan syxe is dealed in thre and thre, and ten in fyue and fyue: and fourtene in seuen and seuen. And so in euen diuision is not euennes medlyd with oddenesse, nor odnesse with euennesse, but onelyc in the nombre of tweynne, that is Prince of euennes, and taketh not euen diuisiō. For it is compowned of twyes one, and of the fyrste euennes of tweyne. And if the euen nombre be dealed in two parties more and lasse, if the one party be euen, the other is euen: and if ten be dealed in eighte and tweyne, or in syxe and foure. Also yf syxe be diuided in foure and tweyne, and eyghte in syxe and tweine, and so of other. But if the one partye be odde: nedes the other is odde: And if tenne be dealed in seuen and thre, and eyghte in thre and fyue, and soo of other. And hit maye neuer be, that one partye of suche a diuision is odde and the other euen: nor one euen and the other odde.

And alway where the odde nombre is deled in two partyes more and lasse, the one partye is euen and the other odde, as yf thou dealeste seuen in thre and foure, the one partye is euen, and the other is odde, and that is generally found in al odde nõbres. And one is mother of plurallytee, & cause of euen and odde, for if thou put one to an odde nombre, nedes thou makest an euen nombre: And if thou takeste one out of an euen nombre, anone thou makest an odde nombre. Also of all nombres sette in kynde dysposition abowte one, and ioined togethers, one is the mydell: As yf thou sayste one, two, thre, one done to one maketh tweyne in the myddell bytwene one and thre. Also if thou sayest, tweyne, thre foure, one done to tweyne maketh three, the myddell bytwene thre and foure. Also if thou sayest, thre, foure, fyue, one don to thre maketh foure, the mydel bytwene thre and fyue. And of other passynge vpwarde of partyes, and speciall kyndes of euen nombre and odde, it is treated tofore honde. To make processe of all the genderynges and propositions, accorde and diuersite of these nombres, it were ryghte longe: Therfore of propertes of nombres it suffiseth for this tyme.

Onely we shall wytte, that in nombres it is harde to synde the myddell, as Isydore sayth. For hit is mooste certeyne, that nō bres benne endlesse many: for tell thou neuer soo longe, tylle thou wene to make an ende: yet one done to the nombre maketh the nombre more, and odde or euen. The reason and propryte of the mydel nombre thou myghte knowe in this wyse: Fyrste do togeders the lesse nōbre and the more, and depart euen in tweyne, and thou shalt synde the mydell in this wyse: Take syxe for the lesse, and twelue for the more, and put them togeder: and syxe & twelue maketh eyghtene. Deale them euen in tweine that is nine, & so it is general in Arismetrik, that by as many as the myddelle passethe the lest, by so many the mooste passeth the midell. Nine passeth sixe by thre: & twelue passeth nine by thre, as Isi. saith libro. ii. Herof exception is sette tofore.

De Mensura & Pondere.
capitulo. cxxvii.

Ofte mesures & weightes haue place in holy writ. The reason and propryte therof speigeth of the lore of Gemetry.

For

for as Jsidore sayth libro. ii. Gemetry is a scyence of mesurynge and meatyng/ and conteyneth in itselfe lynes & length/shappe and sygures, and space in length & bred & fermes, and Distantia/ greatnes/ and hugenesse/ and sygures diuisions and nombres/ as it fareth in cercles/ Triangles/ and quadrangles: and in fyue cornered sygures/ & in other endles many/ of whom it perteyneth not to this treatyse to make Diffinicions of alle/ but to towche some what by cause of the symple: of whom Jsidore maketh mention and sayth in this wyse. Of Gemetry is foure maner diuisions, plaine and greatnes of nombre/ and gretnesse of reasone, and solidate sygures: playne sygures be conteined in lengthe and in brede/ And benne fyue in nombre, as Plato meaneth. Gretnesse of nombre maye be dealed by nombres that ben knowe in Arsmetica the measure of Jrrationale/ greatnes and hugenesse is not knowe. And Solidate sygures ben conteyned in length, brede, and depenes: And suche a sygure is called Lubus/ and is al ylyke longe brode and depe. Of playne sygures is many speciall shape, as he sayth. The fyrste is the cercle in playne sote/ and is also called Circumducta, and in the mydell therof is a poynte, in whom al the lynes that come fro the roūdnes therof meete together: And in Gemetry that poynte hyght Centrum/ and the cercle is in playne sote thus. The Quadrangle is in playne, & lyeth within foure streyght lynes in this wyse. Dyategramon is a playne sygure in thys wise.

Ortogonium that ist recti angulum/ is a playne sygure in this wise.

Disopleros is a plaine sigure and streight, ordeyned vnder the Solyde in this wise.

The Sphere is a sygure shape al round, and is pere to Solide in all parties in this wyse. The Lubus is properly the Solide ylyke longe: brode and deepe in this wyse. Chilindros is a square figure, with halfe a cercle abowte in this wise. Conon is a sygure brode at the ende, and sharpe atte the other in this wyse. Piramis is a sygure shape in this wyse. Pyde byneth and streyght aboue. This

scyence ysythe fyrste the poynte that hath no party: For amonge all that ben measured, hit is leaste in quantyte, and moste in myghte: For hit is begynnynge of alle lynes & therfro all lynes begynneth & stretcheth and endeth therattc. Secondly this scyence ysethe the lyne that is a streyghte lenght without brede/ and stretcheth from poynte to poynte. For he begynneth atte a poynte/ and endeth at a poynte. Superficies is brede and length. Spissitudo hathe thikneſſe brede length and depneſſe. And eche bodye hathe these thre Dimensions, length/ brede/ and thyckneſſe: And by these thre al Corpulent substaūce hathe mesure, nombre, and weyghte. And by arte of tellynge and nombres thou mayste fynde the myddel in gemetry. For the leaste and the moste multyplyed maketh as moch as the meane maketh multiplied: as sixe & twelue multyplied makethe two and seuenty, as Jsidore sayth libro secundo. The cercle is a lyne drawe all rounde abowte fro a certeyne poynte to the same poynte. And ech party of that lyne is lyke ferre fro the mydell poynte. And the cercle is mooste symple sygure/ and moste taketh/ and is moste clene without corners, and holowe within. And the roundnes therof is moste ferre from the myddell poynte, and is most persyghte amonge all sygures/ and conteineth in hitselfe/ and is conteyned of itselfe/ and of none that is withoute itselfe. As it fareth of the cercle of heuen/ that biclippeth all, and is not beclypped/ and conteyneth all/ and is conteyned of none that is without/ as Jsidore sayth/ as within ten is ech nombre: soo within the cercle is closed all maner shape of sygure in this wyse.

And shortelye to speke of the perfection and reason circulare, circles wonderfully/ by a certeyne maner kynde emulation/ folowen all thynges. For heuen is rounde in shape/ and the planetes meuen all rounde abowt, and so done al the sterres: And soo we se that the course of yeres, of mōthes, & of diuers times, beginneth & endeth & alwaye passeth rounde abowte: So the elementes suffreth eche other/ and werkethe

eche in other: And those that seme dysturbed by corruption, commethe yet ayen by generation: So contynual ebbyng and flowynge of the see cometh and gooeth, and falleth and cometh yet ayen: So herbes and grasse/trees and sede and fruite commeth eche of other, and torneth into them selfe ayen. Soo the spirytes of heuen commeth of god by creation and makyng, and meueth to god warde by loue and affection: They come of god by werkynge/ and torne to god by dedes of thynkynge. Soo Aristotle lyknethe the resonable soule to a cercle/ by cause of perfection therof, and of dysposicion to receyue. Of al the fygure of the same length the cercle is the most, therfore all the hole world hath rounde shape, and is made therto/ for the soule shulde it take by vnderstondynge and inwytte.

God is creature and maker of alle/ and is designed in a cercle. For as Trimegistus sayth, one gendrethe one, and bendethe his loue in to hym. For the father generated/ and hath without begynnynge engẽdred the sonne/ and spireth the holy goste by the son: and the holy ghoste is the knot and loue of eyther, of the father/ and son. For the father vnderstondeth hym perfightly without begynnynge/ and loueth vnderstandyng perfightly hymselfe, whiche loue stretcheth to none other passyng hym selfe, but to hymselfe that vnderstondeth/ and is vnderstande, to the father and son/ of the whiche procedeth that loue, & bendeth in hymselfe in a cercle wyse: And soo the same is god and essencia the father vnderstondynge/ and vnderstondyng genderynge the sonne, and the sonne gendred of the fader and vnderstond, and the loue by the sonne commeth of the father/ and bendeth and reboundeth in to eyther/ & is the holy goste. And so it may be knowen/ that perfection is in the psons of god/ & that the pluralyte of them passeth not the nombre of the Trynyte. Therfore the philosipher, that hyghte Secũdus, answered/ whan he was apposed what is god/ he sayd: God is intellectuall cercle/ of the whych the midel point is euery where, & the roundenes noo where/ and soo the reason of the cercle shyneth in euery creature.

De Triangulo. ca. cxxviii.

A Triangle is a fygure with the corners that ben euen asmoche as two euen corners. What is an euen corner, hit is determyned in a nother place. The soule of lyfe that hath thre vertues in itselfe, of genderyng, of nourishyng/ and of wexing/ is lykned to the triangle/ that is the first of figures of gemetry. For the soule of lyfe is the firste of all soules, and hath in hitselfe thre maner vertues. Amonge cornered fygures the triangle is the fyrst: for he is Solidus, long, and brode. Therfore eche fygure with corners/ as the Quadrangle, & the fyue cornered figure/ conteineth asmany triangles/ as there bene lynes drawen fro corner to corner: as it fareth in the quadrangle, that conteyneth two triangles, if one lyne is drawe fro one corner to the cõtrary corner in this wyse. And conteyneth foure triangles: if a nother lyne be drawe fro a nother corner to the contrary corner in this wise. And so in alle other fygures/ for he conteynethe as many tryangles, as they haue corners, as the quadrangle conteyneth foure Triangles/ if two lynes ben drawe, and stretcheth fro two corners to the contrary corners. And by lines drawen, the fyue cornered fygure conteineth fiue Triangles/ and the sixte cornered fygure sixe: & the seuen cornered fygure seuen, & so of other, as Boetius saith li. ii. arismetrice. capi. vi. But the triangle maye not be so dealed in other figures thã Triangles in this wyse, this fygure is soo painted. of brede, that other figures bẽ resolued & deled in triangles. And for this figure is bounde to noo Principles/ nor takethe therof fygures begynnynge of bred: therfore this fygure is dealed in itselfe/ as he sayethe there. And none other fygure maye be thoughte/ that hathe not begynnynge and principle of the triangle: For the tryangle is the begynnynge and element of other fygures and shapes, & that is knowen in nombres. For the nombre of foure is cõpowned of thre/ that is a triangle

angle in nombres/ and of one/ that maketh foure put to thre. For one hath this dygnitee/ that he conteyneth in itselfe alle the vertue of nombres/ that come therof not in dede but in myghte and vertu/ as Boeci⁹ sayth libro/ ii. capitulo. viii. And soo the nombre of fyue is compowned of foure & one in stede of a Triangle: And so it maye be shewed of all other Numerall fygures. For alwaye eche nombre is gendered of a triangle fygure, as Boecius determinethe there in termes openly: and setteth ensamples in figures of foure/ of fyue, of syxe, & of seuen, and of many other. Also the triangle figure hath a nother siguler propritee: For of eche other fygure some syde maye be the chefe syde of a triangle: And so vppon eche other fygure maye be rered a triangle: For eche other fygure Piramidale/ that hath in itselfe the shape of a tryangle, conteyneth in itselfe as many triangles as the cheyf syde conteyneth corners.

As if a Quadrangle is sette for the chefe grounde and syde, there maye aryse a fygure Piramidalis, that conteyneth in hitselfe as many triangles, as the quadrangle hath corners in itselfe in this wise.

Also if the chefe syde of basis be fyue cornered/ the triangle Piramis/ that ryseth, maye presente fyue triangles vppon that basis: as it fareth in a Piramidale figure, that maye be basis of the fygure piramis, as he sayth. And in the piramidale triangle thre maner triangles maye be founde/ as the corners therof bē thre/ in this wise. And so the disposition of god semeth wonderfull in all thynges/ and namely in nombres & in fygures. Of other fygures, both of nombres and of Gemetry, hit is requysyte how to cesse for difficulte and diuersite of endlesse many fygures: thoughe the consyderation of all be fulle profitable to the lore of Diuynytie/ as in the Quadrangle, that is mochе solide and stedfaste amonge fygures and nombres, and is square, and presentethe the lore of the Gospell, that hath stedfastnes in the foure partes of the worlde/ as Beda sayth super Genisis.

¶ A corner hyghte Angulus/ as towchig of two lynes that towcheth eyther other, and is the comyn subiecte of manye fygures. For alle the foresayde fygures ben determyned vnder diuersyte of angles. And of dyuers towchynge of lynes commeth dyuers angles. For some angle hight Rectus angulus, & some Obliquus or Resexus/ and some Acutus, and some Obtusus. And mooste vertue is in the angle, that hyghte Rectus: for therin alle the vertue is strengthed/ that is in the lynes that come from the Basis to the angle: And the vertue is strengthed by concours and meatynge and towchyng of lynes/ as hit fareth in the eye that conteyneth alle thynge vnder an angle: For the hyghnesse that cometh from the thynge, that is seen streyghte to the eye/ maketh Pirame: of the whyche the poynte is in the blacke of the eye/ and the brode ende in the thynge that is seen: And those bemes ben angled in the mydell of the blacke of the eye, and by the angle of that Pirame/ the syghte is shappe, as the auctoure of Perspectiue sayth. Loke tofore libro. iii. De natura visus li. v. De materia oculorū. The parties cōtrary set & diuided amōg them self come togedere in angles/ & ben ioyned there.

¶ Of the kynde of angles and of fygures I tell is here sayde/ by cause of ensamble; that we may knowe that the reason therof is nedeful to knowe dyuers priuitees of holy writte, that benne dyuersly lapped in lykenesse of nombres and of fygures. For as the Cercle tokeneth the soule Rationall, soo the Triangle tokeneth the soule of selynge. For as the Quadrangle conteyneth two Triangles: if a lyne be drawe from the one angle therof to the contrary angle/ soo the soule of selynge conteyneth in hitselfe two triangles of myghte and of vertue. For the soule of selynge hath thre vertues of the soule of lyfe, and there ouer the vertue of conteyuynge, and Concupiscibil and Irascibil. For the soule of selyng is soule of lyfe, and not ayenward. And soo of other fygures ben dyuers preuy reasons and spirituall tokē: and spyrituall thynges with corporall benne accorded. Vnder these figures ben comprehended reasons of measures & of weyghtes.

De mensuris corporum mensurabilium. capi. cxxxi.

MEasure/ as Jsi. sayth/ li. xvi. capit. pe. is some thing in his maner mete/ or his ourynge by tyme. And measure is of body/ or of tyme/ or of space & of place. The mesure of body is as of men, of trees, and of other bodily thynges in length and in brede: For eche bodye hathe his owne Dimension and mesure/ and that is properly called measure/ by whom fruite & corne and lycoure, and other thynges moyst and dryè bé mette/ as Modius, vrna, Amphora, and Sextarius. And the leaste measure is Coclearium/ and is halfe a Dragme/ & weyeth nyne Huoles: and suche thre maketh a concula. For concula conteynethe a dragme and an halfe. And the weyghte ciatus conteyneth .x. dragmes, and syue put therto maketh Orisulus. Acetabul⁹ is the fourthe parte of Emina/ and conteynethe xii. dragmes. Cotula is emina/ & conteyneth. vi. ciatus/ and highte therfore cotula: and hath that name of the grewe word Cote/ that is to saye keruynge or dealyng: and emina is a parte of Sextarius dealed euen in tweyne/ and hyghte cotula. And emina weyeth a pounde/ and such twoine maketh Sextarius, & is the measure of two pounde, and hyghte Bilibris euer. And foure tymes is Cent in grewe/ & syue such maketh Quinarius, that highte Gomor. Also put therto the syxte, and hit makethe Longius: for congius conteyneth sixe Sextarius/ and therof Sextarius hathe that name. Longi⁹ hath that name of Longregando/ gadrynge: or of crescendo, wexing. And so meneth/ that it that is yeue for some benefite is called congiarium. And euery Emperour to win fauour of the people: put somewhat to the measure, for to be hold the more large of yestes. And congiarium is specially a measure of fletynge thynges: & the Romayns ordeined that, and the name therof.

¶ Metreta is a measure of fletynge thynges/ & hath that name of this greke name, Metron: and is a comyn name to all mesures, that conteyne fletynge thynges.

The mesure Modius hath that name, for hit is perfight of his maner: & is the measure of xliii. li. that makethe .xxii. Sextario: and is therfore figure & token of perfighte werkes of. vi. dayes. God dydde make. xxii. werkes within. vi. dayes. For in the fust day god made. vii. maner thinges, mater, and fourme, lyght or fyre/ the ouer heuene/ water/ erth, and ayre: And the seconde daye he made onely the firmament. And thirde daie he made foure thinges, the sees, sedes/ herbes, and trees. The fourth day he made thre thynges/ the son, moone/ and sterres. And the fifth day thre/ fysshe, crepynge beastes of the water/ and foules. The syxt daye he made. iiii, tame beastes/ wylde beastes/ and crepynge wormes of the londe, and manne.

And so. xxii maner thynges were made in syxe dayes. And. xxii. Generations were fro Adam to Jacob, of whose sede came all the people of Jsrael. And there be. xxii. bokes of the old testament vnto Hester and xxii. letters of. a. b. c. by whom alle the loore of goddes lawe is wrytte. Then by these ensamples the measure Modius conteyneth. xxii. Sextarius by Moyses loore/ and Modius hath that name of Modus: for hit is a moderate measure, as Jsidore sayth.

¶ Satum is a maner measure vsed in the prouynce of Palestina, and conteyneth one Modius and an halfe: and the nome therof is take of Ebrewe. For among them Satum is called takynge or rerynge: for he that meateth shall take and rere the same measure. But somtime Satum is take for Modius, the measure of. xii. Sextarius, as Jsidore sayth.

¶ Batus is a measure that holdeth .l. sextarius/ and Batus is in fletynge thinges, as Chorus/ and Ephi in drye thynges. Amphora hath that name of Ansis, an handel, by the whych he is houen hither and thyther/ & holdeth of whete or wyne thre Modius of Jtaly.

¶ Cadus is an Amphora that holdethe thryes Vrna. Vrna is a measure, that some calle quarterium, and properlye to speake vrna is ordeined to do therin alhen of dede bodyes.

bodyes. Therof the poete Lucan sayth, He is held with the sky that hath not Verna. Artabo is a measure among the Egipciens, and holdeth. xxii. Sextarios, & hath that name of .xiii. langages of nations that occupied the world.

¶ Gomer is a measure of. xi. Modius, as Isydore sayth, or hit is a measure of. viii. Modius, as the glose sayth super Exodi capitulo. xvi.

¶ Chorus is a measure of. xxx. Modius, and hath that name of Coacervation, heapes. For. xxx. Modius in one heape semeth a lytel hyl, & is the charge of a camel. Hucusque Isidorus, libro. xvi. Also there ben other many maner measures, of whom the names ben set in holy wrytte, & not without gret cause of pitty & mystyke meaning. For euery vessell, in whiche thynges bene kepte, that be moten, is conteyned vnder the name of measure, as it is shewed in diuers ensamples.

¶ Acetabulum was a vessell, in whiche wyne that shulde be offered to god, was assayed & preuyd, whether it were sower or corrupte, and was called acetabulum. And the vessell in the whiche was sower wyne & corrupte was called Acetabulum, as Isydore saith libro. x.

¶ Ampulla is a lyttelle measure of licour, and hath that name as it were Amplabulla, a large bulle, & is lyke in roundenes to a boll that cometh of the some of water by entrynge of wynde, and benne rered and blowe & be full subtylle.

¶ Alabastrum is a vessell for oyntment, & hath that name of the kynde of the stoone that it is made of, and saueth without corruption by his properte lengest al oyntment that is put therin, as it is said in tractatu de Lapidibus.

¶ Arcba is a vesselle and measure onelye, in the whiche thynges bene put and kepte oute of syghte, that they bene not seen of all men. Of this name cometh this worde Archanum, priuetee, that is warely kepte vnknowen to multitude of men.

¶ Amphora is a certayne measure & hath that name of Anfis, hondel, as hit is sayd tofore. Batus is a measure of fleting thynges ordeyned by the continence of the same. Bachus is a measure ordeyned principally to the vse of wyne. Calix is a certayne potion and measure of wyne, and hath that name of Calo, that is a tree, for suche vessels were first made of tree and of wybern, as pannes, and basketes.

¶ Cathinum is an erthen vessell ordeyned for meate and for drynke, and is better said in the neutre gender, than in the Masculin, as Saliuum, a saler, as Isydore sayth.

¶ Cacabus, a caudron, a vessel of kechin ordeyned for dyuers vses, and to seethe flesshe in, and also the same vessell is called vascotula.

¶ Cadus is a barrelle, and conteyneth three Modios, as hit is sayde there.

Calathus is a baskette made of splyntes, to beare fysshe therin.

¶ Cribrum is a seyse, rounde with many hooles, and hath that name as it were Currisorum, bearynge thynges that renneth, for whete & other corne renneth therin: For in a seue corne is clensed of stones & of smale chaffe. Cista is a litelle hutch, and of that name cometh the diminitife Cistella, and hath the names of ryndes or splintes, of canes or of wylowes, of whome hit is woue and wroughte. Cophinus is a vessel woue of roddes to beare dyrte therin, as it is sayde in Psal. Manus eius in cophino seruierunt. Celata ben vessels of golde or of syluer marked with euydent sygnes within or without, and haue that name of Celum, that is an instrumente of yron that is commonlye called Calicon, as Isydore saith. ¶ Cimba ben vessels for drynk, and ben euenlonge and narowe in the endes, & brod in the midel, as it were a bote. Coclear, a spone, is a lytell Instrument of the measure of the mouth, and proportionate therto: & therwith the hond serueth the mouth of dyuers meates, and namely of fletynge meates. Therfore Martialis sayth,

Sum cochlis habilis, et nec minus utilis ouis,
Numquid scis potius cur cocleare dicor.

¶ Discus is a dysshe brod and round, and hathe that name of doo & esca, and is the same that Scutello. And Discus is sayde,

as it were dans escas, yeuynge meate/and men syttynge at meate ben called Discumbentes, and haue that name of Discus.

Volium/a tonne/is an holowe vessellе: and hathe that name of volando, hewyng or thwytynge, for hit is made of manye bordes, and tonne staues craftelye bounde togethers.

¶Emicadium is another vessell/and conteyneth halfe a Cadus. Enoforum is a vessellе, and holdeth wyne, for Eno is wyne: therfore it is sayde:

Pertitur enoforo funduo sentencia nobis, as Isydore sayth. Emissio is a certayne drynke or a vessellе that is dronke atte one draughte, as Isydore sayth. Fiola hath the name of glasse/for glasse hyghte Filin in grewe/and is a lytel vessel with a brode botom, and a smal necke, and therin wyne is knowen namelye by coloure. Philacterium is a lyttel vessel of glasse or of cristal, in whiche holye relykes bene kepte. Also the pertchemen/in whiche the iewes wrot the lawe for to be holde holy/is called Phi lacterium/and it is sayde: Dilatant enim philacteria sua. Fiscus is a common sacke or a bagge, in whiche the eschetour and rente gaderers put the commyn dette & custome that is payde to kynges/as hit is sayde/ Quod non accepit Christus, capit fiscus. Fiscella is a lyttelle cuenlonge scribbe or a panyer woue with smalle roddes of wyllowe or of wyckers/and glewed or pytched, as was the vessel/that Moises was in/whan he was put in the ryuer. Gauata is a gret heuy bolle/holow and depe, and hyghte Gauata, as it were Cauata holow, there/g/is sette for c, as Isydore sayth. Gazofilatium is an hutche/in the whiche is put what is offered in the temple to helpe and socour of nedy men/and hath that name, as it were Archa gazarum/the coffre of riches and kepyng therof, for kepynge is Filax in grewe, as Isydore sayth, & so Gazofilacium was an hutche or a house/keping the commen offerynge, as musac kepethe the comen offerynge of kynges/& Corban of prestes.

¶Idria is a water vessellе/for water hight Idor in grewe. Lauistrum is a basshette, or a fraylle made of whyte russhes or of reede, and seruethe to put in fruyte. Larcularium is a lyke vessell/craftely made & wouen of whyte roddes.

¶Lampas is a glasen vessell/thynne and brotyll, smoth and clere, open and rounde aboue, narowe and strey ghte byneth, and euen long/seruyth to norisshe fyre & light/ and hath the name of Lambo, to lycke/for it semeth it lycketh the oyle, and soo eche vessellе that yeueth aboue forth light may be called lampas/as Hugution sayth. Loke tofore libro. xv. de Metallis, capitu. de Vitro. Lanterna hath that name, for lyghte is closed therin, & is made of glasse, or of horne, or of some other clere thynge/ and lyghte is closed therin, for the wynde shulde not blowe oute the lyghte. And it yeueth lyghte all aboute, and is often bore aboute with lyghte therin/as Isydore sayth.

¶Lucerna hathe the name of Lucino & and so the fyrste syllable, lu/is short/therof Persiuo sayethe.

¶Dispositе pinguem nebulam euomuere lucerne.

If Lucerna had the name of Lux, the verse were falsе, as Isidore sayth. And the candelle of the lanterne hyght Licnus and Lucinus, as he sayth.

¶Also Lagena is a wine vessel/and hath that name of the grewe word Lagenio, as Isydore sayethe. And commonly we calle lagena a lyttell barrelle or a costrelle/and the diminitise therof is lagungula/and by the kind of lagena or of a barrel/the savor of the wyne chaungethe, and the beste lagenes or barelles be made of the tree that hyghte Thamaristus: ther of the wyne takethe savoure and vertue to dissolue stoppynge of the splene, as Constantyne sayth.

¶Lauatorium or Labrum is a vessellе of leade or of brasse, that receyuethe water by a cunduite & pipes, for washyng of hondes & hight labrū, not only for it is made for washyng, but hath thes name labrū of labiū the lyppe, for oft the boeme therof is brode & bendyng as a lippe, & suche vessels ben called luteres. iii. Regum capitu. vi. in the whiche prestes washe the Sacrifice of the Temple.

Lenti-

¶ Lenticula is a lyttel oyle vessel of brasse or of syluer / and hath that name of liniendo, oyntynge, for in suche a vessell the oyle was kepte to nointe kinges and prestes, as Isydore sayth.

¶ Lebis is a vessell of brasse to seth flesshe in, and taketh blakenes of olten brennynge and vnclennesse / and nedethe therfore ofte scouringe and wypyng. Euylle mettall of leades and cauderneo enfecteth ofte meate that is longe kepte therin.

¶ Loculus is a purse, in whiche money is putte / as it were in a preuy place, & hyght also Marsupium / as Isydore sayth.

Marsupium is a bagge to put money in: and that name cometh of the grewe word marsippa. Mulgarium is a mylke vessel / as Isydore sayth.

¶ Mola is a greate bolle depe and ronde / and was soo called for al rounde thynges / benne called Mala amonge the grekes.

Nola is a lyttelle belle, and hathe that name of a citye of Campania that is called Nola / where such a bell was fyrst founded, and is lyttelle, and sowneth / and hyghte Tinnabulum / as the belle that is often hanged about the neckes of houndes / and fete of fowles & birdes / as Vugution sayth.

¶ A crocke hyghte Olla / for water boylethe therin whan fyre is there vnder, and vapour passeth vpward / & the bolle that ryseth on the water / and durethe by substaunce of the wynde and ayre, hyghte Bulla.

¶ Paropsis is a square vessell with foure sydes ylyke. Patena is made of disperso and Patentibus lancio orio / as Isydore sayth. Patera is a maner vyole & hath that name for we drinke out therof / for the bredes ben euen & a tweyne, as Isidore sayth. Poculum hath that name of potando drynkynge. And euerye vessell that men vseth to drynke of, hyght Poculum. Patella is a panne, as it were an open crocke, for a pannes mouthe is more open thanne a crocke / for the mouth is as brode as the botome, and is a vessell of brasse or leade nedeful to dyuers vses.

¶ A bacen hyghte Peluis / and hath that name of Pellis, the skynne / for in it is ofte washe the skynne of fete and honde.

A boxe hyghte Pixis / and hath that name of Buxus / boxe tree: for of it ofte boxes be made: for the tree / that we calle buxus, grekes callen Pixis, & a boxe is made now of metal and nowe of tree / and serueth to many dyuers vses, and namely to kepe & saue, and to beare letters / electuaries, lycoure, powders, and oyntementes.

Quisquiliarium is a vessell or any thyng, in whiche coddes, huskes, or smalle chaffe is putte and saued. Sartago, the fryenge panne, hath that name of noyse that is therin, whan oyle brenneth therin, and is a maner panne, in the whiche thynges ben fryed with chese, with butter / or with oyle.

Siphon is a vessell that hath the name, for blowynge he casteth oute water, for when houses ben a fyre, men of the caste londes renneth with vesselles fulle of water, and quencheth and clensethe the same, & throwethe vppewardethe water, as Isydore sayth. Rapatorium is a vessel in the whiche Rapes ben kepte or sodde / as he saith. Ciphus is a cuppe or a vessell of tree, of siluer, of golde, or of glasse, of the which we drynke or washe our handes.

¶ A boket hyghte Situla, for it accordeth to those that ben a thurste to drynke therof / or for it thrusteth water: for nowe hit receyueth water / and nowe it shedeth, for whyle one buckette is emptied / a nother is fylled. Sithrasia is bagge or purse, in the whiche wayfarynge menne carye breade and other thynges that theym nedethe in the waye.

¶ A basket hyght sporta, so called bycause therin is bredde born and other thinges, whiche nedeth to household / or hath that name, for ofte it is made of roddes of a shrubbe that is Spartus. Scortella is an oyle vessell / and hath that name, for hit is made of lether. Scutella is diminitiue of Scutum a sheilde: for it is lyke to a lyttelle rounde sheelde / as Isydore sayth.

Scrinium is a lyttell hutche couered with lether and with nayles, in whiche money is kepte & other preuy thynges. Salinū is a saler / as Isidore sayth. And euery vessell

ſell with thre fete hyghte Triſilis, as Iſy. ſayth. For a veſſell with foure fete is miſcalled Triſilis. A cenſour hyghte Thuribulum, and is a veſſelle of braſſe, of ſyluer, or of golde, and is dowble, cloſe bynethe & open aboue, with many holes, by the whiche the ſmoke of the encenſe palleth oute & vpwarde in to the ayre, and ſerueth for to cenſe therwith. The two partyes of it bene cheyned together. The ſanne hyghte Ventilabrum, and is an inſtrumente to fan with, & hath this propertie, that the lyghte thynge and vyle palleth oute, and the heuy and clene abydeth therin. A bottelle hyghte Vter, and is by craſte made of lether, and hathe therfore this name Vter, of Vterus, the wombe, as Iſidore ſayth. Vrna is Amphora, of whiche it is ſayde tofore in this ſame boke.

¶ Vrceolus is a dimynityſe of vrna, and ſerueth nowe for wyne & nowe for water: But properlye hit is a veſſelle that ſerueth to putte water in, with the whiche water wyne is alayed at the table and feaſtes of lordes, and therof Orion hath that name, for he yeueth water to the hondes of goddes in Spowſaylles of Phiolagia, as fables done feyne, as it is ſayde in Mac. and in Marc. Of many other maner meaſures is mencion made in holy wrytte for diuers myſtike meaninge, but for enſample theſe benne ſette here. There be alſo other meaſures of ſpace and of place, of the whiche Iſydore ſpeakethe on this wyſe enſewynge.

¶ De Menſura ſpacii localis. capitulo. cxxii.

MEaſure, he ſayth, is all thynge whiche hath ende in weight, capacite in length, in brede, in hyghnes, in depenes, and alſo in mynde, and ſo our foure faders meſured al the world, and dealed partyes in to prouinces, and prouinces in to regions, and regions in to places, & places in to territories, & territories in to feldes, & feldes into centuriae, & centuriae in todai e earynges, & dayes earinges into climata, & climata into actus, and actus into perches, & perches in to paces, cubyttes, and feete ſpannes and hande bredes, ynces and ynches, and ſo by theyr wytte and ſleyghte they left nothynge vnmeaſured frome the mooſte to the leaſte. An ynche is the leſſe partye of meſures of feldes, and vncia conteyneth three ynches in meaſure, and the honde brede foure ynches, and the fote ſixtene. And the pace conteyneth fyue fote: and the perche enleuen pace & ten fete. The perche hyght pertica, and hath that name of portando, berynge, for al the ſayd ſmale meſures ben in the body, as theſpan, fote, and pace, and onely the perche is borne, & is ten fote longe, as Ezechielis Lane made and meſured myſtikly the temple, herof is mencion made Ezechiel. xl. C. D.

¶ Actus is a meaſure of foure fete in bred, and ſyxe ſcore fete in lengthe.

¶ The Clima is a ſquare ſpace, & is fyfty fote longe in euery ſyde. Actus quadrate euery waye fynſheth with. cc. fote, and ſo two actus make Jugerum, and hathe that name becauſe of ioynynge. Jugerum is two hundered fote and. xl. in length, and vi. ſcore fete in brede. There be many other maner meaſures, of the whiche we do not ſpeake at this tyme.

¶ But it is to vnderſtonde, that the Stadiall felde conteyneth fyxe ſcore pace and fyue, that is fyxe hundered foote and fyue and twentye. And eyghte ſuche makethe a myle, that conteynethe twentye thouſande hole foote, as Iſydore ſayth there.

¶ Centuria is a felde of two hundred iugeres: and had that name of an hundred iugeres, and was ſoo called in olde tyme, and was afterwarde dowbled, and holdethe alwaye the fyrſte name, as Iſidore ſayth libro decimoquinto, capitulo penultimo, de menſuris.

¶ Meſure of wayes haue dyuers names amonge men of dyuers tonges.

For the Latynes calle Miliaria, the Brekes Stadia, and the frenchemen Leucas, the Egypceyns Signes, and the Perſeens Peralangas, and noo wonder, for euerye ſpace is conteyned with his owne bondes and meaſures, as he ſayth.

For

For the myle conteyneth a thousande pace, that is fyue thousande fete: the Leuca conteyneth a thousande pace and fyue hundred: The Stadium is the eyghte parte of a myle, and conteynethe fyue score pace and fyue.

He tellethe that Hercules ordeyned that name stadium, for suche a space, for he ran soo ferre at one breth, and shynted then, & soo gaafe that name stadium, as Isydore sayth.

¶ A way is a space, in the whiche cariage maye goo, and hath that name via of Vehiculum, thynge whiche beareth, for ther in cometh and meteth cariages, and conteyneth the brede of two actus. For goynge and comynge and meatynge of cariage: And euerye way is common or pryuate. The common waye is in common grounde, and is common to the people, and leadethe to the see, and to other dyuerse townes, and this way hyghte Strata, as hit were troden with the feete of the commynaltye. Lucanus speketh herof and sayth.

¶ Strataq; iam vulgi pedibus detrita uiarum.

Strata is a way troden with feete of the people. This waye withoute obstacle is clene and sadde, paued and couchedde with harde stoones euen and peasible, and commen to all maner of people, and free withoute stoppynge impedymente or greuynge, as he sayth.

¶ The Pryuate waye longethe to nyghe towne, and is shorte and nyghe, and ofte growen with grao for feld of fete, & is beset with trees in eyther syde.

¶ Agger is an heape of stones, or a token in the hyghe waye. And hystoryes calle suche a waye knyghte waye. Thereof hit is sayde.

¶ Qualis sepe uie deprensus in aggere serpens.

Iter, itineris is a waye, by the whiche a man may go whyterwarde that he wylle. And Iter is a nother than Itiner. For Iter is easy to passe, and Itiner is long and harde to passe.

¶ Semita is the myddel of the way, and hath that name of Semis, halfe. And semita is the pathe of men, and callis is the pathe of beastes, wylde and tame. And Callis is the path of bestes bytwene mountaynes, and is streyghte and harde, trode with beastes, & hath therfore that name of callis.

¶ Tramites benne bypathes in feldes, & harthe that name, for they leade to the euen waye.

¶ Diuersum is a bendynge of wayes, and leadeth to dyuerse places. And dyuerticulum is a benchynge besyde the waye.

Biuium is a begynnynge of two waies, of the whiche one lyeth on the ryght hand, & the other on the left hand, & is oft a perylouse place and suspecte. For in suche places ofte theues lye in a wayte, and the cominalty ben ofte robbed in suche places. And is a dowtefull place, for men dowbte often which of those wayes they shal take. Therfore ymages and crosses benne sette in suche wayes, that the men passyng therby may know which of those wayes they shall take.

¶ Compita is a place there manye wayes meete, as three or foure, & is a perylous place & doubtous, as Biuium is.

¶ Ambitus, is a space bytwene place and house of neybours of two foote brode and an halfe, ordeyned for a waye aboute neybours places, and hath that name of ambiendo. i. Circumeundo, goynge aboute.

¶ Orbita is the forroughe of a whele, that makethe a depe forowghe in the wynding & trendlynge aboute.

¶ Actus is a place there bestes ben oft driuen, & is slypper & sykyl.

¶ Vestigium is the feore that leuethe in the grounde after goyng & trendlynge, and hathe that name of inuestigare. Bestes leaue in theyr owne foore some token, by the whiche they ben ofte taken of houndes and of other wylde beastes. The lyon knoweth that, and dothe awaye therfore his foores, that they ben not knowen of them that so foloweth hym.

¶ Of propertyes and diuersite of measure this is sufficiente for this tyme. And what is sayde to fore hande is take of Isydore li. xv. capi. vltimo.

De Ponderibus.ca.cxxxiii.

HIt is nedeful to knowe the maner of weyghtes, as the maner of mesures, as Isydore sayethe, for the myght of kynde yeueth to all bodyly thynges theyr owne weyght, and weyght ruleth all: Therfore weyght hath the name pondus of ponendo / settynge / for weyghte setteth al thynges in theyr owne place, for weyght is not elles but receyuynge a thynge toward his own place. Two thinges maketh weyght, lyghtenesse and heuynes: and so lyghtenes in subtyll matter maketh vppeward, and resteth not ere hit come to his owne place Therfore fyre myueth vppeward and resteth not, ere hit come to his owne place. ¶ sphere. The contrarye is of heuynes / for heuynes that hath the maystrye in corpulente and erthy mater / meueth downward, and resteth not ere hit fynde the myddell / to the whiche hit meuethe towarde the myddelle by his owne weyghte. And soo all thynne matter and subtylle hath dowble cause of lyghtenes / for the partyes of suche matter is fyre and subtylle, and meueth towarde the myddelle, towarde the roundenesse / and resteth not ere it come thyrto. Also for fyrenesse of partyes, in suche ben many partyes, in whiche benne many poores, and vertue of fyre commeth therin, and dyssolueth and wasteth the erthy partyes / and maketh so all the bodye lyghte, and beareth hit vppewarde: and so heate is chyefe cause of lyghtenesse / as cold that meueth from the roundenes, towarde the myddel, is cause of ioninge and fastenes of partyes, and so cause of heuynesse. And so the more sadde a body is, the more heuye hit is: and the more fyre and thynne / the more lyghte it is founde. And thoughe both lyght and heuy is called weyght, by cause of the inclynation of eyther toward his owne place, that is ordeyned therto by kynde, yet by the comon speckynge weyght and heuynesse is al one: for thynges that meue downewarde ben called weighty for their heuines / and thinges that meue vpwarde ben called lighte thynges. And soo lyghte and weyghte ben deuyded as contraryes. Therfore lib. xv. Isydore sayethe / that a weyghte hight Pensum / hanging: for it hangeth in the balaunce when it is commonlye weyed. And in this wise for to speke cõmonlye the thynge / in the whiche a thynge is weyed, is called a weyghte, and sommetyme the thynge that is weyed / and sometyme massy thynges and heuye, by the whiche the heuynesse is assayed / is called a weyght. Also Instrumentes, in the whiche thynges ben weyed, haue dyuers names.

For Trutina is of dowble weight, ¶ Lanx is euen hanging for to wey gret weightes, as hundredes, and talentes / and smal balances for to weye smalle thynges and lytell money.

¶ The balaunce hyghte Statera, ¶ hathe that name of stando, stondyng, for he stondeth euen weyed by a thyng that bereth it vp in the myddell.

¶ Lances ben the thynne bracen bolles, of the whiche in the one is the weyghte, ¶ the thinge that is weyed is in the other, ¶ the weyght is ryghtful whan both the bolles hange euen with theyr weyghtes and ylyke hyghe.

¶ The tong that soloweth the more heuy bolle hyghte Momentum statere / and the hangles, by the whiche the balaunce hangeth, and the heuynes of bolles be assayed, hyghte filum / as he sayth: ¶ euery weight hath a certayne maner, ¶ propre name / as Isydore sayth.

¶ The leaste parte of weyghte hyght calculus, and the fourthe parte of weyghte Obolus / and wayethe two greynes of Tilles / and hyghte Calculus / for hit is soo lyttelle / that it maye not ben troden ¶ greued.

¶ Siliqua is the twentyeste parte of Solid / and hath that name of a frute of a tree.

¶ Obulus weyethe three Duoles, and was sometyme of brasse / shapen as an arowe, and hath the name therof. For an arowe hyght Obulus in grewe, as he sayth.

¶ Scrupulus weyethe syxe Duoles, and hyghte Dragma in grewe / and this name Scrupulus is diminutyse of Scrupus, that is a lytell stone.

Dragma

¶ Dragma is the eyghte parte of Vncia/ and weyeth three pano of syluer.
Scrupulus thatis the eyghteth Duolus is called Denarius/ and is accounted ten pano, as he sayth.

¶ Solide hath that name/ for it semethe that hym lacketh nothynge. And therfore menne in olde tyme called a thynge that was hoole and vnbroken/ Solidum et Totum.

¶ Numisma is a peny, and is called soo, and is marked with the prynt of the name of a prynce. For fyrste Numisma was a peny of syluer, as Isydore sayth. Solidus hyghte sextula/ and hath that name for it weyeth syxtene vnces. The common people calleth the thyrde deale therof Trimisio for suche three maketh solide/ and two sextules maketh Dulea/ & thre maketh Stater, as Isydore sayth.

¶ Stater is halfe an vnce, and weyethe thre golden solid. And hyght stater, for it standeth in the solide, and hyghte also Semiuncia, for it hath the halfe of an vnce/ & hyght Semisio also, for it weieth Semisio, as it is semassio halfe assio as he sayth. Also assio is the leste amonge weightes/ as one is leste amonge nombres, as the glose sayth there, Nonne duo, &c.

¶ Fyue Quadrans weyethe the fourthe deale of an vnce/ and hyghte Quadrans in Ebrewe.

¶ Ciclis in latyne hyght Sicca in ebrew, and weyethe an vnce amonge theym/ and among the grekes right as among latins.

¶ Ciclus is the fourthe parte of an vnce & half a stater, & waieth two dragmes. In holy writte ciclus is an vnce/ & the fyrste parte of an vnce amonge Nations. Vncia hath that name, for it oneth and byndeth all noumbre of weyghtes/ and weyethe eyghte dragmes, that is foure and twenty/ Scrupulus, thatis take for lawful weight: for by the noumbre of scrupules therof the noumbre of the houres of the daye & nyght be accounted/ for twelue vnces maketh libra, and is therfore accounted a parfyte weyght. For therin ben as many vnces as monthes in the yere.

¶ Libra is sayde/ as hit were libera, for it conteyneth in itself al the foresaid weightes/ as Isydore sayth.

¶ Bilibus weyeth two libras/ & is dowble libra.

¶ Lowa weyeth an hundred dragmes: and is a name of grewe.

¶ Talentum is accounted the greatteste weyghte amonge the grekes: For no thig is leste than Calculus or Assio: For as one is in nombres, so Calculus is in weyghtes: and no weyghte is more than Talentum. But thio weyghte is dyuers amonge nationes: For amonge the Romaynes Talentum weyeth thre score pound and twelue, as Plinius sayth: And two Talentes weieth two hundred pound and foure & fourty. The talentum is treble; leste, meane/ & moste. The leste is of fyftye pounde/ the meane of seuenty pounde and twenty, and the moste of seuen score pounde: And that was talentum of Seyntwary. Centenarium is the name of a nombre: for it conteyneth an hundred pounde: & for the nombre of an hundred is perfyghte/ the Romaines ordeyned a weyghte of that name/ hec. vt ꝙ Isido. li. xv. capitulo. iii. de Ponderibus & Mensuris.

De Musica. ca. cxviii.

A Sorte of nombres & measures serueth to Diuinite, so doth the arte of Melody: For Musyke/ by the whiche accord and melody is knowen in sowne and in songe/ is nedefull to knowe my3ty menynge of holy writte. For it is sayd, that the world is compowned & made in a certayne proportion of Armony, as Isydore sayth li. iii. And it is said, that heuen gooth about with consonance & accorde of melody. For musike meueth affections & expoeteth the wyttes of diuerse dispositions. Also in battayle the sowne of the trompe comforteth werriours. And the more strong that the trompyuge is, the more stronge & bolde mē be to fyghte. And cōforteth shipmen to suffre al the diseses & trauaile. And comforte of voyce plesethe & comforte the the herte and inwyttes in all sykenesse & trauayle of werkes and werynes. And musyke abateth maystry of euyll spyrytes in mankynde: As we rede of Dauid/ that

delyuered Saul of an vnclene spyryte by craste of melody. And musyke excyteth, and comforteth beastis and serpentes, soules and Delphynes to take hede therto. And soo veines and synewes of the body and pulo therof and all the lymmes of the body bee socied together by vertue of Armony, as Jsidore sayth.

¶ Of musyke ben thre partyes, Armonica, Rithmica, and metrica. Armonica distingueth greate and smalle in sowne, & hyghe and lowe and proporcionall chaungynge of voyce and of sowne. And Armonia is swete accorde of songe, & cometh of due proporcion in dyuers voyces or blastes towchynge and smytynge sownes. For, as Jsydore sayth, sowne commeth of voyce, as of mouthe and Jowes: or of blaste, as of trompes and pypes, or of towchynge and smytyng of cymbale & harpe, and other suche, and sowneth with smytynge and strokes. Voyce comethe to one accorde, as Hugution sayth, for in al melody pedeth many voyces or sownes, & that accordyng. For where as is but one voice onely, it pleseth not the eares, as the voice & soune of the kockow. And if many discorden, the voyce pleaseth not, for of such discorde commeth not songe, but howlynge or yellynge: but in many voyces according in one is proportion of armony and melody or swete symphonia.

And soo Jsidore sayth, that Simphonia is temperate modulation and accordynge in sownes hyghe and lowe, and by this Armony hyghe voyce accordeth: so that if one discordeth, it greueth the heryng, & suche accordynge of voyce hyghte Euphonia, that is swetenes of voyce, & hyghte also Melodia, and hath that name of swetenesse and of Mel, that is honye: and the contrary is called Diophonia, foule voyce and discordynge. To make melody of Armonye nedethe diacesma, dyesis, tonus, Jperludius, podorius, arsis, Thesis, & swete and temperate sowne. Dyacesma is a couenable space of two voyces or of moo accordynge.

Diesis is the space of doynge of melodye, and chaungynge oute of one sowne into a nother. Tonus is the sharpenes of voyce, and is difference and quantyte of armony, and stondeth in accent and Tenor of voice. And Musicions make therof systene partyes, Jperludius is the lasse therof, and mooste sharpeste, and podorius is mooste heuy of all, as Jsidore sayth. Arsis is rerynge of voyce, and is the begynnynge of songe. Thesis is settynge, and is thende, as Jsydore sayethe, and soo songe is the bendynge of the voyce, for some passethe streyghte, as he sayth, and is tosore songe. And euery voyce is sowne, and not ayenward, for sowne is the obiecte of herynge, for all that is perceyued by herynge, is called sowne, as brekynge of trees, smytynge together of stooneo, hurlynge and russhyng of wawes and of wynd, chyttering of byrdes, lowinge of beastes, voice & gronynge of men, & smytyng of organo. And a voyce is properlye the sowne that cometh of the mouth of a best. And sowne cometh of ayre smyt ayenst an hard body, and the smytynge is sooner seen than the sowne is hard, & the lightning is soner sene thā thūder is herd. A voice is most thyn ayre smit with the wrest of the tong. And some voice sygnyfyeth and tokenethe by kynd, as chiterynge of byrdes, and gronynge of syke menne. And some tokeneth atte wylle, as the voyce of a man that is ordeyned and shape by heste of reason to telle oute certayne wordes.

The voyce beareth forthe the worde, and the worde that is in the thought may not come oute, but by helpe of the voyce, that hit oute bryngeth. And soo fyrste the inwytte gendereth a worde in the thought, and putteth hit afterwarde oute atte the mouth by the voice. And so the word that is gendered and conteined by inwytte, cometh oute by the voyce, as hit were by an instrument, and is knowen. The voyce that is disposed to songe and to melodye, hath these propertyes, as Jsydore sayth. Voyces he sayth ben smalle, subtyl, thicke, clere, sharpe, and shylle. In subtyl voyce the spyrite is not stronge, as in chyldren and in women, and in other that haue not greate synewes, stronge and thycke.

For

For of smalle strynges cometh smal voyce and subtylle. The voyces ben sadde and thycke, whan mocke spyrite cometh out, as the voyce of a man. The voyce is clere that sowneth well / and ryngeth without any holownesse: sharpe voyces benne full hyghe, shylle voyces ben lowde, and dreweth a longe & sylleth soone all the place as the noyse of trumpes. The harde voyce hoorse grymme and grysely is whan the sowne therof is violente / as the sowne of thunder & of an anuelde beate with great malles. The roughe voyce is hose & sparpledde by smal and diuers breethyng. The blynde voyce stynteth soone, and is stuffed and dureth not longe, as the sowne of erthen vessell. Voyce vinolenta is nesshe and plyaunte. That name Vinolenta of vino / that is a lytrell belle nesshely bende. The perfyghte voyce is hyghe, swete, and stronge, and clere, hyghe to be well herd, clere to fylle the eares, swete to please and not to seare the herynge / and to comforte the hartes to take hede therto. If ought hereof faylleth, the voyce is not perfyght, as Isydore sayth.

The first armony is of organnes / that cometh of blaste / when certaine instrumentes ben craftily made and duly blowe, and yeuethe by quantytee of the blaste, and dyuers qualitees / craftely dyuers sownes. As it fareth of organo, trompes, & pipes / & other such that yeueth diuers sownes & noyce. Organum is a generall name of all instrumētes of musike, & is nethelee specially apropriate to thinstrumēt that is made of many pipes, and blowe with bellowes. And nowe holy churche vseth onelye this instrumente of musike in proses Sequenses & Ympnes, & forsaketh all other instrumentes of mufyke.

De Tuba. capi. cxxv.

THe Turens founde fyrste the trumpe. Virgill speketh of them and sayth,

¶ Ibrenus: Tube mugire per ethera clangor.

The voice of the trompe of Turene loweth in thaire. Men in old time vsed trūpes in batsile, to feare & to affray their ennmies, & to comforte theyr owne knyghtes and fyghtynge men, and to comforte house of werre to fyghte and to rese and smyte in the battayle: And tobeneth worshyp with victory in the fyghtyng. And to call them agen that begynne to flee. And vsed also trōpettes in feestes / to cal the people together. And for besinesse in prayfynge / and for crienge of welth of ioye the Hebrewes were commaunded to blowe trompettes in battayle in the begynninge of the newe mone / and to crye and warne the comyng of the Jubile / the yere of grace, with noyse of trompes: and to crie ioye and rēde to alle men / as Isidore sayth, li. xviii. A trompe is properly an instrumente ordeyned for men that fyghte in battayle / to crie and to warne of the fygnes of battayle / & where the cryers voyce maye not be herde for noyse, the noyse of the trōpe shold be herd and knowen. And Tuba hath that name, as it were Tona / that is holowe within and ful smoth for to take the more brethe. And is rounde without and streyghte atte the trompers mouthe / and brode & large at the other ende, & the tromper with his honde putteth it to his mouth, & the trōpe is ruled vpword & downewarde & holde forth rygt, & is dyuers of noyse, as Isydore saith: for it is somtime blowe to arate battayles, and somtyme for battayle shuld smyte togeder, and somtyme for the chase, and to take men in to the holde.

De Bucina. cap. cxxvi.

BVcina hath that name as it were vocina parua / and is a trompe of horne of tree eyther of brasse, and was blowen ayenst ennmyes in olde tyme. For as Isydore sayth libro decimo octauo, the wylde Paynymes were sometyme gadered to almaner doynge with the blowynge of such a maner trompe. And so buccina was properly a token of wild men: Propertius speketh herof and sayth.

¶ Bucina cogebat priscos ad arma quirites.

Bucina made the old quirites aray them selfe namely in armour. The voyce of suche a trompe hyghte Buccinum, as he sayth. And the Hebrewes vsed trumpes of horne namelye in Kalendio / in remembrance of the delyuerance of Isaac, what tyme

an horned wether was offred and made oblation of in his stede/ as the glose sayth super Genes.

De Tibia.cap.cxxxvii.

TIbia is a pype, and hath that name for it was first made of legges of hartes, yonge and old, as men trowe, and the noyse of pypes was called Tibicen. Orels as Vgution sayth, this name Tibia commeth of tibin, that is a rush or a rede/ for of certeine redes such an instrumēt was made in olde tyme. And therof is sayde/ hic Tibicen, nis, he that playeth on suche pypes. And was sommetyme an Instrumente of doole and lamentation/ whiche men did vse in office and sepultures of deed men, as the glose sayth super Math. ix. Cum vidisset tibicines that is, the syngers of doole and of lamentation.

De Calamo. ca.cxxxviii.

CAlam⁹ hath that name of this worde Calando, sowning, and is the general name of pypes. A pype hyghte Fistula, for voyce cometh therof. For voyce hight Fos in grewe, and sende stolia in grewe, and so the pype hyghte Fistula/ as it were sendynge oute voyce other sowne. Hunters vse this instrumente, for hartes loue the noyse therof. But whyle the harte raketh hede and lykynge in the pypynge of an hunter, a nother hunter, which he hath no knowlege of, commeth and shuteth at the harte and sleeth hym.

Pypynge begyleth byrdes & foules. Therfore it is sayde.

Fistula dulce canit, volucrem dum decipit auceps.

The pype syngeth swetely, whyle the fowler begyleth the byrde.

¶ And shepe loue pypyng, therfore shepeherdes vse pypes/ whan they walke with theyr shepe. Therfore one whiche was called Pan, was called god of hyrdes, for he ioyned diuers redes, & arraied them to songe slyghly and craftely. Virgill speketh therof and sayth.

Pan primus calamos cera conungere plures
Instituit. Pan curat oues, ouiumq; aus gitnos.

Pan ordeyned first to ioine with wax ma-

ny pipes in one/ pan hath cure of shepe & of shepe heerdes. And the same instrumente of pypes hyght Pandorium/ for pan was fynder therof, as Isydore sayth. And with pypes watchynge men pleaseth such men, as reste in beddes, and maketh them slepe the sooner and more swetely by melodye of pypes.

De Sambuca.ca.cxxxix.

SAmbuca is an ellern tree brotelle, and the bowes therof ben holowe & voyde & smoth, & of those same bowes ben pypes made/ & also some maner Symphonye/ as Isydore saith.

De Symphonia.ca.cxl.

TDe Symphonye is an instrumente of musike/ and is made of an holow tree closed in lether in eyther syde/ & minstrale beteth it with stycches/ & by accorde of hye & lowe, therof cometh full swete notes, as Isydore sayth, neuertheles the accorde of all sownes hyght simphonia in lyke wise/ as the accorde of dyuers voyce hyght Chorus, as the glose sayth sup Luc. xv.

De Armonia.ca.cxli.

ARmonia Rithmica is a sownynge melody, & cometh of smytyng of strynges, & of tinkling or ringing of mettal, & dyuers instrumētes serue to this maner armony/ as tabour and timbre, harpe & sawtry/ and nakyres, and also Sistrum.

De Timpano.ca.cxlii.

TImpanum is layed streight to the tre in the one syde: and halfe a tabour/ or halfe a simphonye, and shape as a saue/ & beten with a sticke right as a tabourt, as Isydore sayth, & maketh the better melody if there be a pype therwith.

De Cithara.ca.cxliii.

TDe harpe hyghte Sithara, and was first founde of Apollo/ as the grekes wene. And the harpe is lyke to a mannes breste, for lyke wise as the voice cometh of the brest, so the notes come of the harpe, & hath therfore that name cithara/ for the breste is called de cithara in vetica lingua, and afterwarde somme and somme came forthe many maner instrumentes therof/

and

and had that name Cithara, as the harpe and Sawtry and other suche. And some ben foure cornerd, and some thre cornerd.

The strynges benne many: and specialle maner therof is dyuers. Men in olde time called the Harpe Fidicula, and also fidicé: for the strynges therof acord as we las some men accordeth in fey. And the harpe had seuen strynges: And so Virgili saith,

¶ Septem sunt soni, septem discrimina vocum.

There be. vii. sownes/ and. vii. differences of voyces: and are therfore called discrimina, for one stringe nexte to an other, maketh lyke sowne. And strynges bene seuen, eyther for they fyll all the note: Or for henen sowneth in seuen meuynges. A strig hight Corda/and hath that name of corde/ the herte: for as the Puls of the herte is in the breste: so the Puls of the strynges is in the harpe. Mercurius found out first such strynges, for he streyned firste stringes, & made them to sowne, as Isi. sayth. The more drie the stringes benne and the more streined/ the more they sow... And the wreste hight Plectrum.

De Psalterio. ca. clxiiii.

The Sawtry hyght Psalterium/ and hath that name of psallendo/singyng: For the Consonant answerethe to the note therof in syngyng. The harpe is like to the sawtry in sowne/ but this is the dyuersytee & discord betwene the harpe & the sawtri: In the sawtry is an holowe tree/ and of that same tree the sowne cometh vppewarde: And the stringes ben smytte doūward/ and sowneth vpwarde. And in the harpe the holownes of the tree is byneth. The Hebrewes calleth the sawtry Decacordeo, an Instrumente hauynge ten stringes/ by nombre of the ten hestes or commaundmentes. Stringes for the sawtry ben beste made of laton, ostello those ben good that ben made of syluer.

De Lira. ca. clxv.

Lira hathe that name of dyuersitee of sowne: for the lira yeuethe dyuers sownes/ as Isidore sayth. And some people suppose/ that Mercurius first founde vp this instrument lira in this wyse. The ryuer Nilus was flowen and aryssen, and afterwarde was auoyded and with drawen ayen in to his proper Chanelle: And leste in the felde many dyuers beastes/ and also a snayll. And whan the snayl was roted/ the synewes leste and were streyned in the snaylles house/ and Mercurius smote the synewes, and of them came a sowne: And Mercurius made a Lyra to the lykenesse of the snaylles house: and yaue the same Lira to one that was named Orpheus, whiche was moste bely abowte suche thinges. And so it was sayd, that by the same craste/ not onely wylde beastes drewe to songe and Melody, but more ouer stones and also wodes. As fables doone meane/ this forsayde instrument Lira is sette amonge sterres for loue of study and prayinge of songe, as Isidore sayth.

De Cymbalis. ca. clxvi.

Cymbales ben instrumentes of Musyk, and ben smytte togeder and sowneth and ryngeth.

De Sistro. ca. clxvii.

Sistrum is an instrument of Musik/and hathe the name of a ladye that fyrste broughte it vp. For it is proued, that Isis quene of Egypte, was the fyrste synder of sistrum. And Iuuenalis speketh therof and sayth.

¶ Isis & irato feriat mea lumina sistro.

And women vse this instrumente. For a woman was the fyrst finder therof. Therfore among the Amasones the host of women is called to battayle with the instrumente Sistrum.

De Tintinabulo. ca. clxviii

Tintinabulum is a bel or a campernole and hath the name of Tinciendo/ tinklinge or ringinge. Loke to fore de vasis in litera. D. A bell hathe this propertee, that while he pronounceth to other a sownynge/he is wasted out by smytyng. These instrumentes and many other serueth to musyk, whiche sownte tweyneth of voice & of

of sownes: And knoweth neuerthelesse vnposition of kyndely thinges & proporcio of nombres/ as Boecius sayth/ and setteth ensample of the nombre of twelue in comparison to syxe and to other nombres that ben betwene, And sayth in this wise: Here we fynde all the accordes of Musyke for eyghte to syxe, & nyne to twelue/ make the proportion, and make to gether the consonancy Diatesseron. Bus. vi. to. ij. & ix. to twelue make the proportion Sesquialtera/ And make together the consonancy diapente. And twelue to syxe make dowble proportion, and syngethe the accorde diapason. Then eyghte to nyne in comparison bene meane/ and make Epogdonne, whiche is called Tonus in melody of Musyk: And is comin measure of all the sownes. And so it is to vnderstonde/ that betwene Diatesseron and Diapente/ Tonus is diuersite of accordes/ as betwen the proportions, Sesquitertia and sesquialtera, onely Epogdolio is dyuersytee. Hucusque Boecius, in Secundo arismetrice cap. vltimo. C. And in the prolog of the fyrst boke Boecius sayth, that the rather is there vertue of nombres, there by it may be proued, that those thinges, whiche doone stonde by them selfe/ ben rather in kynde/ thenne those thynges whiche ben in comparison to some other thynges. And the melody of musyk is nempnyd & called by names of the nombres: Diatesseron, diapente/ and diapaso haue names of the nombres, whiche precedeth and goth tofore in the beginnynge of those sayd names. And the proportion of theyr sownes is found and had in those same nombres/ and is not founde nor hadde in none other nombres. For ye shall vnderstonde, that the sowne and the accorde in Diapason of proportion is of the same dowble nombre, and the melody of Diatesseron dooth come of Epitrita collatione/ that is Sesquitertia proportio, And he calleth the accorde diapente.

¶ Demiolia is tozned in nombre Epogdoo mo/ that benne nombres that bene aboute eyghte: and eyghte Tonus in Musyk, as he sayth. Sesquitertia proportio in arismetrike/ is called Diatesseron in musyke: and hemiolia/ that is, Sesquialtera proportio in arismetrike is diapente in musyke: and diapente, and diapason is consonante, the more voyce conteyneth the lesse/ and the lesse dedit therof.

The nombre Sesquitertius conteyneth the lesse nombre and the thyrde deale therof: And if he conteyneth al the fourthe deale/ thenne he is Sesquiquartus. And Sesquiquintus conteyneth the lesse and the fyfth deale in this wyse: Foure conteyneth thre and the thyrd dele, that is one. And eyghte conteyneth syxe and the thyrde dele, that is tweyne. And twelue conteyneth the nyne and the thyrde deale, that is thre, and so eyghtene to twelue, and twenty to fourme, and so of other alway thou shalt fynde.

Numerus Sesquialter. ca. Lxix.

¶ Sesquialter is, when the greatter nombre compared to lesse, conteyneth the hole nombre/ the lesse, and the halfe dele therof: so thre conteyneth tweyne & the halfe deale of tweyne that is one: So fyue conteynethe syxe and the halfe deale, that is thre: And soo twelue to eyghte, and fyftene to tenne, and so of other. These woordes ben in them selfe depe and subtylyke, and very derke to vnderstonde/ ynge: But to theym that benne wyse and cunnynge in Arometryke and in musyke, they benne more clere and lyghte: And benne derke and alle vnknowen to them whiche benne vncunnynge, and haue no vsage in arismetryke, geometry/ and musike. Therfore he that wolle knowe the forsayde woordes and proporcyons of nombres/ of voyce and sowne, shalle not dyspyse to alle counseylle, and to deyse to haue knowlege by those whyche bene wyser/ and that haue more cunnynge in arismetryke in Gemetry and in Musyke. Boecius libro secundo Musi. sayth/ that there is so greatte vertue in figures and proporcions of musyke, that the selfe manne knowdeth not perfyghte there without: For perfyghte Musyke comprehendethe alle thynges. And so the reuolue and considre herof in thy mynde, that musyke and Armony

mouē myeth and accordeth diuers thinges and contrary: ¶ maketh the hie sown to accorde with the lowe, and the lowe with the hyghe, and accordeth contrarye wylles and desyres: And refreyneth and abateth intencions and thoughtes/ and amendeth and comforteth feble wyttes of felynge. And eryeth namely and warneth vs of the vnyte of the Exemplar of God in contrary werkynges: And dyuersly manifesteteth and sheweth/ that erthly thinges maye be Joyned in acorde to heuenly thinges: And causeth and maketh gladde and ioyful hertes more gladde and ioyful, and sory hertes and clenge more sory and clenge. For as Austen sayth, that by a preuy and secrete lyknesse of propertee of the soule and of armoni, melodye conformeth itselfe to the affections and desyres of the soule. And therfore auctours meane, that instrumentes of Musyke make the gladde more glad: and the sory more sory. Loke other propurtees of Armony more in this same boke, where as other wordes of Jsiden rehersed and spoken of.

Conclusion of this werke. cap. c.xlix.

THus that we haue shortly planted ther of accidentes of kyndly thinges/ as of Colours, Sauours, ¶ Odours, of weightes, Licours, and measures/ of Poys and of sowne, it may be sufficient for this time/ For as Jsuppose, to the boystous and to the smalle, that ben lyke to me in Christe: Those thynges of propurtees of kindly thinges that ben digeste and treated in, xix. pelles, shall fulfise to fynde some reason of lyknesse/ by what cause holy writte vseth soo redy lyknesse and tygures of kynd naturall thinges of the propeite therof. And Jmake protestation in the ende of this werke/ as Jdid in the begynnynge: That in all that is in dyuers matters conteyned in this werke/ right lytel or nought haue Jsette of myne owne, but Jhaue enforced sothnesse and trouthe/ and folowed the wordes/ meanynge, and sawes and remembrances of holye sayntes/ and of philosophers: That the symple that maye not lerne endelesse many bokes, seke and fynde alle the propurtees of thynges/ of the whyche holy writte maketh mention and mynde, maye here fynde somewhat that him delecteth, and that Jhaue taken in symple & boystous: But Jthynke theym good and profitable to me that am boystous, and to other suche as Jam. Therfore Jcounseyll the symple/ that they dispise not ne vilipende this symple and boystous werke/ whan they haue perfighte vnderstondynge of this, and playnly at the full: then to vnderstonde and to haue knowlege of greatter, higher, and more subtyll thynges. Jcounseyle/ that they leue not to seke and serche the lernyng of doctrine of greter Auctours and Doctours: And that Jdo and leue on their owne auysemente and wytte/ if they woll amende and correcte that that is vnsufficiently sayd, and then expedientely to adde and put more therto: that they so in like maner as god gyueth them grace and science. That that is by me rude and symple somewhat begunne/ maye be by theyr wyttes and great wysdomes made complete and perfight/ to his magnifieng/ laude, honour/ prayfynge/ worshype/ and blysse/ that is alpha ¶ O, begynnynge and endyng of al good. That is the high god, gloriously lyuyng and reynynge euer more without ende Amen.

¶ Endlesse grace/ blysse/ thankynge/ and prayfynge vnto our lorde god Omnipotent be geuen, by whose ayde and helpe this translatio was ended at Berkeley the. vi. daye of Feuerer, the yere of our lorde. M. CCC. lxxxvii. the yere of the reyne of kyng Richarde the seconde after the Conquest of Englande. xii. The yere of my lordes age/ syre Thomas lorde of Berkeley, that made me to make this Translation. xvii.

And printed by me Thomas berthelet, the xxvii. yere of the most victorious reine of our mooste gracious souereygne lorde kynge Henry the. viii.

FINIS.